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THE

MONTHLY REVIEW;

OR

LITERARY JOURNAL,

ENLARGED:

From MAY to AUGUST, *inclusive*,

M, DCC, XCIX.

With an APPENDIX.

" You see, *Pope*, *Gay*, and *I*, use our endeavours to make folks merry and wise; and profess to have no enemies except Knaves and Fools."

SWIFT's Letter to Sir CH. WOGAN.

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THE
MONTHLY REVIEW,
For MAY, 1799.

ART. I. *Historical Memoir on Italian Tragedy*, from the earliest Period to the present Time: illustrated with Specimens and Analyses of the most celebrated Tragedies; and interspersed with occasional Observations on the Italian Theatres; and Biographical Notices of the principal Tragic Writers of Italy. By a Member of the Arcadian Academy of Rome. With Plates. 4to. pp. 400. 1l. 1s. Boards. Harding. 1799.

FROM the recent extensive convulsions of states, in which "the Destroying Angel" has so pitilessly "ridden on the whirlwind and directed the storm," we may expect a chasm in the details of many events which would be interesting to the historian and the scholar; and while the general interests of literature must in course suffer with the grand principles of humanity, during such tremendous contests for power and dominion, the traveller may soon perhaps in vain seek for the traces of antient magnificence, and the records of past exertions in the liberal arts. It was fortunate, therefore, for the purpose of the author of this work, that he made a voyage to Italy previously to the irruption of the French into that country; which has been followed by the plunder of its cities and the removal of their most valuable contents. During his residence there, he pointed his inquiries and researches, in a particular manner, to the rise and progress of the Italian *Tragic Drama*, written for declamation. This he has considered separately from the Melo-drama, or *Opera*; which for nearly two centuries has acquired a degree of favour that, it must be owned, has contributed more to the cultivation and refinement of music, in all its branches, than to nervous and robust poetry and declamation.

This Arcadian academician, we learn from the signature to his preface, is Mr. Joseph Cooper Walker, a gentleman of Ireland, and author of an historical account of the *Irish Bards*

published about twelve years ago * ; and he has here, with great diligence and good taste, procured a series of the best Italian Tragedies that have been written for public and private representation, in the dialogue of which Music had no concern. In tracing these dramas chronologically, Mr. Walker has given translations of some beautiful scenes, with a commentary on the several pieces, and biographical anecdotes concerning their authors; which are so curious and interesting, that they must render the book very entertaining to lovers of general literature, as well as to adepts in the Italian tongue.

Previously to the attempt at a regular tragedy in the Italian language, 'Mysteries and Moralities, performed either by the clergy (says our author) or under their direction, were the only dramatic amusements with which the people were indulged; and these rude exhibitions (he adds) were generally represented *in dumb show, with figures of wood or wax.*' In this last assertion, we believe, the author is deceived; as we know that great numbers of these mysteries and moralities, which we have seen collected, were written in dialogue and spoken dramatically in the Italian churches, at a much earlier period than the time of *Lorenzo il Magnifico*, to which Mr. W. refers the *sacred* pantomimes.

The *Sofonisba* of Galeotto del Caretto, Marquis of Savona, 1502, was the first attempt at an Italian drama on a secular subject; and *La Panfila* of Antonio da Pistoia, 1508, was the second:—but, as the first was written in *ottava rima*, and the second in *terza rima*, in a wild irregular manner, "it seems, (according to Voltaire) as if the Sofonisba of Trissino, 1515, was the first *regular* Tragedy which Europe saw after so many ages of barbarism." This tragedy is written in *versi sciolti*, or blank verse; and the fable is conducted in a regular manner, on the model of the antient Greeks, with odes, and an attendant moralizing chorus. It abounds with pathos, and beautiful strokes of nature. Mr. W. has inserted two or three specimens, which will incline his readers to wish for more.

Trissino, the author of this tragedy, and of the epic poem of *Italia liberata*, in blank verse, of which he was the inventor, produced likewise a treatise on Architecture, and acted as a statesman with considerable abilities under Leo X. He was born in 1478, and died in 1550.

An old Italian poet has said:

> "*E'l Trissino gentil, che col suo canto*
> *Prima d'ognun dal Tebro, e dall' Illisso*
> *Già trasse la Tragedia all' onde d'Arno,*"

* See Rev. vol. lxxvii. p. 425.

which

which Mr W. thus translates:

> 'Gentle Trissino too, whose potent strain,
> From wand'ring Tyber and Ilissus, drew
> To Arno's *hallow'd shade*, the tragic muse
> Melpomene to weep.'

We cannot think that the translation of the first line is either happy or accurate: *gentil*, in Italian, does not imply *gentle*, but polished, elegant, genteel; and there seems a clash of epithets between *gentle* and *potent*. Nor do we very clearly see why *onde*, a wave, or stream, is rendered *shade*.

The beautiful *ode to Love*, in this tragedy, which abounds with original and ingenious thoughts embroidered on a threadbare subject, is better translated; though we deem the amplifications too numerous, and are unable to reconcile with either sense or grammar

> ——'A resistless glance
> Shedding soft delicious *trance*
> Through the soul.'——

The second regular Italian tragedy was *Rosmunda*, by Rucellai, nephew of Lorenzo de' Medici, about the year 1516. The subject, which has been often treated since, was taken from the history of Lombardy, and was first rendered dramatic by Rucellai. This tragedy has been praised by many eminent writers, of which number is Mr. Roscoe; and from the account which Mr. Walker gives of it, and from the fragments cited, it seems well entitled to celebrity. It is written on the Greek model, and has an attendant chorus.

The same author produced a still better tragedy, *Oreste*: but, though Maffei pronounced it to be the best drama which either the antients or the moderns ever brought on the stage, it was less esteemed by the Italians in general; as it was not an original production, like the *Rosmunda*, but an imitation, constructed on the fable and plan of the Iphigenia in Tauris of Euripides. This drama has consequently an attendant chorus, *à la Grec*.

Three lines quoted by Mr. W. (p. 41) from this tragedy, seem sufficiently nervous, robust, energetic, and sonorous, to shield the Italian language from the common censure of too great softness and effeminacy. A distant noise being heard by the characters on the stage, resembling a peal of thunder, mingled with cries of distress; Thoas, astonished and alarmed, demands,

> "*Ma che stridore spuventoso, e strano*
> *Esce del fondo abisso della terra,*
> *E col rimbombo i nostri orecchi intuona?*"

The noise and cries continue; and, during the intervals of the pealing sounds, the chorus exclaim:

"*O cielo, O terra, O fiamma, O mare, O venti,*
O alta nume, O podestà suprema,
O architetto de' convessi chiostri,
Deh non mutate l'ordine del cielo,
E' non patite si confonda in caos
Tanta è si bella macchina del mondo."

Mr. W. has not attempted to render these last beautiful lines into English; though it seems as if an almost literal translation would convey to the English reader some faint idea of the sentiments, if not of the language, of the original. Will the reader admit the following attempt?

Oh heavens, oh earth, oh sea, oh winds and flame!
Oh power supreme, oh high, eternal God!
Oh architect of this bright vaulted sky,
Change not the beauteous order of the heavens;
Nor let our globe's magnificent machine
Again be shivered, and re-plunged in chaos!

Alamanni, a studious refiner of blank verse, wrote a tragedy about this time (1530) in imitation of the Antigone of Sophocles;—and a didactic poem in the same measure, entitled *La Cultivazione*, published at Paris, whither he was a fugitive, in 1546.

Mr. Walker's account of the next tragedy in the series is so curious, that we shall present it to our readers.

'The tragic muse being now roused in Italy found several votaries. Amongst the many pieces, as well original as translations, which covered her altars, the *Edipo Re* (Œdipus tyrannus) of Orsatto Giustiniano, a Venetian nobleman, particularly recommends itself to our notice, not only by its intrinsic merit, but from the adventitious circumstance of its having been the first drama represented in the famous Olympic theatre of Palladio at Vicenza, where, says an Italian author, it was recited in 1585, *con sontuosissimo apparato*. This tragedy becomes attractive also from another anecdote attached to its scenical history. When it was first exhibited, the part of Œdipus was performed with great ability,—by Luigi Groto, commonly called Il Cieco d'Adria (the blind man of Adria) from the circumstance of his being totally deprived of sight; a misfortune that befel him on the eighth day after he was born. This extraordinary man was not only an actor of merit, but a fruitful (fertile) and successful writer. His pastoral of *Calisto*, and his comedies of *Alteria*, *Emilia*, and *Il Tesoro*, are honourably mentioned by Gravina and other Italian critics.'

This extraordinary person, so early deprived of sight, was author of a tragedy entitled *Hadriana*; which bears so strong a resemblance to our Shakspeare's Romeo and Juliet, in its principal

cipal incidents, and in many of the sentiments, that the English reader will be much interested in Mr. Walker's account of it. Were it not too long for the limits of our article, we should gladly have transcribed it.

After the account of the blind actor and bard, we find an historical and descriptive relation of the celebrated Olympic theatre built by Palladio at Vicenza.

The next tragedy analyzed by Mr. W., after that of *Hadriana*, is the memorable *Canace* and *Macareo* of Speron Speroni, 1546; which may be said to have been d—d into fame by critical opposition. The wild horror, terrific events, and mythological theogony of Æschylus, seem to have occupied the mind of Speron Speroni when he wrote this tragedy; which is on so disgusting a subject, that a modern audience would not bear the representation. Indeed it was never acted in Italy. Speroni had, however, acquired great respect and reverence by his Dialogues, learning, and critical sagacity, before he terminated his vital course in 1588, at the advanced age of fourscore.

The Fable of *Canace* is a mythological texture, first dramatised by the author, which none but bigoted Pagans could digest. Æolus, god of winds, had twins, a son and a daughter, by his consort Deopeia. This divinity, favoured by Juno, was of course persecuted by Venus, for the storm with which he had opposed Æneas, as well as in remembrance of the quarrel relative to the judgment of Paris; and in order to render him and his family miserable, the goddess made the twins so criminally fond of each other, that an incestuous intercourse took place, and a child was the consequence.

The play opens with the Ghost of this infant, who had been murdered by order of the grandfather, and whose carcase had been thrown to the dogs *:—but, though the ghost anticipates all the disgusting horrors of the piece, the plot is detailed in scenes between the following characters of the drama: Æolus, Deopeia, Canace their daughter, Macareo their son, a councellor or confidential officer of state in the court of the blustering god, a nurse, a servant, a lady of the bedchamber (*cameriera*) to Deopeia, and a minister of justice, or executioner.

We have now before us an edition of this extraordinary drama, of 1566, without the printer's name; with the *Giudicio*, or examination of the piece, dated 1543; 'containing many useful reflections on the art of tragedy, and other poems.' Much learning and knowlege of antiquity are displayed in this critique.

* Gay, in his *What d'ye call it*, has the ghost of an *Embryo*, or unborn child.

Mr. W. has now worked his way to the celebrated novelist, Giambattista Giraldi Cinthio, 'to whose novels Shakspeare has so many obligations.' This author's fertile invention produced nine tragedies. Mr. Walker has given an account of the *Orbecche*, 'the best of these productions,' and has selected a passage from it, 'to shew Cinthio's happy powers in describing scenes of horror:'

"*Giace nel fondo di quest' alta torre,*
In parte si solinga e si riporta,
Che non vi giunge mai raggio di sole,
Un luogo destinato a' sacrifici,
Che soglion farsi da' re nostri all' ombre
A Proserpina irata, al fier Plutone,
Ove non pur la tenebrosa notte,
Ma il più orribile orrore ha la sua sede;"

which Mr. W. thus translates;

'Low in the *bosom* of the lofty pile,
In gloomy loneliness sequester'd deep,
Unvisited by sun-beam, or by star,
A place there lies for dire oblations made,
Which, to the ghosts of our departed kings,
To the *pale* queen of Hades, and her lord,
Are offer'd duly. There, not only night,
But the *magnificence* of horror, holds
Her court in dreadful pomp.'

We cannot allow Mr. W. to be perfectly happy in his translation of this sublime description of the residence of horror. *Fondo* is certainly not well rendered by *bosom*; nor *irata* by *pale*: *tenebrosa notte* is not fully expressed by *night*; and *magnificence* of horror seems ironical. Might not the first line run thus?

Low in a dungeon of this lofty pile;——

and would not the four following lines be somewhat more faithful to the original?

To the *dread* queen of Hades, and her lord,
Are offer'd duly. There, not only night
In ebon darkness reigns, but Horror's self
His court terrific holds.

Giraldi, or Cinthio, a cognomen, or academic name, by which he is chiefly known, died in 1569.

The next tragic bard with whom Mr. W. makes us acquainted, is the famous, and, sometimes, *infamous* Pietro Aretino. His tragedy of *Horatia* (the first drama written on the subject of the Horatii and Curatii that was brought on the stage) is highly commended by the Italians: but the depraved character

of

of this author makes the inhabitants of other countries expect little *good* from such a pen. He died in 1550.

After Aretino, we have Lodovico Dolce, his contemporary and friend, author of two celebrated Italian tragedies: *Didone*, and *Mariamne*. The particulars which Mr. W. has collected concerning the life of this writer are curious, and will probably be new to many of our readers.

'Of Lodovico Dolce little is known that can be related with pleasure. Born in poverty, he lived and died in indigence; and the greater part of his life was embittered by literary warfare. His biographers speak with wonder of the early maturity and universality of his genius; and the mildness with which he treats, in many parts of his works, his malignant adversary, Girolamo Ruscelli, merits the praise which they bestow upon it. Dolce died in the sixtieth year of his age, and was buried in the church of San Luca, in his native city of Venice, near his friend Aretino, and his adversary Ruscelli. Besides the tragedies already mentioned, our author published a translation of the tragedies of Seneca, whose coldness we may sometimes perceive creeping through his original dramas. To study Seneca is to touch the torpedo. In his paraphrase of the sixth satire of Juvenal, and in the Epithalamio di Catullo, nelle nozze di Peleo et di Theti, he has preserved the spirit of his originals. The former is prefaced with a short letter of delicate and elegant compliment to Titian the painter. In a little volume, containing those two pieces, now lying before me, I find a Dialogo del modo di tor moglie, which had probably been read by Milton, as the following eulogy on matrimony may be traced in the beautiful apostrophe to wedded love, in the fourth book of the Paradise Lost: "*O matrimonio felice e santo, s'io havesse parole uguali à le tue lode, mai di commendarti non se ne vedrebbe stanca la voce mia. Per te è per mai sempre la vita gioiosa e licta: per te gli' huomini si fanno sempiterni e gloriosi. Viva dunque, viva il Matrimonio: e chi disidera di vivere e morire contento e beato elegga per il vero & unico mezzo il matrimonio.*" Of the dramatic labours of our author, Il Capitano and La Hecuba still remain to be noticed; but as the former is a free translation from Plautus, and the latter a faithful version of a tragedy, on the same subject, by Euripides, I shall not dwell on those pieces. In the dedication to the Hecuba, Dolce pathetically alludes to the misfortunes of his life. His Giocasta I have not seen; but I have read with pleasure an elegant tribute to his genius and learning by Benedetto Guidi, in a sonnet, beginning,

"*Fra mille dotti, et honorati ingegni.*"

We come now to the celebrated tragedy of *Torrismondo*, written by the admirable Torquato Tasso. Mr. W. has given a spirited translation of the beautiful description of the nocturnal disquietudes of *Alvida*, in this drama; which should have been inserted here if we could have spared it a niche.—For information concerning the life as well as the writings of Tasso, our author judiciously refers his readers to Mr. Hoole.

La Girmonda, and *Il Tancredo*, two tragedies built on the piles of Boccaccio; the comedy of the *Alchimista*, in 1583, prior to Ben Jonson's Alchymist; *Bragadino*, a tragedy on the subject of this Venetian General's heroism, who so obstinately defended Cyprus against the assaults of the Turks, that, when at length it was surrendered on honourable terms, they flayed him alive; *Isifile*, on a similar subject of Turkish treachery and Christian fortitude; another *Rosmunda*, by Ant. Cavalerino, on the same subject as that of Rucellai; *Telefonte*, and the first *Merope* that was written in Italian, likewise by Cavalerino; appeared about this time, and are characterised by our author.

Three dramas by Trapolini are also mentioned: but the tragedy of *Acripanda*, by Ant. Decio da Horte, a friend of Tasso, has supplied materials for an interesting article.—'This play (says Mr. W.) is opened by the ghost of Orsilia, the murdered wife of the king of Egypt, who quits the dark abyss for the purpose of instigating her son, the king of Arabia, to avenge her death.' Mr. W. gives a passage in her 'address to light, on first perceiving its *chearing beam*, which will probably remind the reader of Milton's hymn to that glorious emanation of the Deity.' It is too long for insertion here, but we recommend this speech, and several others from this play, to the lovers of Italian literature; and the translation, to those who are able to compare it with the original, whence they will find much of the spirit of da Horte conveyed into the English.

The *Semiramide* of Manfredi, and the *Merope* of Pomponio Torelli, furnish Mr. W. with an opportunity for discussion, of which he has availed himself in an amusing manner.

The tragedies of Italy from 1500 to 1600 nearly all follow the Greek model, by preserving the attendant chorus; and the Roman, by their sanguinary horrors and catastrophes.

Section II.

We do not very well understand the following citation from Gibbon, given by Mr. W. at the beginning of this section, when speaking of the long adherence of the Italians to Greek models. "Instead of exercising their own reason, the Italians acquiesced in that of the antients: instead of transferring into their native tongue the taste and spirit of the classics, they copied, with the most awkward servility, the language and ideas suited to an age so different from their own." What is "acquiescing in the reason of the antients," but transferring the taste and spirit of the classics into their own tongue?

The first tragedy written at the beginning of the xviith century seems to have been *Thomyris*, by Angelo Ingegneri, 1607.

1607. The merit of this drama is discussed by Mr. Walker. Ingegneri, besides his abilities as a poet, was author of a masterly discourse on dramatic representations, in folio; and of a translation of the first book of Ovid's Art of Love. He was an intimate and zealous friend of Tasso, and editor of the first correct edition of *Gerusalemme liberata.*

We find no record of any tragedy of great estimation, from this period till 1620, when the *Solimano* of Count Prospero Bonarelli of Ancona appeared. This author was the first Italian dramatic poet who, in a tragedy, had the courage to quit the Greek model, and reject the chorus. His brother, Guibaldo, was author of the celebrated pastoral drama called *Filli di Sciro*, of which the admirers of Italian literature must often have heard.

Here (p. 160) we have an ample account of Gio. Battista Andreini, author of the *representation* entitled *Adamo*, which has been supposed to have suggested to Milton his divine Paradise Lost. In composing this article, Mr. W. has much availed himself of the ingenuity and labours of Mr. Hayley; and from this curious production, and Mr. Hayley's translation, copious extracts are given; as well as from an account of Andreini's life and writings by Count Mazzuchelli. All these are very curious and amusing:—but we think that the adorers of Milton are too ambitious of discovering the germ of al our great bard's conceptions; by which they rob him of his principal claims to INVENTION, a poet's greatest glory, and allow nothing to the coincidence of congenial minds meditating on the same subject. These zealous defenders of Milton are very angry with Dr. Johnson for ridiculing his sour temper and severe politics; though the Doctor has praised the *Paradise Lost* in prose nearly equal to the verse of that immortal poem. Not contented with ransacking the *Adamo* of Andreini for similitudes, the *tragic scene of Adam and Eve*, by Troilo Lancetta Benacence, is analysed; in order to prove the possibility of that author's having first 'thrown into the mind of Milton the idea of converting Adam into an epic personage,' p. 171; and Mr. Walker '*takes leave* to observe, that Andreini and Lancetta were not the first Italian writers who dramatized the story of Adam and Eve.' Muratori tells us that, in the year 1304, the creation of Adam and Eve was represented at Friuli in a mystery. Milton is thought by Mr. Hayley to have had obligations to the *Angelcida* of Erasmo di Valvasone;—and Mr. W., not satisfied with a detection of all these unacknowleged imitations, (which, in a writer of less dignity and established fame than Milton, would perhaps be styled plagiarisms,) has given 15 pages of

text, and more than 20 of additional notes and appendix, consisting of extracts, conjectures, and correspondence, on the subject.

The *Alçina* of Fulvio Testi is said by Mr. Walker to have given birth to the opera: but this is an erroneous idea, if we may rely on the authority of Dr. Burney, who, in his History of Music, seems minutely to have traced it to a much higher period;—and what Mr. W. calls *airs*, which were so frequently introduced in Testi's drama, written in 1636, and *recitata* at Bologna in 1646, according to the *Drammaturgia*, could not have been *sung* at so early a period of the Melodrama. Indeed all that Mr. W. says on this subject seems conjectural, and supported by no authority. Fulvio Testi died in 1646.

Aristodemo, a tragedy by Carlo de' Dottori, 1657, is next recorded; and the suffrage of the excellent critic Signorelli is given in favour of its being a work of superior merit to the *Solimano* of Bonarelli:—which Apostolo Zeno did not allow.

Four tragedies of Cardinal Delfino are highly praised by Crescimbeni, and by a much better judge, Maffei. In 1694, the *Corradino* of Caraccio, a tragedy, was represented at Rome. These declamatory dramas were still written in Greek trammels of long speeches, and with little attention to the spirit of the dialogue.

Section III.

Here we are presented with a history of the origin and establishment of the *Academia degli Arcadi* at Rome; the poetry and criticism of which were cultivated from May to October by its members, in a grove or a garden, in the manner of the antient inhabitants of Arcadia in Greece. Not only the natives of Italy, when at Rome, but Princes and illustrious foreigners visiting that city, were proud of being inrolled in this literary establishment.

The first tragic poet, who distinguished himself at the beginning of the present century, was Pier Jacopo Martelli, who died in 1727.

'His *Perselide*, *Ifigenia in Tauri*, and *Alceste*, were represented (says Signorelli) with unequivocal applause by the company of Riccoboni at Venice, Verona, and Bologna. We find not only in these tragedies, (he continues,) but in his *Procolo*, *Cicerone*, *Q. Fabio*, and *Taimingi*, genuine tragic beauties. In the *Perselide*, is particularly admired the happy manner in which the three principal characters are marked: the magnanimity of Mustapha, the pathetic tenderness of Perselius, and the jealousy of power and relentless cruelty of Solimano, evince the glowing and energetic pencil of genius. Signior Signorelli recommends the *Ifigenia* and *Alceste* of this author, as models

dels for imitation to all young poets who would wish to adapt the fables of the Greek theatre to the modern stage.'

Martelli's tragedies are composed in rhyme, and in a new species of versification, since called *Martelliano*, consisting entirely of Alexandrines of 14 syllables, or two verses of 7 syllables each. The Italian rhymes being all double, the junction of two verses of 7 syllables each makes their Alexandrine 14 syllables; though our heroic verse, and that of France, contain but twelve.

The translation of Addison's Cato into Italian by Salvini is enumerated among the tragedies of this period; after which the tragedies of the learned Civilian and critic, Gravina, the patron and parent (by adoption) of Metastasio, are slightly mentioned. The chief accusation against Gravina is that he is *too Grecian* in the fable and conduct of his dramas. Though they failed to please, they did not deter our countryman Mason from constructing his Elfrida and Caractacus on the models of Æschylus, Sophocles, and Euripides; and though Mr. Mason's tragedies excite more interest, and abound with infinitely more exquisite poetical beauties, they have also failed of public favour on the stage; with all the changes in the dialogue, and allurements of the music to the songs and choruses, that have been applied to them. They will never be admitted into the established Liturgy of the great parish church; though in the closet, or poetical *chapel of ease*, they will ever afford devout members of the *Greek church* the highest consolation and rapture.

Mr. W. has given a sketch of Gravina's life from Dr. Burney's Memoirs of Metastasio, and an account of that admirable lyric poet's Juvenile Tragedy of *Giustino*, from the same biographer; adding some curious and authentic information of his own, which he had received from Italy, confirming the report of Metastasio's lyric dramas, or operas, being frequently declaimed, with success, as speaking tragedies, without music.

Among the minor tragics, we have a list of dramas written by the Count Pansati, the Duke Annibale Marchese, and Antonio Conti, a Venetian nobleman. It is a curious circumstance, which does honour to the nobility of Italy, that nearly all her best tragic writers have been of that class.

About the middle of the present century, Sig. Ant. Conti, who resided a considerable time in England, produced four tragedies: Giunio Bruto, Druso, Marco Bruto, and Giulio Cesare; the last two from the double plot of Shakspeare's Julius Cæsar, to which the Duke of Buckingham, and Voltaire, had previously pointed out the road.

We

We now come to the learned and justly celebrated Marquis Maffei; whose tragedy of *Merope* is not only the chief glory of Melpomene in Italy, but has served as a model for excellent dramas in almost every other country in Europe. We have not room to follow Mr. W. in his examination of and extracts from the bold translation of this tragedy by Ayre:—but we cannot help thinking that he lays too great stress on the merit of constructing a tragedy without the aid of love; and we are more inclined to think, with Boileau, that "the delineation of that passion is the most certain road to the heart," than with our author, that its admission into tragedy is 'a baneful innovation:' (p. 139.)—though in the next page we are told that 'refinement ever attends the influence of the fair.'—The production of a tragedy wholly unconnected with *la belle passion* is more admired for the difficulty of the task, perhaps, than for its effects on our feelings. At some period of life, every mortal is sensible of a partiality for an individual of a different sex, and of a wish to appropriate a companion: but every one has not lost a child, a parent, a friend, or a kingdom. When this *universal* passion has taken possession of an amiable and worthy heart, and is thwarted by adverse and inauspicious circumstances, pity and sympathy are excited in every breast which has experienced equal conflicts, or is susceptible of similar sensibility;—and what Mr. W. calls a *baneful innovation* has been practised in our own country to the satisfaction of every feeling heart, by Shakspeare, Otway, Rowe, and Congreve, in dramas which are not likely to lose their favour.

In p. 245, Mr. W. seems to sing a *palinodia*, in speaking of the powerful effects of Love in Metastasio, when he wrote his *Didone*, and in all others when that drama was performed; exclaiming, 'Such is thy *so potent art*, O Love!'

The tragedies of Barruffaldi, Lazzarini, Gasparo Gozzi, Padre Bianchi, Count Savioli, Alfonso Varano, and Granelli, are next enumerated, and characterized, with zeal for the honour of their country.

We then come to Bettinelli; who, having acquired considerable fame as a prose writer by his *Risorgiamento d' Italia*, produced three tragedies of high renown: *Gionata*, *Demetrio Poliorcete*, and *Serse*. From this last we have the description of a ghost, with the translation (p. 265); which, had we room, should be presented to our readers: as the original was so admired at Rome in 1772, that the reviewers of that city confessed its effects, in exciting sorrow and perturbation, to have been such as had been produced by few tragedies which they had ever seen or read.

The

The Abaté Cesarotti, an eminent Italian writer still living, is justly celebrated by Mr. W. for his translations of some of Voltaire's tragedies, of Ossian, and of Homer, into the language of his country.

Much information and entertainment occur in subsequent articles; particularly in the account of the writings of Count Pepoli, and Count Alfieri, dramatic writers not yet numbered with the dead. Of the productions of this last voluminous author, we have an ample list, with extracts, which the limits of this article (already, perhaps, too much extended) will not allow us to detail; and we have before spoken of them, in Rev. vol. xxiv. N. S. p. 527. Count Alfieri, we believe, was in England about 20 years ago. His tragedy of *La Congiura de' Pazzi* has very justly been censured by Mr. Roscoe, in his admirable life of Lorenzo de' Medici, for the falsification of history, in order to blacken the character of that great patron of literature and of every ingenious art, and to render it subservient to the interests of freedom. "What shall we think of a dramatic performance in which the Pazzi are the champions of Liberty?—In which superstition is called in to the aid of truth?—In which the relations of all the parties are confounded, and a tragic effect is attempted to be produced by a total dereliction of historical veracity, an assumption of falsehood for truth, and of vice for virtue?" *

Mr. Walker has given the plans of 19 tragedies by Count Alfieri, with extracts from many of them:—but he places the *Aristodemo* of the Abaté Monti at the summit of modern tragedies, and indeed with the highest Italian authority for his opinion.

In the course of this work, we have a sketch of the history of the construction of Italian theatres, from the time of Palladio to the present: also, additional notes, and an appendix of more than 60 pages, containing interesting discussions and explanations. Some of the fragments from the tragedies, which the author has analyzed, will perhaps impress the lovers of Italian poetry with higher ideas of its beauty and force, than the more renowned writings of Dante, Petrarca, Ariosto, and Tasso.

Though we have found much amusement and considerable information on the subject under discussion in this book, we are obliged to own that the style is often inflated; and that we have been frequently offended by the author's affectation in the needless use of foreign words, and in the new application of these

* Life of Lorenzo de' Medici, vol. i. p. 211. note (b).

of

of our native dialect. His parade of friends and acquaintance, abroad and at home; and his profusion of compliments, indiscriminately bestowed on almost every author and book that he mentions; will mortify more than flatter the persons concerned. We are sorry to be obliged to specify these defects in a work of sufficient merit to cover small imperfections: but, as it is our duty, in the character of critics, to indicate the several excellencies of an useful or amusing production, so it is incumbent on us, for the sake of the public taste, to point out to the author's own correction, in a future edition of the same work, or in writing another, such inaccuracies as disgrace his style, or would deform the composition of any author.

The Italian words unexplained when incorporated with English are innumerable: as *Villeggiatura*, or retiring to a villa or country seat—*Porpora*, for the purple or popedom, &c.—*imparted* from the press—*Assisted* at a performance, instead of being present, is a Gallicism not yet naturalized—*Enthralling* attention—*take* occasion—*met* my attention—*invite* (for engage) singers to visit them. P. 227, in speaking of Gravina, when, besides being learned, he is said to be *amiable* and *frigid*, there seems a clash of epithets. The author somewhat too frequently, perhaps, tells his readers that the letters and books which he quotes, or mentions, are *lying before him*; which, unless they be very scarce and curious, is taken for granted. 'Sig. Signorelli, in one of his valuable letters, with which he favoured me'—'My learned and ingenious friend Cesarotti'—'The friendship of the accomplished governor of Perugia'—'My lovely and accomplished friend the late Marchioness Rondini,' &c. These are a few specimens of the author's parade of friendship, and excess of urbanity.

An Index, or at least a table of contents, is much wanted to this book; and, perhaps, for English readers, a translation of passages cited in prose, as well as more frequent versions of poetical specimens given in the course of the work

As far as paper and types are concerned, the volume is beautifully executed; and the plates, of which there are many, are neatly engraved:—but on the correctness of the press we can bestow no praise;—on the contrary, from the author (as it should seem) being in another kingdom, and perhaps never seeing the proofs, the Errata are innumerable: for besides those discovered by Mr. Walker on perusing the work after the press was broken up; and which, collected, crowd a 4to page in a small letter; many still remain, that have escaped detection.

Candour, however, requires us to add that the faults of all kinds which we have mentioned are but slight: while the body

of the work, consisting of new and curious materials, is extremely interesting; and will be found, by those who wish to be acquainted with the Italian drama distinct from the opera, not only amusing but instructive.

D.r B....y.

ART. II. *The Transactions of the Royal Irish Academy*, Vol. VI. 4to. pp. 600. 1 l. 1 s. Boards. Dublin, 1797. London, Elmsley.

IT is related of the Caliph Haroun Al Raschid that, while Europe was engaged in fruitless theological controversies and in destructive wars, his ambassadors presented to Charlemagne, among other gifts, a clock of curious workmanship. Of equal value, and in somewhat of a similar conjuncture, is the present of the volume before us. From the midst of the tumults, the murders, and the conflagrations of Ireland, its Academy sends forth the fruit of its labours; and thus our attention is awhile diverted from scenes of confusion and guilt: for with the successful cultivation of science we associate pleasing images, peaceful retreats, and "the soft obscurities of retirement."

The papers are divided, as heretofore, under the classes of SCIENCE, POLITE LITERATURE, and ANTIQUITIES. We shall consider them according to their subjects.

SCIENCE.

Memoir on the Construction of Ships. *By* Sir George Shee, *Bart.* M. R. I. A.

The object of this memoir is to suggest such improvements in the construction of ships as will cause them to sail faster, and will counteract their disposition to make lee-way. The author was first induced to suspect that ships built in Europe admitted of improvement, by observing the shape of vessels employed in the river Ganges, and on the different coasts of India. These vessels carry great burdens; and, according to the author's expression, *great expansion is common to them all*; that is, they are more long and broad relatively to their depth, than our vessels are. During a voyage from Bengal to England, the suspicion of Sir G. S. was strengthened by remarking that the ship Rodney (in which he was embarked) sailed faster than any other Indiamen; which he attributes to the circumstance of her having been originally intended for a ship of much more considerable burden, but, on account of a temporary scarcity of timber, all her dimensions (except her length) were abridged. The defects noticed in ships transporting merchandice are, 1st, Their too great depth; 2dly, Their shortness; for a ship

that

that wants length (says he) is impeded by its continual ascent and descent; moreover, the tendency of the action of the upper sails of a ship is not only to propel horizontally, but to elevate the stern and to depress the head; which elevation and depression must be more resisted, as the distance between the insertion of the mast and of the head and stern is greater, *cæteris paribus*. 3dly, The vessels are too narrow.

The remedy proposed for these defects is (as may be easily inferred) to give to the ships great horizontal expansion; and for this end the construction of their hulls must be changed. The bows and sides are to be constructed very differently, as the end to be answered by them is very different; the one is to present as few points of resistance as possible, the other as many; the one is to facilitate the ship's passage, the other is to prevent her disposition to make lee-way: but, according to the present method of construction, a very small part of the ship's side is perpendicular to the horizontal pressure.

The author next controverts an argument of seamen and ship-builders, in favour of the depth of ships, founded on what is technically called "a gripe of the water below the power of the surge."

The alterations proposed by Sir George Shee are, in a few words, increase of horizontal dimensions, and a change in the form of the bows and sides. In regard to the form of the latter, they should resemble a large lee-board, used in Dutch vessels to prevent a disposition to lee-way.

Sir G. S. blames the construction of the vessels employed in carrying the mails from Dublin to Holyhead. Although they are expressly built for speed and accommodation, yet they require an absolute loading of ballast to prevent them from oversetting; and their draft of water is such that, although small vessels, they can only float on the Dublin Bar at a particular time of tide. From their want of length, and from their excessive depth, they sail so slowly, that a ship called the *Favourite*, a light, long vessel, fitted out by private individuals, has made her passage to Holyhead in nine hours; when the two packets, which weighed anchor at the same time, occupied twelve hours in performing theirs.

These suggestions of the ingenious Baronet are, we think, deserving of notice; for to England the perfection of naval architecture is of great moment:—but mere theory can perhaps effect little. The antients, who made very considerable progress in the art of constructing ships, seem to have relied entirely on observation and experiment.

Memoir

Memoir on the Climate of Ireland. *By the Rev.* William Hamilton, M.R.I.A.

The object of this memoir is to prove that the winds, and particularly the westerly gales, have of late years blown over Ireland with a violence unknown to former times. The author appeals to what he calls the natural regiſters of the effects of the winds; *viz.* the trees of the country, the sands on the sea-coast, and the tides. It is well known that, formerly, pines, and particularly that species called the Scotch fir, grew on the northern and western coasts. Vast roots and trunks remain in places in which a twig even of the most hardy kind can now with difficulty be reared. In the counties of Westmeath and Antrim, Donegal, and on the coasts of Enishowen and Rosses, pines formerly arrived at the age of 120 years, and were more than a yard in diameter, and 50 feet in height.—In regard to the sands, these have in many places overwhelmed houses and towns; witness, the ruins at the entrance of the river Bannow in the barony of Forth, in the county of Wexford; and the decaying state of the mansion-house of one of the noble families of Hamilton, situated in the peninsula of Rossgull, between the harbours of Sheephaven and Mulroy, in the county of Donegal. —The increase of the tides is well known to those who have had occasion to construct or to repair embankments.—A compensation for the evils arising from the prevalence and fury of the westerly winds is a more even temperature than Ireland formerly experienced; for the western winds blow over the waters of the Atlantic, which are less sensibly affected by the variations of cold and heat than land would be. From a balance of loss and gain, the author concludes that Ireland is ameliorated since the westerly winds have prevailed. In his own language:

'To sum up matters, then, with truth and brevity—A density of population, surpassing that of the vaunted millions of undepopulated France; a copious export trade in provisions of various kinds, unequalled by any kingdom whose inhabitants are proportionably numerous; and a staple manufacture unrivalled in general use, in certainty of produce, and intrinsic value; are circumstances which have not fallen to the lot of other nations, and bring with them clear and irrefragable evidence to demonstrate a salubrious country, a genial climate, and a fertile soil in Ireland.'

The author conjectures that, as the westerly winds have raged since the destruction of forests in the time of James I. these forests broke and mitigated the fury of the tempests; especially as the limits of stormy currents may be within 100 yards of the surface, since the lower mass of air often pursues a different course from the upper.

Essay on the best Means of ascertaining the Areas of Countries of considerable Extent. By the Rev. James Whitelaw, M. R. I. A.

Having shewn that the common projections (stereographic, conical, and circular) are unfit for mensuration, this gentleman proposes a method of determining, to a considerable degree of accuracy, the areas of maps on the conical and circular projections. The method proposed is briefly this: Draw the contour of the country, and observe what quadrilateral spaces lie within it *. The quadrilateral spaces form what is called the integral area, and that without it the fractional. The integral area is easily and accurately found, for the area of a zone included between two parallels is had by multiplying its sine in miles and decimals of a mile by 21600 (circumference of a great circle in such miles): divide this product by 360, and we have the value of a quadrilateral space.—The fractional area is next computed, but by a method which we cannot well explain here.

Three Schemes for conveying Intelligence to great Distances, by Signals. By John Cooke, *Esq.* M. R. I. A.

We do not see any thing particularly worthy of notice in these schemes; they may be multiplied *ad infinitum*.

Observations on the Power of Painting to express mixed Passions. By the Rev. Michael Kearney, D. D. M. R. I. A.

This is a criticism on a remark of Sir Joshua Reynolds, concerning the impracticability of describing the expression of mixed passions. The memoir is short, and the criticism is given with considerable ingenuity and much modesty; yet, in our opinion, it will not overthrow the decision of the late President of the Royal Academy.

In the countenance, doubtless, may be discovered either permanent qualities or sudden emotions; sweetness of temper, strength of intellect, joy, despair, &c. The dignified form, the character of martial gallantry, and the marks of an amorous temperament, observable in the statue of Paris by Euphranor, might justify the assertion that in it could be discerned the *judex Dearum, amator Helenæ*, and *interfector Achillis*; whatever indication of inward emotion the countenance is capable of assuming, the pencil of the painter may imitate:—but can it express the contest of different emotions? Can the soul be agitated by two different passions at the same instant? If not, the countenance can exhibit, in one instant, the indication

* Quadrilateral spaces are formed by the parts of two parallels of latitude distant from each other one degree, and of two meridians distant one degree of longitude.

only

only of one emotion. These emotions and indications may succeed each other with wonderful rapidity, and hence we may fancy them really blended and co-existing. The countenance of Coriolanus changed during the supplication of his mother and his wife, from an assumed cold dignity, to that state in which, overpowered by natural affection, " his eyes did sweat compassion." He did not feel at the same instant as a son, and as the enemy of Rome and the avenger of his own wrongs.

This question is similar to that in which it is inquired whether the mind can, at the same instant, dwell on two ideas ?

An Essay on the Art of conveying secret and swift Intelligence. By Richard Lovell Edgworth, *Esq.* F. R. S. & M. R. I. A.

This essay commences with a learned and elaborate account of the Telegraph :—but, before the author requests our attention to the scientific part of his plan, he produces much pleasant matter. He observes :

' But a still more compendious method of communication was supposed to exist in the 16th century. Is was reported that two magnetic dials, with the four-and-twenty letters inscribed on their circumference, would by means of self-moving hands point to the letters which the correspondents meant to indicate. The great Bacon believed in those sympathetic dials, and the learned Sir Thomas Browne, in his Enquiry concerning Vulgar Errors, gravely informs us that he procured two dial plates, according to directions, magnetised the needles, and repeated the experiment in form, but to his infinite disappointment, " the needles, though but a span removed from each other, stood like the pillars of Hercules :" he then proceeds to confute the theory " of this excellent and (if the effect would but follow) " divine conceit," by shewing that magnetic needles should influence the motions of each other, not in the same, but in contrary directions; had this been the only difficulty, it had been easily obviated by reversing the order of the letters in one of the alphabets.

' Doctor Johnson, in his life of Browne, laughs at him for having taken the pains to try " such a hopeless experiment," remarking " that he might have satisfied himself by a method less operose, by thrusting two needles through a cork and setting them afloat in two basons of water;" but Browne, he observes, " appears indeed to have been ready to pay labour for truth."

' The story of these dials had, I believe, some foundation, but, as it usually happens in popular stories, much fiction has been mingled with some truth.

' If two clocks were furnished with hands, and with dial-plates containing the alphabet, the motion of each of them might be unlocked at a momentary flash or sound, and they might be stopped together at any letter by a second explosion. I am informed that a very ingenious member of this Academy has spoken of such a con-

trivance.—With proper precautions, and by substituting numbers corresponding with a vocabulary instead of an alphabet, this invention may be perfected. I cannot help remarking, that by the experiment of Sir T. Browne with two distinct dials, &c. a hint might have been obtained of a practicable contrivance; but by Doctor Johnson's cork, with two needles thrust through it, nothing could be obtained but disappointment. Vulgar tradition and poetic allegory are neither to be implicitly trusted nor hastily despised. The incredulity of mankind in some instances appears as surprising as their credulity in others. The disposition to ridicule every scientific project as absurd until it has been absolutely brought to perfection has been the common topic of complaint among men of inventive genius; and it is curious to observe that poets, who suffer so much themselves by the taunts of men of the world, and by the apathy of the vulgar, should in their turn revenge themselves upon men of science, and treat their speculations with disdain. Ben Jonson has attempted this in one of his masques with a degree of humour which is not always the portion of those who throw ridicule on science. Merefool, the clown of the piece, consults an adept, who promises to instruct him in all occult secrets, and to shew him apparitions of all the learned men of the ancients; but every man who is called for happens to be busy, from Pythagoras "who has rashly run himself upon an employment of keeping asses from a field of beans," to Archimedes, who is meditating the invention of

> "A rare mouse trap with owls wings,
> And a cat's foot to catch the mice alone."

'Not only the same taste for ridicule, but the same ideas we find repeated, with a slight alteration, at different æras; Aristophanes and Lucian among the ancients, and Butler, Swift, and Voltaire, the three great modern masters of ridicule, have in various shapes the same ideas, and are alike disposed to confound the ingenious and the extravagant. The best way of parrying the stroke of ridicule is to receive it with good humour; laugh with those who laugh, and persevere with those who labour, should be the motto of men who possess the powers of invention.

'The late Doctor Johnson, who in his Rasselas ridiculed the idea of the art of flying, lived long enough to see the ascent of the first air balloon.'

Mr. E. accounts *telegraphically* for the answer given by the Delphic Oracle to Crœsus. The story is as follows:

'Crœsus, after having been duped by various oracles, began to suspect their infallibility, and to observe that they made bad verses; he resolved to try their powers of divination before he put himself to any farther expence in costly offerings. At a certain hour, on a particular day and at an appointed moment, the messengers whom he had dispatched to the different oracles demanded from them "What was at that instant the employment of Crœsus?"

'All the oracles were mute, except the Delphic, which immediately answered the messengers of Crœsus in these *inspired* lines.

"I know

"I know the space of sea—the number of the sand,
I hear the silent—mute I understand.
A tender lamb, joined with tortoise flesh,
Thy master, king of Lydia, now does dress;
The scent thereof doth in my nostrils hover,
From brazen pot closed with brazen cover."

'This was precisely the strange employment which the king had privately devised for himself. The answer of the oracle astounded and convinced Crœsus, and seems to have had as powerful an effect upon Sir Thomas Browne, who, in his "Enquiry concerning Vulgar Errors," calls this the plainest of all oracles, and deems it the clearest proof of their supernatural agency. Neither probability nor coincidence could have produced this marvellous reply; it has therefore excited alike the astonishment of the learned and of the ignorant. But the wonder ceases, and an easy solution of the difficulty presents itself, if we suppose that the priests of the oracle were Telegraphers.'

The contrivance of Mr. Edgeworth appears to us both simple and ingenious. Drawings enable us to judge so much better of the form, construction, &c. of a machine, than all descriptions merely verbal, that we shall not attempt any which would probably be unsatisfactory. The part most difficult of comprehension in the memoir is that concerning the Vocabulary: but we feel little inclined to make small objections against an essay, in the perusal of which we have had frequent opportunities of admiring the author's ingenuity and learning.

On the Method of determining the Longitude by Observations of the Meridian Passages of the Moon and a Star, made at two Places. By the Rev. Dr. James Archibald Hamilton, *Professor of Astronomy at Armagh.*

This method of determining the longitude is well known to astronomers. The several corrections, which are required to give sufficient accuracy to it, are here explained fully, and with a considerable degree of perspicuity.

On the Method of taking Radicals out of Equations. By D. Mooney, A. B. *Trin. Coll. Dublin.*

The object of this memoir is to shew that the rule concerning the method of taking radicals out of an equation, by multiplication, obtains generally; and that, by simple involution, quadratic surds may be taken out of an equation, let the number of terms be what they may.

The author takes an example, $\sqrt{a} + \sqrt{b} = \sqrt{c} + \sqrt{d} + \sqrt{f}$ and shews that, by involution, the equation may be rendered rational.

The method employed in the former example likewise renders rational $x + \sqrt{a} + \sqrt{b} - \sqrt{c} - \sqrt{d} - \sqrt{f} = 0$ care being taken to place it in such a form that, after multiplication, there results the least number of surd rectangles; thus $x + \sqrt{a} + \sqrt{b} = \sqrt{c} + \sqrt{d} + \sqrt{f}$, when multiplied into itself, gives a less number of surd rectangles than when in this form $x + \sqrt{a} = \sqrt{c} + \sqrt{d} + \sqrt{f} - \sqrt{b}$.

Supplement to Mr. Edgeworth's Essay on the Telegraph.

A Description of an Air-Pump of a new Conſtruction, &c. &c. *By the Rev.* James Little, *of Lacken, in the County of Mayo.*

In this paper is contained a long description of an air-pump, constructed on principles similar to those of Mr. Smeaton and Mr. Cuthbertson. It would require plates, and a much larger portion of our work than we can possibly allot, to give a satisfactory abstract of the contents of this memoir.

On the Application of a converging Series to the Construction of Logarithms. By William Allman, A. B. *Trin. Coll. Dublin.*

The logarithm of the ratio of one number to another is expressed by the series $\frac{2pd}{s} + \frac{2pd^3}{3s^3} + \frac{2pd^5}{5s^5}$, and where d expresses the difference and s the sum of the numbers, and p the modulus of the system. Now, in the practical application of series, it is desirable, for the sake of conveniency and dispatch, that the series should converge as quickly as possible; the object, therefore, of the operations in this memoir, is to make the series above mentioned converge quickly. The author thus explains his method of producing a quickness of convergency:

"It is evident, that the less d is in respect of s, the faster the series will converge; so that the construction of the logarithms of prime numbers, will be rendered more easy and expeditious, by finding two great products, which shall have a small difference; one of which products shall be composed entirely of factors whose logarithms are already known, and the other shall have in its composition, the number whose logarithm is sought, or some power of that number; and, if it have any other factors, the logarithms of these factors must be previously known.

"Having found such products, we may, by the application of the above-mentioned series, find the logarithm of their ratio to each other; which is the same with the logarithm of the ratio of the first product (or that which is composed entirely of factors whose logarithms are known) divided by the factor or compound of factors whose logarithms are known (if there be any such) in the latter product, to the prime number whose logarithm is sought, or some power of that number. Then, from the logarithm of the antecedent, and

and the logarithm of the ratio, we have, by addition or subtraction, the logarithm of the consequent.'

POLITE LITERATURE.

Some Hints concerning the State of Science at the Revival of Letters, grounded on a Passage of Dante in his Inferno, Canto IV. *v.* 130. *By the Right Hon. the Earl of* Charlemont, *President of the Royal Irish Academy, and* F. R. S.

In the poem of Dante, written about the year 1300, the poet describes the Elysium prepared for Pagan worthies, and gives to Aristotle the first place among the antient philosophers, in the following passage:

'Poiche'nnalsai un poco piu la ciglia,
Vidi 'l Maestro di *color che sanno*
Seder tra Filosofica Famiglia.
Tutti l'amiran, tutti onor gli fanno.
Quivi vid' io e Socrate, e Platone,
Che 'nnansi agli altri pui presso gli stanno.

'My eyes a little raising, I descried
The sov'reign master of all *those who know*,
Sitting among the philosophic race,
Admir'd by all, by all rever'd and honour'd:
There I beheld both Socrates and Plato,
Who prior to the rest stand close beside him.

This passage being a testimony of the reverence in which Aristotle was held in the darker ages, at the first revival of letters, the noble Earl proceeds to assign the causes of this reverence; and to point out the circumstances which gave mankind a disposition and an ardour for the subtle, refined, and disputatious philosophy of the Stagyrite.

The ingenious remarks and displayed learning of the noble author claim attention and praise; yet we must observe that the parts of the present memoir are not sufficiently connected, and that its object is not sufficiently determinate. The title of the paper, however, may be said to have prepared an excuse against any objection of this nature.

Reflections on the Choice of Subjects for Tragedy among the Greek Writers. By William Preston, *Esq.* M. R. I. A.

The subjects of the Grecian tragedies are tales of horror; Orestes, pursued by the Furies; the horrid Feast of Atreus; Oedipus, incestuous, blind, and mangled; Hercules tortured by his envenomed robe; Medea, the murderess of her own children, *&c.* Such were the favourite themes of the Grecian Muse. The inquiry in the present essay is concerning the causes which led the Greek tragic writers to seek so sedulously, in history, for subjects of such aggravated horror; and accord-

ing to Mr. P. the causes are to be found in the cruelty and ferocity which disgraced the Grecian character. Most abundant proof (if any indeed were wanted) is adduced of this cruelty of disposition, from their mythology, from the writings of Homer, and from the faithful pages of Thucydides.

Towards the end of his essay, which is replete with just remarks, Mr. P. considers the question why, in the present times of refinement, representations of terrific subjects continue to excite such predilection. Though this idea has been frequently discussed, we had marked some passages for insertion: but, on a second inspection, they seem too long for our limits.

An Essay on the Variations of English Prose, from the Revolution to the present Time. By Thomas Wallace, A.B. *and* M.R.I.A. To which was adjudged the Gold Prize Medal.

In the beginning of this essay, it is observed that the state of the language of a people corresponds with the state of their polity and manners; and, as an example of this observation, the author points out the correspondence which has existed between the improvement in our language and our political and moral amelioration. When England was agitated by civil wars, and depressed by a feudal policy, its language was rude, anomalous, and without either precision or grace. From this degraded state, it was raised by the Reformation; then, questions of high concernment were agitated, and men began to think with greater precision, and to reason more methodically; in consequence of which, the language rose from its low state to a considerable degree of excellence. It was, however, abundant in faults, until the time of Addison.

'With Addison and his contemporaries,' says Mr. Wallace, 'originated the first variation that occurred, subsequent to the Revolution, in the composition of English prose. Though the diffuse style still continued to prevail, it was no longer the loose, inaccurate and clumsy style by which the compositions of his predecessors were disgraced. So great, indeed, was the improvement, and so striking the variation introduced by Addison, that he who compares the productions of this elegant writer with those of the best writers of 1688, will find it difficult to avoid surprise, how, with such precedents before him, he could have risen at once to a degree of excellence in style which constitutes him a model for imitation. The forced metaphor, the dragging clause, the harsh cadence, and the abrupt close, are all of them strangers to the works of Addison. In the structure of his sentences, though we may sometimes meet marks of negligence, yet we can seldom find the unity of a sentence violated by ideas crowded together, or the sense obscured by an improper connection of clauses. Though, like his predecessors, he frequently uses two words to express one idea, yet, in this instance, he is less faulty than they; and, among the variations introduced by him, we must reckon a more strict

strict attention to the choice of words, and more precision in the use of them.

'Of figurative language, Addison has always been acknowledged the most happy model. He was, indeed, the first of the English prose writers who were equally excellent in the choice and in the management of their figures. Of those who preceded him, it has been observed that they were frequently unhappy in both instances; that their metaphors either were such as tended rather to degrade their subject than to give it dignity and elevation; or that when they were well chosen, they were spoiled by the manner in which they were conducted, being detained under the pen until their spirit evaporated, or traced until the likeness vanished. Addison avoided both faults: his metaphors are selected with care and taste, or rather seem to spring spontaneously from his subject; they are exhibited to the mind but for a moment, that the leading traits of similitude may be observed while minute likenesses are disregarded—like those flashes of electric fire which often illumine a summer's night, they shed a vivid, though a transient lustre, over the scene, and please rather by the brightness with which they gild the prospect than the accuracy with which they shew its beauties.

'Should it be doubted, whether the improvement of style which took place in the time of Addison—that variation which substituted uniform and correct neatness in composition, for what was loose, inaccurate and capricious,—be justly attributed to him—the doubt will vanish when it is remembered that in no work prior to his time is an equal degree of accuracy or neatness to be found, and even among those periodical papers to which the most eminent of his cotemporary writers contributed, the Cato of Addison stands eminently conspicuous. It was, indeed, from the productions of that classic and copious mind that the public seems to have caught the taste for fine writing which has operated from that time to the present, and which has given to our language perhaps the greatest degree of elegance and accuracy of which it is susceptible—for if any thing is yet to be added to the improvement of the English style, it must be more nerve and muscle, not a nicer modification of form or feature.

——— *sectantem levia, nervi*
Deficiunt animique:

'While Addison was communicating to English prose a degree of correctness with which it had been, till his time, unacquainted, Swift was exemplifying its precision and giving a standard for its purity. Swift was the first writer who attempted to express his meaning without subsidiary words and corroborating phrases. He nearly laid aside the use of synonimes in which even Addison had a little indulged, and without being very solicitous about the structure or harmony of his periods, seemed to devote all his attention to illustrate the force of individual words. Swift hewed the stones, and fitted the materials for those who built after him; Addison left the neatest and most finished models of ornamental architecture.

'Of the character which is here given of these two writers it is unnecessary to give proof by quoting passages from their works, for two

two reasons; the one is, that their works are in the hands of every body; the other, that the qualities which we attribute to their style are so obvious that it were superfluous to illustrate them.

'Besides those first reformers of the style of 1688, there were others, contemporary with them, who contributed to promote the work which they did not begin. Bolingbroke and Shaftsbury, like Addison, were elegant and correct, and seem from him to have derived their correctness and elegance. Of this, so far as it concerns Shaftsbury, there is a most remarkable proof *. His tract, entitled "An Enquiry concerning Virtue," was in the hands of the public in 1699, in a state very different indeed from that in which his lordship published, in the year 1726. It partook of all the faults which were prevalent in the style of that day, but particularly in the length of its periods, and the inartificial connection of them. In the edition of 1726 those errors were in a great measure corrected; the sentences are broken down, and molded with much elegance into others less prolix; and sharing in some degree all the beauties of Addison's style, except those which perhaps his lordship could not copy, its ease and simplicity. Indeed Shaftsbury, in the form in which we now have him, appears to be more attentive than Addison to the harmony of his cadence, and the regular construction of his sentences; and certainly if he has less simplicity has more strength. Bolingbroke, too, participating in correctness with Addison, has some topics of peculiar praise; he has more force than Addison—and—what may appear strange, when we consider how much more vehement and copious he is, has more precision. The nature of the subjects on which Bolingbroke and Shaftsbury wrote naturally tended to make them more attentive to precision than Addison. These subjects were principally abstract morality and metaphysics—subjects of which no knowledge can be attained but by close and steady thinking, or communicated but by words of definite and constant meaning. The language of Addison, however elegant in itself, or however admirably adapted by its easy flow to those familiar topics which are generally the subjects of diurnal essays, was too weak for the weight of abstract moral disquisition, and too vague for the niceties of metaphysical distinction. It was fitted for him whose object was to catch what floated on the surface of life; but it could not serve him who was to enter into the depths of the human mind, to watch the progress of intellectual operation, and embody to the vulgar eye those ever fleeting forms under which the passions vary.'

This essay reflects much credit on the author, and seems well worthy of that mark of distinction which the Society has conferred on it. We could wish, however, that Mr. Wallace had not followed the philosophical grammar of the old school. We are so far admirers of the doctrine taught in the Diversions of Purley, that we feel rather intolerant in reading the following passage: 'those few but important words which are used, not to designate things, but to exhibit the various positions † of

* See Blair's Lectures.' † See p. 42. Diversions of Purley, &c.

the

the mind in thinking, to shew the relation which it means to establish between two propositions, or the different parts of the same proposition, must have been aukwardly and often improperly used.' (p. 43.)

On the Poetical Character of Dr. Goldsmith. By the Rev. Archdeacon Burrowes, M. R. I. A.

This memoir is valuable and interesting; valuable for much good criticism contained in it, and interesting because it places before us the sweet poetry of Goldsmith. What was said of Dennis's remarks on Cato, that we soon forgot the criticism and returned to read the work, with unabated ardour, may be applied with more justice to any criticism on Goldsmith. Still, however, no poet is above criticism, and Mr. Burrowes has commented with much judgment and taste.

[*To be continued.*] Wood...e.

ART. III. *A Voyage to the South Atlantic and round Cape Horn*, into the Pacific Ocean, for the Purpose of extending the Spermaceti Whale Fisheries, and other Objects of Commerce, by ascertaining the Ports, Bays, Harbours, and Anchoring Births, in certain Islands and Coasts in those Seas, at which the Ships of the British Merchants might be refitted. Undertaken and performed by Captain James Colnett, of the Royal Navy. 4to. pp. 200. With nine Charts, &c. 1l. 5s. Boards. Egerton, &c. 1798.

FROM the introduction to this volume, we learn that, previously to the voyage here related, Capt. Colnett had been engaged in various commercial undertakings on the west coast of North America, and was one of the greatest sufferers by the unwarrantable conduct of the Spaniards on that coast. He had also, when a youth, sailed with Captain Cook in his second voyage to the South-Sea. On these accounts, he was named by the Board of Admiralty as a proper person to be employed in the present voyage; which was planned in consequence of an application to the Board of Trade, from merchants concerned in the South-Sea fisheries. In a memorial, they stated

'The calamitous situation of the ships' crews employed in this trade, from the scurvy and other diseases, incident to those who are obliged to keep the seas, from the want of that relief and refreshment, which is afforded by intermediate harbours.

'The Spaniards, it is true, had, of late, admitted ships into their ports for the purpose of refitting; but, from the latest accounts received, this permission was so restricted as to amount almost to a prohibition, in which it was continually expected to end. It became therefore an object of great importance to obtain such a situation as our commerce required, independant of the Spaniards.'

The

The merchants therefore proposed to government, that an officer should be sent in one of their ships, 'in order to discover such a situation.' The Rattler sloop of war being deemed a convenient vessel for the intended service, an offer was made to purchase her from government, with which the Admiralty acquiesced; and she was fitted accordingly for the undertaking.

Captain Colnett left England on the 4th of January 1793, and was absent during twenty-two months. He sailed round Cape Horn, and thence to the northward in the neighbourhood of the American coast, as far as California. He called at, and examined, most of the known islands in this track; and he has given descriptions of them, with directions for navigators who shall visit those parts. He also searched for lands to which situations have been assigned, but of which the existence is not well ascertained; and particularly, both in the passage out and on the return, but without success, for Isle Grande, supposed to lie to the eastward of the South American coast, in the latitude of 45° S.—Whatever information he has been able to obtain, that can be useful to those who are employed in the southern whale-fishery, he has not neglected to give in this account.

We shall mention a few of the most remarkable circumstances which occur in the narrative of the voyage.—In the passage from England towards Cape Horn, Captain Colnett relates that

'The autumnal equinoctial gale,' (the month of March, being in south latitude,) 'came on, and held upwards of four days, with frequent claps of thunder, accompanied by lightening, hail and rain. It blew as hard as I ever remember, and, for several hours, we could not venture to shew any sail. At the same time a whirlwind or typhoon arose to windward, from whence in one of the squalls, two balls of fire, about the size of cricket balls, fell on board. One of them struck the anchor which was housed on the fore-castle, and bursting into particles, struck the chief mate and one of the seamen, who fell down in excruciating tortures. On examining them, several holes appeared to have been burned in their cloaths, which were of flannel: and in various parts of their bodies there were small wounds, as if made with an hot iron of the size of a sixpenny piece. I immediately ordered some of the crew to perform the operation of the Otaheiteans, called Roro mee *, which caused a considerable abatement of their pains, but several days elapsed before they were perfectly recovered. The other ball struck the funnel of the caboose, made an explosion equal to that of a swivel gun, and burned several holes in the mizen-stay-sail and main-sail, which were handed. At the height of the storm, the barometer was at 28°.'

'* Roro mee. It consists in grasping the fleshy parts of the body, legs, and arms, and working it with the fingers.'

This was near to the situation given to Isle Grande; where likewise they saw such numbers of black whales, that the Captain says, 'if half the whalers belonging to London had been with me, they might have filled their vessels with oil.'

Being at the Gallipagoe Isles, about the end of June, the places which had lately contained fresh water were then dried up.

'I was very much perplexed (says the author) to form a satisfactory conjecture, how the small birds, which appeared to remain in one spot, supported themselves without water: but the party on their return informed me, that, having exhausted all their water, and reposing beneath a prickly pear-tree, almost choaked with thirst, they observed an old bird in the act of supplying three young ones with drink, by squeezing the berry of a tree into their mouths. It was about the size of a pea, and contained a watery juice, of an acid, but not unpleasant, taste. The bark of the tree produces a considerable quantity of moisture, and, on being eaten, allays the thirst. In dry seasons, the land tortoise is seen to gnaw and suck it. The leaf of this tree is like that of the bay tree, the fruit grows like cherries, whilst the juice of the bark dies the flesh a deep purple, and emits a grateful odor: a quality in common with the greater part of the trees and plants in this island: though it is soon lost, when the branches are separated from the trunks, or stems. The leaves of these trees also absorb the copious dews, which fall during the night, but in larger quantities at the full and change of the moon; the birds then pierce them with their bills, for the moisture they retain, and which, I believe, they also procure from the various plants and ever-greens. But when the dews fail in the summer season, thousands of these creatures perish; for, on our return hither, we found great numbers dead in their nests, and some of them almost fledged.'

In these seas, being near the American coast, they saw numbers of turtle floating on the water, and innumerable flocks of boobies. 'When the appearance of the weather foretold a squall, or on the approach of night, the turtle generally afforded a place of rest for one of these birds on his back; and though this curious perch was usually an object of contest, the turtle appears to be perfectly at ease and unmoved on the occasion. In return, the bird generally eased the turtle of the sucking fish and maggots that adhered to and troubled him.'

On the navigation round Cape Horn, Captain Colnett makes the following remarks: 'I have doubled Cape Horn in different seasons, but were I to make another voyage to this part of the globe, and could command my time, I would most certainly prefer the beginning of winter, or even winter itself, with moon-light nights: for, in that season, the winds begin to vary to the eastward, as I found them, and as Captain (now Admiral) Macbride observed at the Falkland Isles.' The weather experienced by Admiral Anson's squadron is not

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in favour of this opinion: but, though we cannot agree with Capt. Colnett in his preference, we nevertheless think that the authority which he has mentioned,—joined with his own experience,—is sufficient encouragement for attempting the passage in winter, whenever it may be deemed necessary.

Capt. Colnett's attention to the comforts of his people, particularly to their provisions, which it was as much his care to render palatable as wholesome, deserves great praise; and he has been successful in adding to the instances before known, of the preservation of health in the performance of long voyages. In particular, the following passage, relative to his treatment of that dreadful disorder *the yellow fever*, merits consideration:

'The whole crew had been, more or less, affected by the yellow fever, from which horrid disorder, I was, however, so fortunate, as to recover them, by adopting the method that I saw practised by the natives of Spanish America, when I was a prisoner among them. On the first symptoms appearing, the fore-part of the head was immediately shaved, and the temples, and pole, washed with vinegar and water. The whole body was then immersed in warm water, to give a free course to perspiration; some opening medicine was afterward administered, and every four hours, a dose of ten grains of James's powders. If the patient was thirsty, the drink was weak white wine and water, and a slice of bread to satisfy an inclination to eat. An increasing appetite was gratified by a small quantity of soup, made from the mucilagenous parts of the turtle, with a little vinegar in it. I also gave the sick, sweetmeats and other articles from my private stock, whenever they expressed a distant wish for any, which I could supply them with. By this mode of treatment, the whole crew improved in their health; except the carpenter, who, though a very stout, robust man, was, at one time, in such a state of delirium, and so much reduced, that I gave him over; but he at length recovered.'

An account is given, in a long note, of the treatment which the author received from the Spaniards in a voyage made by him in the year 1789, from China to the western coast of North America. This relation reflects very great discredit on the Spanish commanding officer; whose conduct appears to have been in a high degree treacherous, violent, and dishonourable. Capt. C. had entered into partnership with other English gentlemen at Macao, who agreed to fit out a number of vessels, in order to collect furs on the American coast; and it was a part of their intention to have established a factory at Nootka Sound, not knowing that this port was then occupied by the Spaniards. The command of this expedition was trusted to Captain Colnett, who sailed in a vessel called the Argonaut. We shall continue the relation in his own words.

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'It is unnecessary upon this occasion, to have recourse to any occurrences in that unfortunate voyage, prior to the time when I appeared off Nootka, viz. the third day of July, 1789. At nine in the evening, when it was almost dark, we hailed a boat; and the persons in it desiring to come on board, their request was immediately granted. It proved to be a Spanish launch, with Don Estevan Martinez, commodore of some Spanish ships of war, then lying in Friendly Cove: we were visited at the same time by another Spanish launch, and the boat of an American ship. I had no sooner received Don Martinez in my cabin, than he presented me a letter from Mr. Hudson, commander of the Princess Royal Sloop, which was under my orders. The commodore then informed me, that the vessels under his command were in great distress, from the want of provisions and other necessaries; and requested me, in a very urgent manner, to go into port, in order to afford him the necessary supplies. I hesitated, however, to comply with this demand, as I entertained very reasonable doubts, of the propriety of putting myself under the command of two Spanish men of war. The Spaniard observing my unwillingness to comply with his request, assured me, on his word and honour, in the name of the King of Spain, whose servant he was, and of the Viceroy of Mexico, whose nephew he declared himself to be, that, if I would go into port and relieve his wants, I should be at liberty to sail whenever I pleased. He also added, that his business at Nootka was for no other purpose, than merely to prevent the Russians from settling on that part of the coast, and that it formed a leading principle of his instructions, as it was his private inclination, to pay all becoming respect and attention to every other nation. I am ready to acknowledge that the story of his distresses, and the letter of Mr. Hudson, which appeared to be deserving of credit, had very considerable weight with me: besides, I was an officer in his Britannic Majesty's service; and might be, in some degree, influenced by a professional sympathy. I therefore suffered myself to be persuaded to enter the harbour; and, as it was a calm, to let the Spanish boats assist in towing the Argonaut into Friendly Cove; where we arrived by twelve at night, and found an American ship called the Columbia, riding at anchor, commanded by Mr. Kendric, and a sloop of the same nation, called the Washington, commanded by Mr. Gray; with two Spanish ships of war, called the Princessa, and Don Carlos. The next morning, after I had ordered some provisions and stores for the relief of Don Martinez to be got ready, I went to breakfast with him, in consequence of his invitation. After breakfast he accompanied me on board my ship, the Argonaut; I gave him a list of the articles I intended to send him, with which he appeared highly pleased. I then informed him it was my intention to go to sea in the course of the day: he replied, he would send his launch to assist me out of the harbour, and that I might, on the return of the boat, send him the promised supply. The launch not coming so early as I wished, I sent one of the mates for her, but instead of bringing me the boat, I received an order from Don Martinez, to come on board his ship and bring with me my papers. This order appeared strange, but I complied with

with it, and went on board the Princessa. On my coming into his cabin, he said he wished to see my papers: on my presenting them to him, he just glanced his eye over them, and although he did not understand a word of the language in which they were written, declared they were forged, and threw them disdainfully on the table, saying at the same time, I should not sail until he pleased. On my making some remonstrances at his breach of faith, and his forgetfulness of that word and honour which he had pledged to me, he arose in an apparent anger, and went out.

'I now saw, but too late, the duplicity of this Spaniard, and was conversing with the interpreter on the subject, when having my back towards the cabin door, I by chance cast my eyes on a looking-glass, and saw an armed party rushing in behind me. I instantly put my hand to my hanger, but before I had time to place myself in a posture of defence, a violent blow brought me to the ground.' I was then ordered into the stocks, and closely confined; after which, they seized my ship and cargo, imprisoned my officers, and put my men in irons. They kept their boats likewise to sea and seized the sloop Princess Royal, and brought her into port, for trading on the coast.'

We shall not describe the particulars of the hard usage which Captain Colnett and his people endured in the sequel of this business. Their sufferings were so great, and the whole was accompanied with so many circumstances of aggravation, that it threw him into a violent fever, attended with delirium; and his life was, for some days, in great danger. Such treatment inflicted on them, unprovoked, and with impunity, 'worked on the minds of the sickly part of the crew, several of whom took it to heart and died, and one destroyed himself in despair.' At the end of thirteen months' captivity, and with the loss of four out of the five vessels originally employed in the undertaking, Capt. C. obtained the release of himself and surviving companions: but before this was granted, the Spaniards insisted on his signing a paper, expressing *his complete and entire satisfaction of their usage of him and his people:* to which the wretched state of the crew, and their clamours to depart, obliged him to submit.

The unsettled aspect of public affairs, when Capt. Colnett left England on the voyage related in the volume before us, made him think it probable that, during his absence, this country might be involved in a dispute with Spain. He therefore did not deem it prudent, while he was in the South Seas, to venture into any port on the American coast; lest, as he expresses himself, they might again be obliged to trust to the *tender mercies* of the Spaniards.—With the narrative, he has given charts and plans of the islands and anchoring-places visited during the voyage, from his own surveys.

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In the introduction, Capt. C. says that, in the only vessel which remained to him in his unfortunate voyage to Nootka, not caring to return empty to China, he continued on the American coast, and procured another valuable cargo of furs; with which he proceeded to China:—but, a prohibition having been laid by the Chinese on the sale of furs, 'I did not,' says he, 'remain there, but in a short time, at the request of the gentlemen who were joint agents with me, set sail, and coasted for a market to the west side of Japan, and east side of Corea.' —'Here an encouraging prospect of a new and valuable commerce for my country unfolded itself before me, when in a typhoon, in the latitude of 38° N. on the coast of Corea, I lost my rudder, which obliged me to put back into the port of Chusan in the northern parts of China.' He adds that a full account of this voyage, with charts and drawings, were left by him in England when he departed on his last expedition; and that they will 'hereafter,' he trusts, be presented to the public.—When it is considered how dangerous the attempt at a communication with Japan has for so long a time been regarded, on account of the general belief of the hostile disposition of the Japanese towards Europeans; and that ships of considerable force, which have passed near to their coast, have thought it unsafe to stop, or to search for a port; we cannot but admire the spirit manifested in undertaking, with only a single trading vessel, an enterprise which has been esteemed so hazardous; and we are glad, on this occasion, to express our wishes that the curiosity of the public may be soon gratified.

Capt. B—y.

ART. IV. M. Van Braam's *Account of the Embassy from the Dutch East India Company, to the Emperor of China, in* 1794 *and* 1795.

[*Article concluded from the Rev. for March, p.* 249.]

THE continuation of our account of these volumes having been accidentally interrupted in the last month, we now resume our selection of such particulars as appear to us most interesting and curious.

One morning, when M. Van Braam was repairing to the Emperor's court, he had the misfortune of being overturned into a ditch; which, however, being frozen over, he received no hurt. The Mandarins, who conducted him, expressed much satisfaction at his escape; for the tyranny of the Chinese government is such, that the Mandarins not only were responsible for any disasters that might happen to their visitors, but were even in danger of losing their lives, if any accident

should have proved fatal to any one individual belonging to the Embassy.

The author saw the elegant carriage which the King of Great Britain sent to the Emperor of China; and opposite to it was placed

'A thing, which made a remarkable contrast with this splendid vehicle; viz. a Chinese waggon with four wheels of equal height, very clumsy, painted green all over, and in every respect resembling the waggons used in Holland for the purpose of carrying manure. I confess this sight set my imagination to work. Was this waggon placed here with a view of opposing the idea of its utility to that of the superfluity of a carriage so sumptuous, at least according to the estimation of the Chinese? I was thus giving way to my conjectures, when I was told, that the waggon is the very same that is made use of at the annual ceremony, when the Emperor pays a solemn homage to agriculture, in the temple of the Earth.'

The Voo-tchong-tang, or first Minister of China, wore a watch made by *Arnold*, for which having given no more than 175 livres, (7l. 15s. sterling,) he thought that the price of some watches in the possession of the Dutch mechanist was too high. It would have been easy for the Embassy to give him a very intelligible explanation of the low price at which he had bought his watch: but the fear of the consequences that might have attended it, in respect to the transactions of the Mandarins and merchants of Canton, and particularly the risk that might be run by the former, prevented M. Van Braam from entering into particulars.—The enormous impositions, under which the European commerce at Canton labours, have often been explained by supposing that the Chinese Ministers of State connive at them from interested motives. This presumption, however, is unfounded; if, as the author positively asserts, the Ministers never accept a present from any one, without the express permission of the Emperor.

For the great antiquity of the Chinese as a nation, M. Van B. assigns a cause which does honour to his sentiments:

'There is no nation so servilely attached to the usages and maxims of its ancestors as the Chinese. And we shall cease to be astonished at it, when we know, that filial respect is without bounds among them; that this tie of nature stands in the stead of legislation, the place of which it entirely supplies; and that their great philosopher, Kong-fou-tsé, by deducing all his principles of family relations from those between father and son, found means to acquire an authority, which served in its turn to strengthen that first natural sentiment, that primary foundation of every social system. And does it not seem as if the Divine blessing promised by the commandment, that requires the children of Israel to honour their parents, were become the portion of the Chinese! It is also in the execution of this sacred law,

law, that, according to my weak judgment, we ought to seek the cause of the long duration of this nation, the only one excepting the Japanese (subject also to the strict observance of the same precept) which has preserved itself *the same* from a period which is lost in the most remote antiquity.'

A common plaything for children, which is to be found in every European fair, was shewn to M. Van B. by a gentleman of rank; who much admired it, and spoke in such terms as shewed that he thought himself the possessor of a wonder. From this circumstance, the author thinks it not at all improbable that such trifles would find a good market in China, and that they would perhaps amuse the Emperor himself as much as the most ingenious pieces of mechanism.

The police of the Chinese metropolis, though strict to excess, is far from being well regulated. Our traveller relates that the Chinese servants of the Embassy, having one day obtained permission to go into the city for the purpose of buying some necessaries, were discovered to be strangers at Pekin, and were lodged in a guard-house. In vain did they plead their being part of the retinue of the Dutch Embassy: the soldier accused them of selling opium, and began to search them. The servants would have been sent to prison in chains, but for the bribe of a few dollars, which, being prepared for their intended purchases, were now willingly sacrificed to procure their liberty. Thus even a Chinese is not perfectly safe in his own country, when found beyond the limits of his native province.

It was with much difficulty that the Embassy were permitted to have any communication with the European Missionaries resident at Pekin. From this jealousy, the author infers that the Mandarins, from the highest to the lowest, must be conscious of great culpability, or they would not have thought it necessary to carry distrust to such a length.

The manner in which the Chinese warm their apartments is more clearly described by M. Van B., than we recollect to have seen it in other accounts:

'In all China,' says he, 'the houses are built upon the ground; i. e. without any cellar under them. The apartments are paved with flat, square bricks; a thing very agreeable in warm weather; but very little suitable to the severe season of the year.

'To defend them from the piercing cold which they experience in the northern parts of the Empire, the Chinese have devised subterraneous furnaces in every direction, under the bricks of the floors, and under a kind of platforms on which the Chinese sleep. They even pass through the walls, which divide the different rooms, so that the heat diffused by the tubes produces in the apartments the temperature desired. The fire is kept up night and day in the outer

stove or furnace, without the smallest danger to the buildings, because a coat of bricks closely confines that destructive element, and opposes its disastrous effects. If the apartments be spacious and numerous, an increased number of stoves and tubes always insure the same result.

'It cannot be denied, that this is an invention honourable to Chinese industry; and certainly it is no small advantage in a severe climate, to enjoy in the midst of winter's cold an agreeable heat diffused through all the apartments. It is in those places especially, where these outer stoves are wanting, and where there is a necessity of having recourse to the brasiers of charcoal, of which I have spoken elsewhere, that the value of this invention is the most sensibly felt.'

Those of our readers who are acquainted with India will recollect the extraordinary ingenuity displayed by Hindu artisans, in executing the various branches of their business, and producing even the finest workmanship, by means of a few tools; which, to all appearance, are the most deficient and unmanageable. In China, the same observation may be made.

'During our stay this morning,' says M. Van B. 'in the village of *Fan-koun*, I had an opportunity of seeing a tinker execute what I believe is unknown in Europe. He mended and soldered frying-pans of cast iron that were cracked and full of holes, and restored them to their primitive state, so that they became as serviceable as ever. He even took so little pains to effect this, and succeeded so speedily, as to excite my astonishment. It must indeed appear impossible to any one who has not been witness to the process.

'All the apparatus of the workman consists in a little box sixteen inches long, and six wide, and eighteen inches in depth, divided into two parts. The upper contains three drawers with the necessary ingredients; in the lower is a bellows, which, when a fire is wanted, is adapted to a furnace eight inches long and four inches wide. The crucibles for melting the small pieces of iron intended to serve as solder are a little larger than the bowl of a common tobacco pipe, and of the same earth of which they are made in Europe; thus the whole business of soldering is executed.

'The workman receives the melted matter out of the crucible upon a piece of wet paper, approaches it to one of the holes or cracks in the frying-pan, and applies it there, while his assistant smooths it over by scraping the surface, and afterwards rubs it with a bit of wet linen. The number of crucibles which have been deemed necessary are thus successively emptied in order to stop up all the holes with the melted iron, which consolidates and incorporates itself with the broken utensil, and which becomes as good as new. The furnace which I saw was calculated to contain eight crucibles at a time; and while the fusion was going on was covered with a stone by way of increasing the intensity of the heat.'

The Chinese sowing-machine partakes of the simplicity of their other instruments:

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'It consists of two sticks or pieces of wood about four feet long, the lower extremities of which are shod with a kind of iron wedge that serves to open the furrow. A little above is a square box placed between the two sticks, and tapering downwards in the shape of a funnel. Behind this is a plank put across for the purpose of covering up the furrow after the seed has fallen in. This instrument is put in motion by means of two wheels. Two Chinese draw it, while a third who guides with his two hands, first sows one and then the other furrow. I had already conceived from the regularity with which I observed every thing growing in the fields, that some machine was employed for sowing, and I was not a little pleased at having an opportunity of seeing both the instrument and the manner in which it is used.'

It is a favourite custom among the Chinese of elevated rank to keep by them coffins, containing the dead bodies of persons who had been dear to them. At *Ping-yuen-chen*, in the temporary lodgings of the Embassy, one of the halls was appropriated to several coffins inclosing dead bodies. Some of them bore marks of great antiquity. The author was also once in a pagoda at Honan, opposite to Canton, in which coffins are likewise deposited in little rows or separate spaces; and he was assured that some of them were more than a century old.

'There is a particular species of wood in China considered as unperishable; of this they make coffins, some of which cost more than a hundred and fifty louis d'ors. The Chinese, let his pecuniary means be ever so small, procures while living, either for himself or for his family, the best wood he can buy, and keeps it with great care at the entrance of his house, till wanted for the last abode of a being who is no more, but whose pride has survived him.'

In the province of *Chantong*, the sailing wheel-barrows, of which we have already taken notice in our former article, were again seen by M. Van Braam.

As the very existence of a considerable part of Holland depends on the firmness of its dykes, we might imagine that in this particular it stood unrivalled; yet the author mentions a Chinese embankment at least as handsome as those in Holland. The side towards the water descended with a great inclination, like the dykes made in the United Provinces *within the last forty years*; for it should seem that it had not been observed, till then, that the water has less action on a surface much inclined, than on a plane nearly perpendicular. The Chinese, however, proceeded on this principle from the first formation of their dams;—and the inundation of their rivers, it must be owned, rendered strong embankments a matter of the utmost consequence. The formidable Yellow river, one of the most celebrated on the Asiatic continent, on account of its

extent and rapidity, causes so much mischief when overflowing its banks, that double dams have been thrown up on each side, an inner and an outer one; the care of which is entrusted to three Viceroys or Governors of Provinces; who are each obliged to reside in a city adjacent to the portion of the river which they superintend.

Many of our readers, we are persuaded, will be pleased with the following observations:

'The stuff called *Nam-king*, or *Nan-keen*, which is manufactured at a great distance from the place of that name, in the district of *Fong-kiang-fou* situated in the south-east of the province of Kiang-nam and upon the sea-shore, is made of a brown kind of cotton, which it seems can only be grown in that quarter. The colour of nan-keen is natural, and not subject to fade. As the greater part of the inhabitants of Europe and other countries are in the persuasion that the colour of the stuff in question is given it by a dye, I am happy to have it in my power to rectify their error. The opinion that I combat was the cause of an order being sent from Europe a few years ago to dye the pieces of nan-keen of a deeper colour, because of late they were grown paler. The true reason of that change is not known; it was as follows:

'Shortly after the Americans began to trade with China, the demand increased to nearly double the quantity it was possible to furnish. To supply this deficiency, the manufacturers mixed common white cotton with the brown; this gave it a pale cast, which was immediately remarked, and for this lighter kind no purchaser could be found, till the other was exhausted. As the consumption is grown less during the last three years, the mixture of cotton is no longer necessary, and nankeen is become what it was before. By keeping them two or three years, it even appears that they have the property of growing darker. This kind of stuff must be acknowledged to be the strongest yet known. Many persons have found that clothes made of it will last three or four years, although for ever in the wash. This it is that makes them the favourite wear for breeches and waistcoats both in Europe and America. The white *nankeen* is of the same quality, and is made of white cotton as good as the brown, and which also grows in Kiang-nam.'

The quantity of rice annually imported into Pekin is truly astonishing. M. Van Braam was assured that the Emperor kept for that purpose nine thousand nine hundred and ninety-nine vessels, each capable of carrying somewhat short of one hundred thousand weight of rice. By these means, more than seven hundred and fifty millions of pounds (French) of that grain are brought to Pekin. The majority of those who serve in the army, as well as those who belong to the court, are paid with this rice;—and, enormous as this quantity is, it does not exceed what is usually wanted. Yet rice, it should seem, is not so general an article of food in China as many have asserted: for

for most of the inhabitants of Chantong, Tcheli, and the more western provinces, subsist only on millet *, pease, &c. All the rice-provinces, with the exception of Quangtong, are bound to deliver their assessed quota in the vicinity of Kiang-nam, where it is shipped on board the Imperial vessels before mentioned. The bones of animals are burnt, and used as manure for the rice fields, which renders them very fertile.

Though the bloom of our fair countrywomen be so luxuriant and unfading as not to require the aid of *rouge*, it will at least gratify their curiosity, and perhaps not be unpleasing to our graver readers, to be informed by M. Van Braam of a cosmetic which is perfectly innocent in its effects:

'The rouge used in China is in general better than that of Europe. A woman whose skin is tolerably fair and smooth, and who is not in the habit of laying on white, might with this rouge imitate the fresh colour of youth, without its being possible for the action of heat or cold to discover the artifice, even to the most penetrating eye; nor would the habitual use of it in this moderate way have any bad effect upon the skin. It is in this manner that all cosmetics ought to be used, in order that these secret arts, intended to make women appear more agreeable and fascinating in the eyes of their admirers, may not be betrayed by a ridiculous affectation; and that this practice may not destroy the advantages of a smooth and soft skin. We might then consent to forgive the fair an artifice which would be no longer pernicious, and which would find its excuse in the desire of increasing the passion of a lover, or of moving the indifferent heart.'

The Chinese chief conductor of the Embassy had, from a singular impulse of jealousy, prohibited the women of *Sou-tcheou-fou*, who are accounted the handsomest of the empire, from appearing in those places through which the strangers would pass; though he did not fail to purchase and carry away with him two pretty concubines for his own amusement. Here the author observes:

'This trade in women is a principal branch of the commerce of the city of *Sou-tcheou-fou*, and the best resource of many of its inhabitants, as well as those of *Hong-tcheou fou*, in the province of *Tché-kiang*. Sou-tcheou-fou, however, bears away the palm from its rival. A great number of individuals have no other means of existence, and, with a view to this traffic, make excursions about the country, in order to buy of the poor inhabitants such of their children as promise to be beautiful.

'They bring up these young girls with the greatest care, dress them elegantly, teach them all sorts of needlework and to play upon dif-

* We suppose this to be the *Holcus Sorghum*, or Barbadoes millet, which Sir G. Staunton (vol. ii. p. 205. 8vo. edit.) mentions as growing plentifully in Chili. It is distinguished by the Chinese under the name of *Kow-leang* or lofty corn.

ferent instruments of music, in order that their charms and accomplishments may render them agreeable to the persons into whose hands they may chance to fall. The handsomest of them are generally bought for the Court and Mandarins of the first class. One who unites beauty with agreeable accomplishments fetches from four hundred and fifty to seven hundred louis d'ors, while there are some who sell for less than a hundred. The nature of the population in China affords two girls for a boy, a circumstance which admits of the speculations I am speaking of, and renders them highly beneficial. From this general practice, as well as from the custom of giving a price called a dowry to the parents of the girl whom a man marries, a custom prevalent even among the first personages of the empire, it is evident that all the women in China are an article of trade. The husband in certain cases, specified by the law, has a right to sell his lawful wife, unless her family choose to take her back and restore the dowry they received at the time of her marriage.

'There is no country in the world, in which the women live in a greater state of humiliation, or are less considered, than in China. Those, whose husbands are of high rank, are always confined; those of the second class, are a sort of upper servants, deprived of all liberty; while those of the lower are partakers with the men of the hardest kind of labour. If the latter become mothers, it is an additional burthen, since, while at work, they carry the child tied upon the back, at least till it is able to go alone.'

As the Chinese silk is deemed the best in the known world, any information concerning their cultivation of the mulberry tree, the leaves of which afford food for the silk-worms, must be considered as important. We lament, therefore, that M. Van Braam had no opportunity of ascertaining, with scientific accuracy, the species (whether one or more) of the mulberry-tree most or exclusively cultivated in Che-kiang. Throughout France and Italy, the plantations which we have seen were, to the best of our recollection, of the *Morus alba;* which species is also said to prevail in Spain, the leaves of it being deemed preferable for silkworms to those of the *Morus nigra.* Yet M. Van Braam, from rather loose authority, inclines to think that the silk-worms in Che-kiang are fed with the leaves of the latter. This militates against the more general opinion. *Loureiro* states the Chinese name of the *Morus alba* to be *Xin-pe-xu;* and Sir G. Staunton (vol. iii. p. 246.) reports that some of the Chinese Mulberry-trees were said to bear white and some red or black fruit: but that often they bore none. He also (vol. iii. p. 265.) expressly mentions that both species, the *alba* as well as the *nigra*, grow in the middle of China.

In a celebrated Chinese convent and temple, M. Van Braam saw five hundred images of saints, nearly as large as life. The Emperor *Kien Long*, though then living and on the throne, was already included in the number; which is a farther proof of

of the abject attempt of the Chinese to raise their monarch above the level of human kind.

We must now conclude our extracts with the following passage

'Having an opportunity yesterday of conversing with our third conductor, a man of experience, and a well informed literary character, he said that each province, and even each city, has particular works upon agriculture, with precepts concerning every thing necessary to be observed by the husbandmen throughout the extent of their district; that these books are kept as sacred things, and deposited in the hands of commandants or governors of cities, who are not permitted to entrust them to any one; and that consequently it is in vain to think of procuring them, because they are not to be sold. The mandarins of the cities are bound to give to the individuals within their district all the information that the latter may ask for, which seldom happens, because a knowledge of agriculture, held in esteem for several centuries past, has been transmitted from generation to generation, from father to son, with every particular of both theory and practice. This has rendered the science so general, that it is scarcely possible for any one to stand in need of further instruction.'

From a comparison of the prefixed list of Chinese towns and places through which the Embassy passed, with the author's journal, we find that his account is not yet completed. As, however, if we be rightly informed, there is little probability of any additional volume being speedily published, we shall here subjoin a few remarks on the work in general.

It is, doubtless, a circumstance calculated strongly to prepossess the reader in favour of the present account, that M. Van Braam, according to his own statement, (vol ii. p. 188.) was for the space of six-and-thirty years personally acquainted with China; and had made frequent inquiries of well informed men concerning the history, manners, and particulars of their native land, before the opportunity of travelling through that empire presented itself. He was thus enabled principally to fix his attention on such objects as were really curious, or imperfectly known in Europe; and his work, accordingly, throws much light on a variety of very interesting subjects. The unassuming manner, also, in which it is written, has deeply impressed on it the stamp of authenticity. An artless narrative is the dress generally chosen by truth, and almost universally preferred to a laboured performance. Even many inaccuracies of composition are overlooked, if the candour and veracity of the author, and the interest of the subject, compensate for those deficiencies:—but this indulgence is seldom extended to tediousness. If a writer does not hope to amuse his readers, he at least should beware of tiring them; and we should re-

flect that it has, perhaps, never been more incumbent on authors to be concise, than at the present period, which is so overstocked with books. A journal, intended for private amusement or information, can seldom be too minute: but, when offered to the public in its original shape, it often becomes excessively irksome and uninteresting. Against this inattention, M. Van Braam unfortunately has not been on his guard. We are somewhat at a loss to conceive in what manner the public will be either instructed or entertained, by being told that he regaled the Mandarins with Cape wine; that he accompanied them to the ladder of the ship; that they saw pretty women, with regret at being debarred from them, &c. Details and remarks of this kind are so frequent that, if they were removed, these two volumes might advantageously be reduced to one of a moderate size. In vol. i. the first forty pages might have been compressed into two. It is possible that the *Dutch* reader may be pleased with these minutiæ: but we presume to assert that the *English* public would not have regretted the omission of them. What a voluminous and tiresome account of the British Embassy to China must Sir G. Staunton have published, if he had proceeded according to this method, with the different journals from which he drew up his narrative!

We here find also some other observations and expressions which are not altogether calculated for the public eye. From the author's own description of those wretched men, the *Coulies*, we cannot deny them our compassion; yet in vol. i. p. 211. he suffers himself to be so irritated as to call them *cursed* Coulies, for having, as he *supposes*, wilfully broken a few bottles of *liquor*. In general, the details about good or indifferent fare, however fit for private memorandums, ought not to have been committed to the press. That wine, spirits, hot suppers, protracted rest in the morning, &c. must have a particular relish in long and fatiguing journies, we are fully aware: but it may justly be doubted whether the repeated mention of disappointment in these particulars (e. g. vol. i. 133. 144. 187.) be suited to the gravity of a public character; who must be presumed to keep his grand object so much in view, as neither to covet sensual gratifications, nor to lament the want of them.—At p. 238. vol. i. M. Van B. relates that, being asked by the Emperor whether he understood Chinese, he answered *Poton;* which, in Chinese, means *I do not understand it;* at which the Emperor laughed heartily. The author dwells with peculiar complacency on this circumstance, construing the good humour apparent on the monarch's countenance into a mark of 'the highest predilection, and such as is even said no envoy ever ob-

tained before.' Lest we should be thought too fastidious, we refrain from making an obvious remark on this incident; though we could borrow our excuse from an antient sage:

Ἀπέσθω δ' γέλωτα κινεῖν, ὀλισθηρὸς γὰρ ὁ τόπος εἰς ἰδιωτισμόν, καὶ ἅμα ἱκανὸς ἦν αἰδῶ ἣν πρὸς σὲ ἐῶν πλησίων ἀνιέναι. EPICTET.

When at Pekin, a letter was secretly brought to M. Van B. from his friend Grammont, who testified an earnest desire to give him some important information. If, as is very probable, this book should find its way to Pekin, might not this circumstance injure M. Grammont, either with his brethren, or even with the Chinese government; and would it not have been more prudent to have suppressed the *name* of his *friend*, on such an occasion. Letters were also privately conveyed to Lord Macartney, when a few miles from Pekin, as we learn from Sir G. Staunton's account, (vol. ii. p 197,) but the name of the writer is very properly omitted in that publication.

Of the translation of these volumes, our readers may judge from the specimens which we have given. We shall only observe that it bears many marks of haste, with a consequent mixture of Gallicisms.

Hull..r.

ART. V. *Fears in Solitude*, written in 1798, during the Alarm of an Invasion. To which are added, *France*, an Ode; and *Frost at Midnight*. By S. T. Coleridge. 4to. pp. 23. 1s. 6d. Johnson. 1798.

HAD poetry always been guided by reason and consecrated to morality, it would have escaped the contemptuous reproach with which it has been loaded both by antient and modern philosophers. Had this divine art been appropriated with due effect to divine subjects, wisdom could not have withholden her admiration. It is matter of serious regret, therefore, that its professors seem to have been solicitous rather to please by the coruscations of a wild frenzy, than by a mild and steady ray, reflected from the lamp of truth. Poets have been called *maniacs*; and their writings frequently too well justify the application of this degrading epithet. Too long has the modern copied the antient poet, in decorating folly with the elegant attractions of verse. It is time to enthrone reason on the summit of Parnassus; and to make poetry the strengthener as well as the enlivener of the intellect;—the energetic instructor as well as the enchanting amuser of mankind.

Mr. Coleridge seems solicitous to consecrate his lyre to truth, virtue, and humanity. He makes no use of an exploded though elegant mythology, nor does he seek fame by singing of

of what is called GLORY. War he reprobates, and vice he deplores. Of his country he speaks with a patriotic enthusiasm, and he exhorts to virtue with a Christian's ardor. He tells, as he says,

'Most bitter truth without bitterness;'

and though, as we learn from his own confession, he has been deemed the enemy of his country, yet, if we may judge from these specimens, no one can be more desirous of promoting all that is important to its security and felicity.

He begins, in the first poem, *Fears in Solitude*, with describing his rural retreat, suited by its stillness and beauty to the contemplative state of his mind: but scarcely has he indulged himself with the view of the pleasures which it yields, than his heart is painfully affected by a recollection of the horrid changes which the march of armies, and the conflicts of war, would introduce on 'his silent hills.' His fears realize an invasion to his imagination; and were the horrors of war brought into our island, he owns that it would be no more than our crimes deserve:

'We have offended, O my countrymen!
We have offended very grievously,
And have been tyrannous. From east to west
A groan of accusation pierces heaven!
The wretched plead against us, multitudes
Countless and vehement, the sons of God,
Our brethren! Like a cloud that travels on,
Steam'd up from Cairo's swamps of pestilence,
Ev'n so, my countrymen! have we gone forth
And borne to distant tribes slavery and pangs,
And, deadlier far, our vices, whose deep taint
With slow perdition murders the whole man,
His body and his soul! Meanwhile, at home,
We have been drinking with a riotous thirst
Pollutions from the brimming cup of wealth,
A selfish, lewd, effeminated race,
Contemptuous of all honourable rule,
Yet bartering freedom, and the poor man's life,
For gold, as at a market! The sweet words
Of christian promise, words that even yet
Might stem destruction, were they wisely preach'd,
Are mutter'd o'er by men, whose tones proclaim
How flat and wearisome they feel their trade.
Rank scoffers some, but most too indolent,
To deem them falsehoods, or to *know* their truth.
O blasphemous! the book of life is made
A superstitious instrument, on which
We gabble o'er the oaths we mean to break,
For all must swear—all, and in every place,
College and wharf, council and justice-court,

All,

All, all must swear, the briber and the brib'd,
Merchant and lawyer, senator and priest,
The rich, the poor, the old man, and the young,
All, all make up one scheme of perjury,
That faith doth reel; the very name of God
Sounds like a juggler's charm; and bold with joy,
Forth from his dark and lonely hiding-place
(Portentous sight) the owlet ATHEISM,
Sailing on obscene wings athwart the noon,
Drops his blue-fringed lids, and holds them close,
And, hooting at the glorious sun in heaven,
Cries out, "where is it?"
Thankless too for peace,
(Peace long preserv'd by fleets and perilous seas)
Secure from actual warfare, we have lov'd
To swell the war-whoop, passionate for war!
Alas! for ages ignorant of all
It's ghastlier workings (famine or blue plague,
Battle, or siege, or flight through wintry snows)
We, this whole people, have been clamorous
For war and bloodshed, animating sports,
The which we pay for, as a thing to talk of,
Spectators and not combatants! no guess
Anticipative of a wrong unfelt,
No speculation on contingency,
However dim and vague, too vague and dim
To yield a justifying cause: and forth
(Stuff'd out with big preamble, holy names,
And adjurations of the God in heaven)
We send our mandates for the certain death
Of thousands and ten thousands! Boys and girls,
And women that would groan to see a child
Pull off an insect's leg, all read of war,
The best amusement for our morning meal!
The poor wretch, who has learnt his only prayers
From curses, who knows scarcely words enough
To ask a blessing of his heavenly Father,
Becomes a fluent phraseman, absolute
And technical in victories and defeats,
And all our dainty terms for fratricide,
Terms which we trundle smoothly o'er our tongues
Like mere abstractions, empty sounds to which
We join no feeling and attach no form,
As if the soldier died without a wound;
As if the fibres of this godlike frame
Were gor'd without a pang; as if the wretch,
Who fell in battle doing bloody deeds,
Pass'd off to heaven, *translated* and not kill'd;
As tho' he had no wife to pine for him,
No God to judge him!—Therefore evil days
Are coming on us, O my countrymen!

And

And what if all-avenging Providence,
Strong and retributive, should make us know
The meaning of our words, force us to feel
The desolation and the agony
Of our fierce doings?—'

There is so much truth, with so much serious, pointed, and suitable exhortation, in these lines, that we feel it a duty, more for the sake of the public than of the author, to solicit their perusal.

Mr. C.'s invocation to the Great Ruler of Empires to spare this guilty country, and his address to his countrymen to return to virtue and to unite in repelling an impious invading foe, are equally excellent. His description of the French is such as must animate Britons, were the enemy to attempt an invasion of us, to unite as one man in accomplishing what the poet requires:

'Impious and false, a light yet cruel race,
That laugh away all virtue, mingling mirth
With deeds of murder; and still promising
Freedom, themselves too sensual to be free,
Poison life's amities, and cheat the heart
Of Faith and quiet Hope, and all that soothes
And all that lifts the spirit! Stand we forth;
Render them back upon th' insulted ocean,
And let them toss as idly on it's waves
As the vile sea-weeds, which some mountain blast
Swept from our shores! And O! may we return
Not with a drunken triumph, but with fear,
Repenting of the wrongs, with which we stung
So fierce a foe to frenzy!'

From bodings of misery to his country, he returns to the brighter prospects of hope. While, with the spirit of the Christian muse, he indulges,

'Love and the thoughts that yearn for human kind,'

he expresses a peculiar attachment to his native soil:

'There lives nor form nor feeling in my soul
Unborrow'd from my country! O divine
And beauteous island, thou hast been my sole
And most magnificent temple, in the which
I walk with awe, and sing my stately songs,
Loving the God that made me!'

In the Ode entitled '*France*,' the author, like a true Arcadian shepherd, adores

'The spirit of divinest liberty;'

and he in course professes how much he wished, at the commencement of the revolution, [*without bloodshed*,] that France might break her fetters and obtain freedom;—how he hung his head and

and wept at our interference;—and how, amid all the horrors and atrocities attending the revolution, he cherished the hope that these black clouds, which darkened the horizon of French liberty, would disperse, and that France would be happy in herself and just to surrounding states. These hopes he now considers as vain. He invokes Freedom 'to forgive these idle dreams,' and particularly reprobates France for her conduct to Switzerland.

'O France! that mockest heav'n, adult'rous, blind,
And patriot only in pernicious toils!
Are these thy boasts, champion of human kind:
To mix with kings in the low lust of sway,
Yell in the hunt, and share the murd'rous prey:
T' insult the shrine of liberty with spoils
From freemen torn; to tempt and to betray!'

A beautiful address to Liberty constitutes the last stanza.

'*Frost at Midnight*' is a pleasing picture of virtue and content in a cottage. The author's cradled babe seems to have inspired him, and here he dedicates his infant to solitude and religious contemplation.

Much as we admire the poetic spirit of this bard, we are forced to censure some of his lines as very prosaic. In his choice of words, also, he is not always sufficiently nice. The last line

'As thou would'st fly for very eagerness,'

is extremely flat, and gives the idea of an exhausted muse. Small poems, like those before us, should be highly finished. Neither coarseness nor negligence should be seen in cabinet pictures. **Moo-y.**

Art. VI. *A Key to the classical Pronunciation of Greek and Latin Proper Names*, in which the Words are accented and divided into Syllables exactly as they ought to be pronounced; with References to Rules, which show the Analogy of Pronunciation. To which is added, a complete Vocabulary of Scripture Proper Names, divided into Syllables, and accented according to Rules drawn from Analogy and the best Usage. Concluding with Observations on the Greek and Latin Accent and Quantity, with some probable Conjectures on the Method of freeing them from the Obscurity and Confusion in which they are involved, both by the Ancients and Moderns. By John Walker, Author of the Critical Pronouncing Dictionary, &c. &c. 8vo. pp. 166. 5s. Boards. Robinsons. 1798.

MR. Walker is advantageously known both as a teacher of elocution and as an author on that subject. In the copious title-page prefixed to the present performance, the reader's attention will be attracted by a variety of topics of a delicate

delicate and doubtful nature, which have been often discussed, but never satisfactorily decided. In questions of accent or prosody, an appeal must be made, not to reason only, but to sentiment also; and, as the feelings of mankind have different degrees of acuteness, distinctions will be made by the ear of one person which are altogether imperceptible to that of another. In reading Greek and Latin, it is acknowleged that the English follow the genius of their own pronunciation, and therefore continually violate the quantity of the antient languages, more than any other nation in Europe. When the penultimate is accented, its vowel, though followed by a single consonant, is always long. Before two consonants, no vowel sound is ever made long, except that of the diphthong *au*. These and innumerable other solecisms in our pronunciation have produced different proposals for altering our present system; and, in reading the learned languages, for adopting a foreign, and particularly the Italian model. Mr. Walker's objections to this measure are worthy of attention.

'In answer to this plea for alteration, it may be observed; that if this mode of pronouncing Latin be that of foreign nations, and were really so superior to our own, we certainly must perceive it in the pronunciation of foreigners, when we visit them, or they us: but I think I may appeal to the experience of every one who has had an opportunity of making the experiment; that so far from a superiority on the side of the foreign pronunciation, it seems much inferior to our own. I am aware of the power of habit, and of its being able "to make the worse appear the better reason" on many occasions; but if the harmony of the Latin language depended so much on a preservation of the quantity as many pretend, this harmony would surely overcome the bias we have to our own pronunciation; especially if our own were really so destructive of harmony as it is said to be. Till, therefore, we have a more accurate idea of the nature of quantity, and of that beauty and harmony of which it is said to be the efficient in the pronunciation of Latin, we ought to preserve a pronunciation which has naturally sprung up in our own soil, and is congenial to our native language. Besides, an alteration of this kind would be attended with so much dispute and uncertainty as must make it highly impolitic to attempt it.

'The analogy, then, of our own language being the rule for pronouncing the learned languages, we shall have little occasion for any other directions for the pronunciation of the Greek and Latin proper names, than such as are given for the pronunciation of English words. The general rules are followed almost without exception. The first and most obvious powers of the letters are adopted, and there is scarcely any difficulty but in the position of the accent; and as this depends so much on the quantity of the vowels, we need only inspect a dictionary to find the quantity of the penultimate vowel, and this determines the accent of all the Latin words; and it may be added

of

of almost all Greek words likewise *. Now in our pronunciation of Latin words, whatever be the quantity of the first syllable in a word of two syllables, we always place the accent on it: but in words of more syllables, if the penultimate be long, we place the accent on that, and if short, we accent the antepenultimate.

'The Rules of the Latin accentuation are comprised in a clear and concise manner by Sanctius within four hexameters:

Accentum in se ipsâ monosyllaba dictio ponit.
Exacuit sedem dissyllabon omne priorem
Ex tribus, extollit primam penultima curta:
Extollit seipsam quando est penultima longa.

'These rules I have endeavoured to express in English verse:

'Each monosyllable has its stress of course;
Words of two syllables, the first enforce:
A syllable that's long, and last but one,
Must have the accent upon that or none:
But if this syllable be short, the stress
Must on the last but two its force express.'

'The only difference that seems to obtain between the pronunciation of the Greek and Latin languages is, that in the Latin *ti* and *ci*, preceded by an accent, and followed by another vowel forming an improper diphthong, are pronounced as in English, like *sh* or *zh*, as *actio, nation; persuasio, persuasion*, &c.; and that in the Greek, the same letters retain their pure sound, as φιλαυτία, ἀγνωσία, προβάτιον, &c. This difference, however, with very few exceptions, does not extend to proper names; which, coming to us through, and being mingled with, the Latin, fall into the general rule. In the same manner, though in Greek it was an established maxim, that if the last syllable was long, the accent could scarcely ever be higher than the penultimate; yet in our pronunciation of Greek, and particularly of proper names, the Latin analogy of accent is adopted: and though the last syllable is long in *Demosthenes*, *Aristophanes*, *Theramenes*, and *Deiphobe*, yet as the penultimate is short, the accent is placed on the antepenultimate, exactly as if they were Latin.'

The most important object of the present work is the settling the *English quantity* with which we pronounce Greek and Latin proper names. These are points in a state of great uncertainty; and, as Mr. W. justly observes, they are to be settled not so much by a deep knowlege of the dead languages, as by a thorough acquaintance with the analogies and general usage of our own tongue.

We think that Mr. Walker has in this, and in his other works, explained, in a more satisfactory manner than most of his predecessors, the essential distinctions between reading and

* That is, in the general pronunciation of Greek; for let the written accent be placed where it will, the *quantitative* accent, as it may be called, follows the analogy of the Latin.'

singing. The sound which composes the note of speaking is, he observes, in continual motion; the sound which composes the note of singing is for a given time at rest. To illustrate this position, he has recourse to the eye, the most distinct and definite of all our senses. Musical notes, he says, may be compared to horizontal lines, rising one above another, from low to high by distinct intervals; and speaking tones, on the other hand, resemble oblique lines sliding upward and downward in uninterrupted succession.

'The English accent, therefore, is an elevation of voice; whether we consider it in words pronounced singly, or compared with the other words or syllables. Considered singly, it rises from a lower to a higher tone in the question *Nó?* which may therefore be called the acute accent, and falls from a higher to a lower tone in the answer *Nò*, and may therefore be called the grave. When compared with the preceding and succeeding words or syllables, it is louder and higher than the preceding, and louder and lower than the succeeding syllables in the question, *Satisfactorily* did he say? and both louder and higher than either the preceding or succeeding syllables in the answer—He said *satisfactorily*. Those who wish to see this explained more at large may consult Elements of Elocution, vol. i. page 112; or Melody of Speaking Delineated, page 7.

'This idea of accent is so evident upon experiment, as to defy contradiction; and yet, such is the general ignorance of the modifications of the voice, that we find those who pretend to explain the nature of accent the most accurately—when they give us an example of the accent in any particular word, suppose it always pronounced affirmatively and alone; that is, as if words were always pronounced with one inflexion of voice, and as if there were no difference, with respect to the nature of the accent, whether the word is in an affirmation or a question, in one part of the sentence or in another; when nothing can be more palpable to a correct ear than that the accents of the word *voluntary* in the following sentences, are essentially different:

His resignation was *voluntary*.

He made a *voluntary* resignation.

In both, the accent is on the first syllable. In the first sentence, the accented syllable is higher and louder than the other syllables: and in the second, it is louder and lower than the rest. The same may be observed of the following question:

Was his resignation *voluntary* or *involuntary?*

where the first syllable of the word *voluntary* is louder and lower than the succeeding syllables; and in the word *involuntary*, it is louder and higher. Those who have not ears sufficiently delicate to discern this difference, ought never to open their lips about the acute or grave accent, as they are pleased to call them; let them speak of accent as it relates to stress only, and not to elevation or depression of voice, and then they may speak intelligibly.'

This key to classical pronunciation, we think, is well calculated for the purposes of general utility; and we particularly recommend it to those who have occasion to speak or read in public.

Gil...s.

ART. VII. *Dr.* Coote's *History of England.*

[*Article concluded from the Rev. for March,* p. 288.]

IN our last article respecting this work, we accompanied Dr. Coote to the end of the reign of James I.; and we now proceed with him to a period full of memorable events. CHARLES lived at a very unfortunate time, and had early imbibed unfortunate prejudices: "he had been brought up," as he expressed himself, "at the feet of Gamaliel."—The Commons began to feel their own importance, and were unwilling to bear a stretch, perhaps some of them even a continuance, of monarchical power. The king was equally unwilling to relinquish that which he considered as his birth-right; and, from the influence which weak and bad advisers (we allude to his Queen and the Duke of Buckingham) had on his mind, he treated the opposers of his measures with indignity and contempt, and was precipitated into the most unguarded conduct, which terminated in his ruin.—As the spirit of party ran so high during this reign, it is difficult to arrive at a precise knowlege of the occurrences which led to so important a catastrophe as the overthrow and execution of the sovereign; almost every narrative receives a colour from the prejudices of the writer; and the judicious reader must not give implicit credit either to the studied and delusive panegyric of Hume, or to the violent representations of Mrs. Macaulay. We have often wished that the candid, diligent, and impartial Dr. Henry had brought down his History to this period: but the present author has not been unmindful of the difficulty of his task, and he has surmounted it with considerable ability.

'We now enter (he says) upon a reign pregnant with memorable incidents. We shall behold a contest between a king and his parliament, commenced by each party under the ostensible, and perhaps the actual, idea of merely preventing the encroachments of the other. The generous spirit of liberty will appear, in many instances, degraded by the pernicious mixture of bigotry and faction; and the proud pre-eminence of royalty will be seen to overleap the boundaries of the constitution, and deviate into occasional exertions of tyrannic power. In the delineation of the turbulent scenes of this reign, it will be extremely difficult for any writer to secure a general approbation of his labors. By a warm defence of the proceedings of one party, he will arouse the strong disgust of the other; and, if he should, in compliance with the indispensable duty of an historian, pursue the paths

of unbiassed moderation, he will perhaps be considered, by the advocates of the unfortunate Charles, as lukewarm in the cause of injured majesty, while the partisans of popular resistance may be inclined to reproach him with want of zeal for the glorious interests of liberty and the inalienable rights of man. Regardless of such attacks, the present author will steadily aim at the discovery of truth; and, if its full lustre should not always illumine his page, the candid, he trusts, will impute the defect to the difficulty of developing it amidst the discordant narratives of party, not to the delusions of prejudice, or to the contemptible arts of evasion and disguise.'

The events of this calamitous reign are detailed with minuteness, and the author appears to write with an unprejudiced mind. He censures both the king and the parliament, as the conduct of each deserved reprehension; and he considers the behaviour of the Scots in delivering up their royal prisoner, (who had confided in their honour,) for the payment of their arrears, as a base and disgraceful sale of his person to his inveterate enemies.

On the subject of the trial and execution of Charles, Dr. Coote is naturally led into a train of political reflections. The passage which contains them, though we do not in an unqualified manner assent to its doctrines, we shall present to our readers; as furnishing a fair specimen of the author's powers of reasoning, and the moderation of his sentiments:

'It has been affirmed by many writers, that no community can possess the smallest right to exercise judicial cognisance over a monarch, as, according to them, his power is delegated from heaven, and is superior to all human inquisition. Others, on less superstitious grounds, are inclined to deny the existence of such a right, because the acknowledgment of it would have a bad effect on the injudicious populace, by encouraging them to that frequent and indiscriminate exercise of it which would weaken the reverence due to authority, and lead to anarchy and licentiousness. But, as government was established for the general benefit of society, for the protection of every individual, and for the prevention of those disorders which inevitably attend a state of nature, it necessarily follows, that some remedy should be allowed against the gross injustice and tyranny by which the conduct of the king or chief magistrate may be rendered subversive of the ends of civil polity. When different families, in the infancy of society, submitted to one head, for the increase of order and security, it can hardly be supposed that they would suffer that chief to assume the privilege of tyrannizing over them with impunity. Though the desire of avoiding the dangers of a savage life prompted them to resign a part of that uncontrolled liberty which they before enjoyed, they certainly had no wish to sink into the extreme of slavery, but hoped to acquire that temperate freedom in which the life and property of each individual would be protected by the terrors of legal punishment, co-operating with the improved morals of a civilised community. In process of time, the chief, or those who were permitted to

to succeed him, might insensibly attain a greater height of power, which might at length degenerate into tyranny; and, in this case, when it became too flagrant to be patiently endured, that implied contract which, at the first rise of states, imposed on the sovereign the duty of preserving the rights of the people, would justify in the latter the boldness of remonstrance, and, subsequently, the vigor of resistance. If a prince should be so depraved as to pursue an incessant career of sanguinary and rapacious despotism, and should be so incorrigible as to leave to his subjects no prospect of taming his inordinate passions, the emergency of the case would authorise the body of the nation to bring him to justice for his repeated enormities. Had Tiberius been condemned to death by a representative convention of the Roman empire, few persons, we believe, would have lamented the execution of such a sentence on so infamous a tyrant, or have been apprehensive of ill consequences from the establishment of a precedent applicable only to the most flagitious despots. Had Caligula and Domitian, instead of falling by the poignards of private assassins, been capitally punished by a national sentence, the world would have admitted the expediency of public interposition, and have applauded the justice of the decree. But, in the case of Agis IV. king of Lacedæmon, whose chief offence was an attempt to stem the torrent of luxury which had overborne the ancient frugality and strictness of Spartan manners, we feel a great indignation at the conduct of the Ephori, who, having tried him on a charge of misgovernment, condemned and put him to death; a fate which he did not merit. The same remark is applicable to the catastrophe of Charles, whose delinquency was far from being of that magnitude which could justify the severity exercised against him; and, if he had been guilty of the most nefarious acts of oppression and cruelty, no authority but the general will of the nation, signified by a free and full convention, could justly decree either his deposition or his death. That rule, however, was not adopted in the proceedings against this injured prince; and, if his fate had been committed to the decision of such a council, he would have been restored to the throne on certain limitations, not have been brought to the block. Even of that imperfect parliamentary assembly which, after his adherents had been driven from the legislature, prosecuted the war against him with such acrimony, a majority voted his concessions to be sufficient grounds for a reconciliation with him: how great, then, would have been the appearance in favour of his restoration, had the two houses remained on a constitutional basis! But the leaders of the independents, finding it impracticable to obtain the national concurrence in their bloody schemes, resolved to content themselves with the sanction of their own partisans, and of a mercenary army, a small and contemptible part of the nation. They therefore reduced the lower house, by the terrors of the sword, to a very diminutive proportion; treated the peers as mere ciphers, who had no right to interfere in the government; and thus, by the most iniquitous usurpation, assumed the whole power of the state. A court of judicature, erected by those who had no shadow of right by which they could justify their proceedings, would have acted in defiance of all law and justice, by presuming to arraign and condemn

the meanest individual; and such unwarrantable judgment cannot fairly be deemed, even by the most zealous enemies of monarchy, less criminal, when applied to a sovereign. Hence it must be allowed, even by such as are of opinion that Charles deserved exemplary punishment, that his death was in fact a murder, being decreed and enforced by those who had no authority for the act, and who, in the whole proceeding, grossly shocked the public feelings, and testified a contemptuous disregard of the general sentiments of the people, in each of those three kingdoms which had an equal interest in the fate of this oppressed monarch. His death, therefore, was not, as some have termed it, a national crime; for the turpitude and disgrace of it rest only on the memories of those ambitious traitors and crafty incendiaries who composed the majority of the independent faction *.'

We shall close our account of this reign with the character of the monarch, who fell a sacrifice to the turbulence and wickedness of a successful faction.

'As, in our history of this important reign, we have exceeded the proportional limits of our plan, the very frequent occasions on which we have described the conduct and proceedings of Charles, render it unnecessary to extend, to any great length, our final remarks on his character. Though many portraits have been drawn of him, they have, in general, been delineated by the hand of party, and have therefore either been caricatures, or have exhibited too flattering a representation. Each of these extremes we shall endeavour to avoid.

'The accomplishments which this monarch possessed were numerous and respectable. He had a competent acquaintance with the *belles lettres;* was conversant in many of the sciences; was a good judge of the polite arts; was far from being deficient in the knowledge of the principal mechanic arts; excelled in argument and dispu-

'* In a neighbouring country, events have recently occurred, which bear some resemblance to our present subject. Lewis XVI. of France, like the unfortunate Charles, has been imprisoned, tried, condemned, and executed, by the misguided zeal of his subjects. In one respect, the rulers of the new republic of France adopted a more regular process against their degraded prince, than the English faction pursued with regard to Charles; for Lewis was arraigned before a national tribunal, formed by that democratic convention in whose hands the Gallic sovereignty is now lodged. This appearance of regularity, however, will not atone for the iniquity of that sentence which ordained his death. The delinquency of the French victim, like that of Charles, cannot justly be said to have been of that black complexion which, for the prevention of turbulence and anarchy, seems necessary as an adequate sanction to the exercise of popular jurisdiction over the person of a sovereign. We cannot, therefore, refrain from expressing our detestation of the frantic licentiousness and rancorous inhumanity of those republican upstarts, who, by the sacrifice of a mild and beneficent monarch, have outraged the feelings of every unprejudiced individual, and disgraced the French character in the eyes of every civilised and humane nation.'

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tation; had a talent for literary composition; and, in short, was qualified, by his abilities and attainments, to adorn and ennoble society. His private virtues, likewise, were eminently conspicuous. He was chaste, temperate, œconomical, devout, mild, friendly, modest, and humane.

'With respect to his sincerity and honor, strong doubts have arisen. His enemies have represented him as one in whose most solemn engagements no confidence could be placed; but this censure is palpably overcharged, though we have sufficient grounds for affirming that he did not always scrupulously adhere to the dictates of good faith. Had he moved in a private sphere, he would probably, from his general regularity and strictness of deportment, have been distinguished by an adherence to his promises and declarations; but his monarchical prejudices sometimes perverted the integrity of his nature; and he seemed to think that the rules of policy, and the opposition which he met with from his parliamentary subjects, furnished some excuse for his occasional violation of his professions and agreements. These, however, are not the sentiments of a man of unblemished honor; and, as his repeated infractions of the petition of right, which he had so solemnly confirmed, are sufficient proofs of our assertion, without the mention of other cases which might be adduced, an easy refutation may be given to a remark of one of the panegyrists of Charles, importing, that, for reproaching this prince with a disregard of good faith, "the most malignant scrutiny of his conduct affords not any reasonable foundation."

'His political maxims were too favorable to the ideas of the divine right and irresistible authority of kings. Educated at the feet of Gamaliel (as he expressed himself), he imbibed, in his earlier years, those romantic and superstitious notions of the royal prerogative which his father was so fond of inculcating, and which were not only absurd in themselves, but were particularly disgusting to that bold and liberal spirit which animated a great part of the nation at the time of his accession. Finding that the principles of liberty were so strongly prevalent, he would, if his sagacity and prudence had been unallayed by prejudice, have studiously avoided all encroachments on the privileges of his subjects; and, by thus entrenching himself within the boundaries of lawful prerogative, he would have had a better opportunity of repressing the licentiousness of the advocates of freedom, than by indulging himself in those exertions of power which inflamed the indignation of the public, and stimulated the demagogues to a wider range of design, and a greater boldness of enterprise. But, being confirmed in his high monarchical notions by the insinuations of ambitious statesmen and ecclesiastical adulators, and by the suggestions of a catholic queen, to whose counsels he was too obsequious, he neglected the rules of discretion, and, by incautious measures, opened the way to those popular commotions which produced an intestine war, and terminated in the destruction of his own person and the subversion of the monarchy.

'In the adoption of political measures, he was, sometimes, timid and indecisive; at other times, by the prevalence of importunate advice, he was eager and precipitate. When he had given way to a rash

steps, he was quickly desirous of retracting it; and, even where he had not deviated into a hasty imprudence, but had resolved on a scheme in which spirit was requisite, he had not a sufficient degree of firmness and vigor to prevent him from yielding to the pertinacity of faction or the clamors of the multitude. He was also destitute of that insinuating address and those conciliatory manners which might have been usefully employed in soothing the rage of party, and in allaying the ardor of popular zeal.'

Having dwelt so long on the earlier periods of this history, the limits of our Review necessarily compel us to be the less circumstantial in our account of the remaining volumes, though they are replete with great and important events.—We must pass over the circumstances which led to the abdication of James, and to the revolution in our government under William III. as well as the numerous transactions of his reign, and the still more brilliant occurrences which marked that of his successor. We cannot, however, omit to observe that the account of the Union with Scotland is fully, correctly, and satisfactorily stated; and that a minute detail of the disgraceful treaty of Utrecht is also given. Leaving the remaining events of this reign, and the narrative bestowed on the two succeeding monarchs, we shall close our remarks and extracts with an account of the transactions of the present reign; because, in the whole annals of our country, no period is equally remarkable for great and uncommon events, and none has met with fewer impartial historians.

Dr. Coote has allotted two books to the consideration of the reign of his present majesty. In the first, he discusses the subject from the death of George II. to the rupture between Great Britain and the American colonies.

No sovereign ever mounted a throne with more brilliant prospects than the reigning prince; his subjects witnessed his accession with feelings of unmixed joy; and they flattered themselves that, being a native of this country, he would not be influenced by Germanic attachments, which had borne too much sway over the minds of his immediate predecessors. Their foreign p ejudices had created disgust; and the people reasonably expected an alteration of measures, under a prince who had been born and educated in England.

The determination of prosecuting the war, commenced at the close of the late reign, till an honourable and secure peace could be obtained for Great Britain and her allies, was satisfactory to the majority of the nation; and the brilliant successes which crowned their exertions, in almost every corner of the globe, could not fail of rendering the king highly popular.—On the other hand, the relinquishment of many of the advantages

tages which our arms had secured to us, by the treaty of Paris, produced no small dissatisfaction. It was remarked that the arts of the French were constantly attended with success, and that we generally lost by negociation what we obtained by arms.—The disgraceful circumstances belonging to the treaties of Utrecht and Paris originated in the selfish conduct of the ministers by whom they were concluded.—Harley, Bolingbroke, and their Tory friends, were influenced, in the peace which they accelerated, by the desire of continuing in office; and they surrendered the interests of their country to the gratification of their personal ambition. There is also strong reason for believing that the wish of continuing their sway in the administration induced the Earl of Bute, and his party, to submit to inadequate and dishonourable terms.—On the subject of the peace, Dr. Coote thus expresses himself:

'To secure a parliamentary approbation of the treaty, the ministerial arts of corruption were exercised with extraordinary eagerness, under the management of Fox; and the minister looked forward with hope, not however free from anxiety, to the sanction of the legislature for an inadequate peace. This approbation, perhaps, he would not have obtained, if Pitt, the duke of Newcastle, and other persons who had resigned, or had been dismissed for a want of servility, had been firmly united against the court. The strength of such a phalanx, being supported against the power of the favorite by the voice of the people, might have frustrated the views of the court, and branded the treaty with the ignominy of reprobation.

'After the signature of the preliminaries, the parliament assembled. The king's speech stated, that his desire of relieving his people from the calamities and burthens of a complicated war, and of promoting their commercial and general prosperity, had irresistibly urged him to expedite a pacification; that, by the articles which had been adjusted, an immense territory was added to the British empire, and a good foundation was laid for the extension of commerce; that proper attention had been paid to the removal of all grounds of future dispute; and that the interests of the allies of this nation had not been neglected. It was also intimated in this harangue, that it would be advisable to proceed without delay to the settlement of the new acquisitions; and a hope was expressed, that such measures would be adopted, as should most effectually tend to the security of those countries, and to the improvement of commerce and navigation. The subjects by whose valor those conquests had been achieved, were recommended to the gratitude of parliament; and internal union was mentioned as a good preparative to the exercise of that œconomy which, after a series of heavy expences, became particularly necessary.

'The usual addresses were soon followed by debates on the preliminaries. In the upper house, the terms of peace were condemned by the dukes of Newcastle and Grafton, earl Temple, and other peers, as inadequate to the reasonable expectations of the public, and as very favourable to the enemy: but the earls of Halifax and Morton,

ton, the lord chancellor Henley, and lord Mansfield, defended them as honorable and advantageous; and the earl of Bute highly applauded himself for his concern in such a negociation. An address was voted (without a division), declaring the satisfaction of the peers "at the foundation laid by these articles for a treaty of peace, which would greatly redound to his majesty's honor, and the real benefit of his kingdoms."

'In the house of commons, Charles Townshend was one of the speakers in favor of the peace; but he rather contended for the necessity of putting an end to the war in the present state of the nation, than for the adequacy of the preliminaries to the success of the British arms. The principal advocate for the inglorious convention was Fox, who maintained, that, as the encroachments of the French on our colonies had occasioned the war, the security of those settlements naturally formed the chief object of the negotiations for peace; that the extent of American dominion now ceded to Great Britain would establish the power of this kingdom beyond the reach of Gallic competition; that the advantage thus gained was in itself an indemnification for the charges of the war; that, as we had succeeded in this essential point, it was reasonable to relax in other particulars; that the restitutions which had been stipulated were not only calculated for preventing a continuance of the war, but for procuring to our allies more favorable terms than they would otherwise have obtained; that the dread of oppressing the people with new burthens forcibly suggested the expediency of an immediate peace; and that a treaty much less advantageous than that which was now under parliamentary consideration, would be preferable to the danger of prolonged hostilities.

'The most distinguished opponent of Fox, on this occasion, was Pitt, who, though tortured with the gout, harangued the house for several hours in censure of the recent stipulations, and in vindication of the superiority of the terms on which he had insisted, considered with regard to the state of affairs at the time of his negotiation. He affirmed, that, by making too many concessions to the French in the case of the American fisheries, and by restoring too many of the islands in the West Indies, we enabled them to recover from their losses, and to excite renewed jealousy as a maritime and commercial power; that the Senegal settlement would be insecure without the possession of Goree; and that our restitutions to the French in the East Indies were instances of profuse generosity, or of inconsiderate weakness, as "we retained nothing, though we had conquered every thing." He observed, that for Minorca, which was the only conquest that France had to restore, we relinquished our acquisitions in the East and West Indies, and in Africa; whereas Belle-Isle alone ought to be deemed an equivalent for that island. He mentioned Florida as a very inadequate return for the Havanna. Adverting to the German war, he intimated his opinion, that, by furnishing employment for the French in that scene of operations, we had been enabled to succeed in our Trans-Atlantic enterprises: "America (he said) had been conquered in Germany." He condemned the conduct of the court towards the king of Prussia, as base and treacherous;

ous; and, after a variety of remarks, he protested against the peace as insecure, because it restored our enemies to their former power, and as inadequate, because the territories which we retained out of our numerous conquests were greatly disproportionate to those which we surrendered. Notwithstanding these strong objections, the house, by a majority of 254, sanctioned an address which represented the preliminaries as pregnant with honor and advantage, and entitled to the hearty applause of the public.

'The report of this address from the committee rekindled the debate; and the speech of Legge was not unnoticed. He observed, that the negotiators had not even attempted to dissolve the dangerous union of the house of Bourbon; that the fishery granted to the French would prove to them a mine of wealth; that the restitution of the settlements in the West Indies to them and the Spaniards, would quickly re-establish the commerce of both, and provide resources for a new war; and that, before the British acquisitions could be rendered valuable, this nation would be subjected to the risque and burthen of a new course of hostilities, amidst the pressure of an enormous debt. After other speeches, the address was confirmed by a renewed division, in which the court had a plurality of 164 votes.

'This signal triumph of the court may astonish the reader, when he considers that the peace was unpopular and dissatisfactory. It may, therefore be proper to intimate, that the lavish disbursements from the treasury, the multiplication of places in the household and of other employments, and the allurements of liberal promises, had a great effect in softening the stubbornness of the members of the senate; that Pitt did not exert himself in forming a party against the peace; that the early declarations of many persons of distinction, alleging the necessity of a peace, relaxed the firmness with which they and their friends would otherwise have opposed the obnoxious articles now adjusted; that the provincial gentry were desirous of an alleviation of their burthens; and that many individuals were induced to acquiesce in the pacification by the hope of regaining the royal favor, which, by opposing the favorite measure of the court, they might have irrecoverably forfeited. These were the causes of the extraordinary majority of votes by which the preliminaries were approved.'

Our historian censures the whole of Lord Bute's conduct in administration, and appears to impute to his public influence at one time, and to his *secret* influence afterward, many of the unsuccessful transactions of this reign. Though we by no means admire this minister's character, nor approve his conduct, we still think that the picture here drawn of him is overcharged:

'No minister,' Dr. C. observes, 'ever underwent a greater severity of censure and sarcasm than this nobleman. That these attacks, in many respects, partook of abuse and calumny, every person of moderation will be disposed to allow; and it must, at the same time, be admitted, that the portraits drawn of him by his advocates exceeded

ceeded the bounds of truth *. His abilities were not of that nature which would have qualified him for the chief direction of the affairs of a nation. His mind was more adapted to petty, trivial, and narrow considerations, than to the comprehension of great objects. His principles were adverse to the true spirit of the constitution, and to the maxims of genuine liberty. He was haughty, yet mean; obstinate, yet timid; fond of profession, yet faithless and ungenerous. His manners were those of a pedant, rather than those of a gentleman. He affected a taste for science and a love of *virtù*; but did not possess any great portion of learning or knowledge: he was, however, an encourager of those attainments in others.'

On the expulsion of Mr. Wilkes from the House of Commons, on the question of general Warrants, on the application for a repeal of the test and corporation acts, and on those questions and measures which eventually separated the colonies from Great Britain, Dr. Coote has uniformly espoused the cause of liberty, and has maintained liberal sentiments with moderation and good sense. On the most important of these subjects, we find the following remarks:

'The expence of protecting the American colonies being considered by the ministry as burthensome to Great Britain, it was resolved, that the inhabitants of those flourishing settlements should be compelled, by the authority of parliament, to contribute more considerable supplies to the relief of the parent state, than had yet been exacted from them. The only duties to which they had been hitherto subjected related to imports and exports: but it was now proposed, that internal taxes should be levied upon them, at the discretion of the British legislature. This scheme has been generally attributed to Grenville; but he probably received instructions on the subject from the earl of Bute, and, as a financier, completed a plan which the favorite had previously concerted with those courtiers who, while they were styled the friends of the king, did not always act as the friends of the people, though the true interests of both are undivided. When the commons, in the last session, voted the exaction of new commercial duties from the colonists, it was intimated, in a distinct resolution, that it might be proper to subject them to stamp-duties. This scheme of taxation was so far from being approved, that loud clamors immediately arose; and the discontent which was produced by the endeavours of the ministry (oppressively exerted) for the prevention of illicit trade, was highly inflamed by the prospect of severe burthens, imposed by legislators who were not constitutionally justified in the exercise of such authority.

'* Of this class is Dr. Smollett's panegyric. "He was (says that writer) a nobleman of such probity as no temptation could warp; of such spirit as no adversity could humble; severely just in all his transactions; learned, liberal, courteous, and candid; an enthusiast in patriotism; a noble example of public, an amiable pattern of domestic virtue." It may be observed, that the Doctor had *eighty reasons* for thus flattering his countryman.'

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'The provincials, thus irritated, anxiously waited the result of the alarming intimation of the commons. It was apprehended by many, that they would not submit to the new scheme; but this consideration did not deter the court from persisting in it. The king, when he had re-assembled the parliament, did not make express mention of the affair, but alluded to it, by signifying his reliance on the wisdom and firmness of the two houses, in the promotion of a due "respect to the legislative authority of this kingdom," and in the establishment of such regulations as might "best connect and strengthen every part of his dominions."—

'A series of resolutions, imposing a variety of stamp-duties on the king's American subjects, were at length proposed to the house by Grenville. The colonial petitions against the scheme, and the arguments of the senators by whom it was reprobated, were entirely disregarded; and the bill which contained the resolutions became a law.

'In support of this bill, Grenville argued, that the colonists were as completely subject to the jurisdiction of the parliament, as were the inhabitants of Great Britain; that their chartered rights did not exempt them from that authority; that the very nature of their situation implied a subjection to the control of the grand legislative body of the empire; that nothing could be more reasonable than the demand of contributions from the provincials for the exoneration of the mother-country from the expence attendant on the protection of her children; that the sums which would thus be raised would be solely applied to the defence and security of the provinces; and that the new taxes were in themselves light and equitable. Charles Townshend was also an advocate for the bill; and he condemned the ingratitude of the colonists, in refusing to make returns of submission and duty for the fostering care and generous indulgence of Great Britain, and in opposing the just claims of the legislature, the authority of which, over every part of the empire, could not fairly be controverted. Lieutenant-general Conway (who had been deprived of a post in the household, and of the command of a regiment, for voting against the court in the question of general warrants,) strongly denied the right of the parliament to tax the Americans. They were entitled, he said, to all the privileges of Britons; one of which involved an exemption from all taxes, except such as should be decreed by their representatives. No impost, therefore, could constitutionally be levied in the colonies without the sanction of the assemblies, except for the purposes of commercial regulation. Other speakers, while they admitted the right, disputed the expediency of the measure, and recommended an acquiescence in such grants as the provincials, at the desire of the crown, might be disposed to make. By some of the members, the taxes in question were affirmed to be unreasonable and oppressive, without regard to the authority which imposed them; and Colonel Barré ventured to predict, that the provincials, who were known to be jealous of their liberties, would firmly and even inflexibly oppose the views of the court.

'That this bill was unconstitutional, and consequently unjustifiable, is an opinion which we are ready to adopt. The colonists, with an exception of the case of commercial duties, might claim a right of being

being solely subject to the pecuniary demands of their assemblies, on the principle of the close connection between taxation and representation; and the denial of such a right was an instance of tyranny from which a British parliament might have been expected to refrain. The provincials might justly have alleged, that if even the enjoyment of parliamentary representation did not shield the community from a course of wanton pillage, they could have had no security against the exercise of the most flagrant rapacity and oppression, by senators who would themselves be free from the burthens which they would impose.'

The concluding book of this history reaches from the rupture between Great Britain and the colonies, to the peace of 1783; and throughout the whole of it, the author shews a marked disapprobation of the measures and counsels in which the war originated and was conducted:—but his account of this unfortunate difference between the mother-country and her provinces is not so circumstantial, nor so detailed, as the importance of the subject demanded, and the variety of materials admitted.

The objection of being too concise is also applicable to the account of the riots in London in 1780; which were as disgraceful to the police of the city, as they were destructive to the lives and properties of numerous individuals.—The author's short statement of so remarkable an occurrence is inadequate to the purposes of information, and seems to proceed on the idea of the reader's previous acquaintance with the subject.

The topic of the American war, and, indeed the *narrative* part of the history, are concluded by very candid observations on the peace of 1783.

A short view of ecclesiastical affairs, a *catalogue* (for it scarcely amounts to more) of eminent literary characters who have distinguished the different periods of our history, and a concise account of the progress of the arts, will also be found in these volumes.

After the ample extracts which we have made, and the observations which we have ventured to suggest on different portions of the history, it is scarcely necessary to characterise the general merits of the work. We cannot, however, conclude the article without declaring that, in our opinion, Dr. Coote deserves high rank among our historians for correctness and impartiality; that his information is accurate; that his sentiments are liberal and moderate; and that his style is in general easy, perspicuous, and occasionally elegant.

Forty-five engravings, chiefly from the hand of Heath, and five maps, decorate and illustrate these volumes.

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Art.

ART. VIII. *A Voyage round the World, performed in the Years* 1785—1788, by the Boussole and Astrolabe, under the Command of J. F. G. de la Pérouse: published by Order of the National Assembly, under the Superintendence of L. A. Milet-Mureau, Brigadier-General in the Corps of Engineers, &c. &c. Translated from the French. 4to. 2 Vols. pp. 600 in each. With a folio Atlas of Plates and Charts. 5l. 5s. Boards. Robinsons, &c. 1799.

IN the preface to the first English edition of this work, the public were apprised that other translations were in preparation; and indeed it was reasonably to be expected, that the just celebrity of this enterprising but unfortunate navigator should encourage such competition. As we have already given an account of the voyage, and of the former translation, in our Appendix to vol. xxvi. p. 517. and in vol. xxvii. p. 292 and 399, there remains little room for remark; except to notice the particular merits of the version now offered to the public.

In each, it has been endeavoured to render the copy faithful; and (except some of the plates, which were left out in the 8vo edition already noticed) to omit nothing which the original contained.

The present translation is on a more enlarged scale, has occupied more time, and has been executed at greater expence, than the former. It is handsomely printed on royal quarto; and the separate volume of plates contains the whole of the charts and drawings that were given in the *Paris* edition. The charts are engraved by Neele, and the plates chiefly by Heath.

We shall avail ourselves of this opportunity, to give our readers the character of M. de la Pérouse, as drawn by the French editor; which we did not quote in our former account, and now copy from the volumes before us, as an interesting addition to preceding extracts, and a specimen of the present translator's abilities:

'Hitherto I have considered La Pérouse only in his military and naval capacity; but he deserves equally to be known for his personal qualities: for he was not less fitted to gain the friendship or respect of men of all countries, than to foresee and overcome every obstacle which it is within the power of human wisdom to surmount.

'With the vivacity common to the people of the South, he united a pleasing wit, and an evenness of temper. The gentleness of his disposition, and his agreeable gaiety, rendered his company always desired with avidity: on the other hand, his judgment having been matured by long experience, he joined to singular prudence that firmness of character, which is the lot of a strong mind, and which, increased by the laborious life of a mariner, rendered him capable of attempting the greatest enterprizes, and conducting them to success.

'From

'From the combination of these different qualities, the reader, observing his invincible patience under toils enjoined by circumstances, the rigorous counsels dictated by his foresight, the precautionary steps he took with different people, will be little astonished at the beneficent and temperate yet circumspect conduct of La Pérouse towards them, at the confidence he reposed, and the deference he sometimes paid to his officers, and at the paternal care he exhibited towards his crews. Nothing that could concern them, either in preventing their hardships, or promoting their welfare, escaped his watchfulness and care. Unwilling to convert a scientific enterprize into a mercantile speculation, and leaving the profit of all the articles of trade to the crew alone, he reserved for himself the satisfaction of having been useful to his country and to science. Ably seconded in his cares for the preservation of their health, no navigator has made so long a voyage, accomplished such an extensive course, and been exposed to such incessant change of climate, with such healthy crews; since, on their arrival at New Holland, after a voyage of thirty months duration, in which they had sailed more than sixteen thousand leagues, they were in as good health as on their departure from Brest.

'Master of himself, and never suffering himself to be carried away by the first impression, he was capable of practising, particularly in this expedition, the precepts of a sound and humane philosophy. Were I more desirous of composing his eulogy, necessarily isolated and incomplete, than of allowing the reader the pleasure of forming his own judgment of him from facts, with all their concomitant circumstances, and from the whole of what he has written, I should quote a number of passages in his journal, the character and turn of which, scrupulously preserved by me, faithfully depict the man: I should exhibit him particularly careful to follow that article of his instructions, deeply imprinted on his heart, by which he was enjoined to avoid spilling a drop of blood; adhering to it constantly during a long voyage, with a success owing to his principles; and when, in consequence of an attack from a barbarous horde of savages, he had lost his second in command, a naturalist, and ten men of the two crews, notwithstanding the powerful means of vengeance in his hands, and so many excusable motives for employing them, restraining the rage of his people, and fearing to destroy a single innocent victim among thousands of the guilty.

'Not less modest and equitable than he was enlightened, it will be seen with what respect he mentions the immortal Cook, and how he endeavoured to do justice to those great men who had pursued the same career.

'Equally just towards all, La Pérouse, in his journal and in his letters, equitably dispenses the praise to which his companions had a claim. Nor is he less mindful of those strangers who received him with friendship, and afforded him assistance, in different parts of the world. If government, of which there can be no doubt, wish to fulfil the intentions of La Pérouse, it owes to these a testimonial of the public gratitude.

'Justly esteemed by those English Mariners who had opportunities of knowing him, they have unequivocally testified their respect for him in their writings.'

The

The most obvious difference between the two editions of this voyage is to be found in their size and price. The volumes before us form the handsomer *library-book* for the man of fortune; and the octavo translation will content the man of moderate income and moderate desires.

G.2.

Capt. B...y.

ART. IX. *A Philosophic Discourse on Providence;* addressed to the Modern Philosophers of Great Britain. By the Rev. Mr. Archard, Author of the Essay on the French Nobility, &c. 8vo. 1s. Johnson. 1798.

THE doctrine of a moral Providence, says this author, 'is the dictate of revelation, and not the result of rational investigation. That faculty, which enables man to trace out the Almighty by thinking, is insufficient to the discovery of a *moral* Governor of the world. This important dogma is the gift of heaven.' Yet he maintains, with an apparent contradiction, that the antient stoics inculcated a system so analogous, in many respects, to the Christian scheme of Providence, that it would be difficult for the most acute reasoner to discover any essential difference between them.

'Both admit (he says) the existence of an infinite series of events predestined from all eternity: both inculcate a cheerful and unqualified submission to the various dispensations of heaven. In these their great outlines, the two theories agree; in other respects they differ. What is speculation only in the one, is certainty in the other. In *stoicism* we have only the hypothetical, though sublime, conclusions of philosophy; in *Christianity* we have the infallible dictates of revelation. In the one, obedience is recommended from a sense of *propriety*; in the other it is enforced from the prospect of future rewards and punishments. In a word, the two theories appear similar in their leading principles—dissimilar in their sanctions.'

Whence, it may be naturally inquired, could this system originate? If reason be inadequate to the discovery of a moral Providence, how could so sublime a theory as the system of stoicism be formed? The author imagines that it was 'first suggested by the harmony that prevails in the *natural world*—as all, even the smallest, of the co-existent parts of the universe, conspire to form one great harmonious whole. *So*, says Antoninus, all, even apparently the most insignificant, of the *successive events* which follow one another, make parts, and necessary parts, of that great chain of causes and effects which had no beginning, and which will have no end.' Excellent as this system seems to have been, however, it was nothing else, says the author, 'than a sublime and ingenious fiction.'

'With regard to moral sublimity, the two systems, that of Christianity and that of Stoicism, are nearly co-ordinate. But the Christ-

ian has a superior claim to our approbation, on account of its superior sanctions. On this ground rests its superiority over all human systems; and on this ground, *morally* and *politically* speaking, it recommends itself to *you*, my friends, who should all, for the sake of *peace*, for the sake of *social harmony*, in detestation of anarchy, and in imitation of the great examples of antiquity, constantly assert, at all times and *in all places—a patribus acceptos Deos placet coli.* Let this Ciceronian principle be your motto; let it be your polar star as often as you are engaged *inter sylvas Academi quærere verum.*'

Without discussing the origin of the stoical system, or inquiring how far the powers of reason might exert themselves independently of revelation, and more especially with the assistance which they might have derived from it by means of tradition, we cannot forbear protesting against the unrestricted and unqualified conclusions suggested by the author in the paragraph last cited; and which is more particularly deserving of notice, because it is more diffusely inculcated in another part of this discourse. We allow, with him, that the belief of a moral Providence, whencesoever it was derived, very generally prevailed. 'This belief originating, as some may say, in a false conception of the Divine Omnipotence, and fostered in after-ages by human policy, has spred itself with the spreading of civil society, and maintains, at this day, an undisputed empire over the mind.' Admitting this to be the case, that men entertain erroneous notions of the doctrine of Providence, or of the reasons on which the belief of it is founded, are we prohibited by a rational and laudable policy from a calm and sober discussion of the subject? Mr. Archard seems to intimate that a discussion, which extends itself to the lower orders of society, is dangerous and prejudicial.

'Of the various classes that compose a community, the far greater part, from their very situation and its attendant privations, are doomed to a state of ignorance or moral imbecility. These have no *principles;* they have only *prejudices*, which the wise will smile at, or lament, but which the statesman must always respect.'—'It should seem, therefore, viewing man as he really is in society, that there is a certain link in the social chain, beyond which speculative science is not communicable, or cannot be communicated for any good purpose. Where *speculative science* ends, the empire of *religious science* begins. Truths or propositions of this latter kind are analogous with the grossness of vulgar intellect; they are palpable; they are, as it were, tangible, and find their way into the hearts and understandings of those poor individuals, who, involved in even more than Egyptian darkness, must either be *coerced* or *allured* to become good citizens, by the servile motives of future rewards and punishments. Hence it is, that religious establishments are coeval with the formation of civil society, and that history has not yet exhibited to our view a people that had not a popular religion. Now to expose the unreasonableness of such

religions,

religions, when *their effects are good*; or to endeavour to weaken the popular confidence; would be doing an irreparable injury to the state, and to those poor individuals:—*to the individuals*, by unhinging their confidence in that system, which alone can administer consolation to their unenlightened and desponding minds,—*and to the state*, by raising and diffusing a spirit of wild and unprincipled independence.'

To much the same purpose, are the sentiments which occur in the following paragraph:

'When the emperor Theodosius proposed to the Roman senate the substitution of Christianity in the place of the religion of their fathers, the proposition was negatived, from the consideration, that Rome had flourished twelve hundred years under the protection of her gods, and had enjoyed, during that period, every kind of prosperity. An answer this, which could only have been suggested by the most refined policy, arising from enlarged views of human nature. For what is man but the creature of habit, or of early impressions; and if the habits, which he has contracted, though originating in false principles, have a tendency to meliorate the individual, and render him a good member of civil society, what legislator, or legislative body, can, without incurring the imputation of ignorance or impolicy, attempt to weaken or suspend the influence of those habits, by the introduction of a new order of things, which, at best, could only operate the same effects, but which, in its progress towards stability, might expose the state to all the horrors of intestine war. For these reasons *Socrates* was a *Conformist*, the *Roman Senate* were *Conformists*, and the *initiated* of all countries and of all ages, have ever been and will be *Conformists*.'

The reader will indulge his own reflections on this kind of reasoning. To us it seems to be adapted to obstruct every kind of inquiry and improvement; and if mankind in former ages had been influenced by it, Christianity could never have been introduced into the world:—the reformation must have been stifled in its birth;—and the empire of ignorance and superstition must have been universal and perpetual. Wherever that accommodating spirit prevails, which the author seems to us to vindicate and recommend, integrity can resist no trial, and can have no sufficient encouragement and support. Those who have suffered, in any period of time, or in any nation of the world, on account of attachment to their principles, and who have been generally honoured both by contemporaries and posterity, have been chargeable with a degree of folly which would excite the sneer or the anathema of the *initiated*. Conformity to the religion of the state, whatsoever it be, and in whatever country our lot is cast, is our wisdom and duty; and we are allowed, nay we are required, to profess the national faith, whatever may be our private sentiments. If we belong to the author's class of *initiated* persons, we shall have no

scruples to perplex and distress our minds. We shall be prepared to make any submission, which convenience or interest may require; and by degrees our supple consciences will raise no obstacles in the way of our conformity to any religious system, however unscriptural or irrational.

In any state of society, it is the duty of the members of it to adopt, for their motto and guide, a maxim of higher authority than that of Cicero which the author recommends; we mean, *let every man be fully persuaded in his own mind;* and no anarchy nor disorder can be apprehended from the uncontrolled exercise of the understanding in the province of religion; nor even from those alterations and improvements in national creeds and forms, which the progress of inquiry and knowlege may demand.

Re-

Art. X. *Flora Bedfordiensis*; comprehending such Plants as grow wild in the County of Bedford, arranged according to the System of Linnæus; with occasional Remarks. By Charles Abbot, M. A. F. L. S. Vicar of Oakley Raynes in Bedfordshire. 8vo. 6s. 6d. Boards. Robinsons. 1798.

However it may be doubted whether partial *Floræ*, containing an account of those plants only which grow in a narrow district, can be attended with much general utility, we believe that there are very few botanists who will not allow that the natural history of this country is deeply indebted to the truly valuable *Flora Cantabrigiensis*, published by the learned but unfortunate Mr. Relhan; and if we turn our eyes for a moment to the books on this subject which hold the highest rank on the Continent, we shall find few more esteemed than those of which the limits are bounded by a circle almost as contracted as that now before us. Bedfordshire, though one of the smallest among the English counties, contains a wonderful diversity of soil, and necessarily an almost equal diversity of plants; the number described by Mr. Abbot being 1225, whereas the *Flora Cantabrigiensis*, including its three supplements, comprises only 1211; a difference which, though in itself trifling, may be considered as very great, when we reflect that no part of this kingdom has been so thoroughly examined as the latter, and that Mr. Abbot has taken ground little trodden by botanic feet, where he has been almost entirely obliged to rely "*suo marte.*" The *Flora Bedfordiensis*, as it is observed in the preface, is not intended to be a copy of either Dr. Sibthorpe's or Mr. Relhan's work, but to hold an intermediate place: nothing but the specific descriptions being given to the plants, except where the author has himself observed

served any thing remarkable. Though these observations do not occur sufficiently often, they are for the most part very neat; and we were much pleased to find them most frequent in the class Cryptogamia: particularly in the genus Agaricus, where some little note is subjoined to almost every species; which cannot but tend to throw considerable light on a subject that, till within a very few years, has been considered as a disgrace to science,—a mere

——"*Pondus iners, congestaque eodem*
Non bene junctarum discordia semina rerum." OVID. *Metam.*

Mr. Abbot has followed the example set by some authors in the Linnæan Transactions, of occasionally adopting our own language for natural history; as a motive for which, he alleges his desire to render his work intelligible to his fair countrywomen. We join with him most sincerely in a wish to promote, among the ladies of Britain, a taste for the beauties of natural history; by devoting their leisure to which, they would be prompted to exercise their neglected talents, and to abstract their minds from those frivolous amusements, which their imperfect education often enables to take a fast hold of them. Perhaps, however, there is not so much difference in the difficulty of learning the two tongues; for *stigma*, whether used as a Latin or English word, is equally incomprehensible to an unlettered ear; and *ovate* appears to us nearly as difficult to be understood as *ovation*.

The preface is written in a pleasant style; and we were extremely gratified to find that, while the author acknowleges his obligations to those friends who have assisted him, he does not forget to introduce a most affectionate remembrance of his wife: to the truth of which we can add our testimony, as we have seen a few specimens expanded by Mrs. Abbot, and can safely say that we have seldom known their rivals in beauty, never their superiors.

The work is neatly printed, and is ornamented with six plates; which do not seem to us well chosen, as four of them have already appeared in Mr. Sowerby's English Botany and English Fungi, two books with which few British botanists are unacquainted. The plants figured are, *Alchemilla vulgaris*, *Convallaria majalis*, *Viola palustris*, *Hydnum imbricatum*, *Peziza cornucopioides*, and *Lycoperdon carpobolus*: but, though these are for the most part rarely found wild in our island, surely it is unpardonable to figure plants so common in every garden.—It would have been better to have given plates either of those which the author first discovered; or, at all events, of some which have not yet been published in this country.

Mr. Abbot has in very few instances differed from Dr. Withering; we mean with regard to nomenclature: for he has not followed the *Botanical Arrangements* in turning the Linnæan system topsy turvy.—On the authority of Hoffman, aided by his own observation, he has made the beautiful variety of *Anagallis Arvensis*, a species under the name of *A. Cærulea*; and he follows Mr. Relhan in describing *Heracleum Angustifolium* as distinct from *H. Sphondylium*; in which latter point we suspect that he is in an error; as we are acquainted with a very accurate botanist, who pointed out to Mr. Relhan, near Cambridge, the leaves of both plants on one stem.

We do not remember that Mr. Abbot was ever before known to the world as an author: but we have very frequently seen his name as one of the most liberal contributors to Mr. Sowerby's two publications before mentioned; and he therefore is not a stranger to English naturalists. The present work does him considerable credit; and we do not hesitate in pronouncing it a valuable addition to the Botany of Great Britain. Turner.

1st Art.

Art. XI. *Sermons, preached to Parochial Congregations*, by the late Rev. Richard Southgate, M. A. many Years Curate of St. Giles's in the Fields, and sometime Rector of Warsop, Nottinghamshire: with a Biographical Preface by George Gaskin, D. D. Rector of St. Benet Grace-Church, London; and of Stoke-Newington, Middlesex. 8vo. 2 Vols. 12s. Boards. Leigh and Sotheby. 1798.

The author of these discourses appeared, for the greater part of his life, in the humble station of a curate: but, in so populous a parish as that of St. Giles, he could not long remain in obscurity. Indeed, according to the short memorial annexed to these volumes, his vigilance in attending to the duties of his office, his learning and ingenuity, his diffidence and humility, could not fail of recommending him to regard, and of rendering him in some degree conspicuous. His behaviour was not that which is termed merely *decent*; it was such as displayed a heart under the powerful influence of religious and virtuous principles. His income was but slender during the former years of his life:—yet he was able to indulge a taste for books, medals, and coins; and for fossils, shells, and other natural curiosities. The manifestation of this taste gained the notice of the Directors of the British Museum; and in November 1784, on the death of Dr. Gifford, he was appointed assistant librarian, 'an office (says Dr. Gaskin) for which he was eminently qualified.' About this time also he became a fellow of the Antiquarian and Linnæan Societies,

and was constituted rector of Warsop, a valuable benefice: yet he was so attached to his curacy that he would not relinquish it, and satisfied himself with passing some part of every summer at his parish in the country. He died in the 66th year of his age, at the British Museum, 25th January 1795. His collections of books, coins, &c. were sold at an auction 'which continued one-and-twenty days.'

Respecting the discourses, perhaps some judgment may be formed from the following paragraph, extracted from the editor's account:

'They are the productions of a man, whose mind was well furnished and highly cultivated; whose learning was extensive and accurate, particularly in classics, history, and theology; whose principles were formed strictly on the orthodox views of the Church of England, whether we contemplate her primitive episcopal constitution, or her creed; whose high aim was to promote the glory of God, the knowledge of Christ crucified for the salvation of penitent sinners, and the spiritual edification of Christians: whose ministry was exercised with gravity, zeal, and perseverance; whole politics were such as the Bible inculcates, and the primitive Christians gloried in; whose temper was mild and amiable; and the tenor of whose life adorned the doctrine of God, our Saviour.'

The first of these volumes contains twenty-five, and the second twenty-six sermons. Though posthumous, and not intended for the press, the style is *on the whole* correct; sometimes declamatory, at others argumentative. If we cannot in every instance concur entirely in the author's sentiments, we must approve the sincerity with which they appear to be advanced; and must applaud the spirit of candour and benevolence which he manifests towards those who differ from him, and from the establishment with which he was immediately connected. The sermons have not unfrequently reminded us of old, and what are called *puritanical* writings, both within and without the English pale, though appearing in a modern and more suitable dress; and many parts of them deserve our sincere approbation. From the judgment which we can form, the parish of St. Giles sustained a great loss in the removal of such a minister as Mr. Southgate;—we can only express our hope that the vacancy is well supplied. Hi.

ART. XII. *A Geographical and Satistical Account of the Cisalpine Republic, and Maritime Austria.* With a Map, describing the Partition of the Venetian Territory, and the New Limits of the Cisalpine Republic. Translated from the German; by W. Oppenheim, M. D. 8vo. pp. 570. 7s. 6d. Boards. Robinsons. 1798.

IN a very early stage of the present war, we remarked its necessary tendency to break up Europe into large masses,

and to aggrandize the greater at the expence of the smaller Powers of the Continent. By this process, the relative consequence of Great Britain is continually diminished; because her insular form and geographical position render all European acquisition to her impracticable. A general peace has therefore, at every moment of the war, been her perpetual interest; and must continue to be so, though the whole force of Austria be again directed against France, to be again bought off by a new partition of Switzerland, of Italy, or of Turkey. Ever since the introduction of the partitioning policy, the tendency of each state to aggrandizement seems to have grown in the same proportion as its magnitude: as the dropping of one satellite on the body of Saturn would increase its power of attracting the remaining moons. It is probable, therefore, that all the petty states will ere long be annexed to one or another of the great states; and that country will absorb the largest number, which interposes the fewest delays between its successive accroachments *. France and Austria seem to have most inclination for alertness in the task of seizure, and to have most augmented their positive strength by the incorporation of contiguous dominion.

The object of the work before us is to describe statistically, as well what the Emperor has lost as what he has gained in Italy and Dalmatia by the treaty of Campo Formio: 'a treaty (says the author) which may on several accounts be considered as highly advantageous to the Emperor; for if we compare the territories which Austria has ceded and acquired, we shall find that that monarchy gains a superficial extent of eighty-eight German square miles.'—'A further aggrandizement (he adds) may be expected by the Emperor as well as the Cisalpine republic, which shall be noticed at a proper opportunity.'

The author thus describes the extent and population of the Cisalpine Republic:

'The CISALPINE REPUBLIC was created by the French Republic, in the year 1796; it was firmly established, in consequence of the peace of Campo Formio, in 1797; and was acknowledged by his Majesty the Emperor, the Kings of Sardinia, Spain, Swisserland, the Pope, &c. It comprehends, beside the whole of Austrian Lombardy, and part of the former Republic of Venice, the territories of the Duke of Modena, the Papal provinces of Ferrara, Bologna, and Romagna; and so critically are the encircled states of the Duke of Parma situated, that the Republic intends already to aggrandise it-

* This word, though not commonly used, will be found in Johnson's Dictionary, and more exactly expresses our meaning here than *encroachments*.

self

self at the expence of this and other tottering powers in its neighbourhood.'—

'The whole territorial dimensions of the Cisalpine Republic contain 3,567 square miles, and 3,447,384 souls, viz.

	Square Miles.	Inhabitants.
1. The Duchy of Milan	811	1,116,892
2. The Duchy of Mantua, with (3.) the principalities Castiglione and Salferino	185	207,331
4. The acquired provinces formerly belonging to the Republic of Venice, viz. the Bergamesco, the Bresciano, and the territories of Verona and Rodigo, situated on the right bank of the Adige, the White Canal, the Tartaro, the canal Polisella, and the Po	463	666,000
5. The Duchy of Modena, with the principalities of Massa and Carrara	431	460,000
6. The lands obtained from the Duke of Parma, the Duchy of Guastillo, Sabionetta, and Bozzolla	27	18,000
7. The three legations, Ferrara, Bologna, and Romagna, formerly Papal	1152	775,861
8. The territories of the Grisons, belonging to Worms, Cleves, and the Valteline	324	100,000
9 The four (commonly termed) Italian Bailiwicks	174	103,000
Total	3,567	3,447,084

'Agreeable to this account, a square mile will contain 966 inhabitants. Comparing this with the enumeration collected by order of the government in 1791—94, from the different parish-lists, with the account of authors of veracity, and with the account (Sect. X) collected by the present legislature, no one will doubt the exactness of our account. On the other hand, the ridiculous assertions of the newspapers, with respect to the population of the modern Republic, and the supposed loss of the Austrian Monarchy, will appear most glaring. The number 3,239,572 of inhabitants will, indeed, be deficient in 207,812; but this is owing to the Swiss territories (No. VIII, IX, Sect. II), comprehending 203,000 souls, which territories were annexed to the Republic after the division of it into departments. If the latter number be added to the above-mentioned 3,239,572, the number 3,442,472 of souls will be obtained, and our account will be overrated by 4812 persons only, who are included among the 18,000 of some districts belonging to No. VI, which the Republic took possession of subsequent to its division. The certainty of our account, however, will become stronger by comparing it minutely with the account of the Republic. For example, we give to

to Milan (No. I) 1,116,892 souls, and in the account of the Republic, its seven departments, namely, Adda, Verbano, Tesino, Lario, Delle Montagne, Olone, and Upper Po, contain 1,179,410 inhabitants; again, we give to Mantua (No. II and III) 207,331 souls, and in the account of the Republic, the departments made out of it have only 123,649 persons, because some districts have been annexed partly to the department of the Upper Po, and partly to the department of the Benaco. All these inhabitants, at present, are sensible of no distinction with respect to orders, all are *citizens of the Republic*, and may, according to the tenor of the constitution, vote in the elections of the representatives of the people, and are themselves eligible; whereas formerly the nobility only, and a few inhabitants of the cities, were capable of holding the public functions.'

The extent and population of Maritime Austria are thus particularized.

'In virtue of the treaty of peace of Campo Formio, the limits of Maritime Austria commence on the west side of the Lago di Garda, near the confines of the Tyrol, with the little river which passes Gardolo, and passing obliquely through the lake, they extend on the east to Lascise, from hence across to St. Giocomo; from this place they run through a space of territory, 18,000 feet in length, along the left banks of the Adige, to Porto Legnano, then to the left of the White Canal, the river Tartaro, and the Canal of Polisella, reaching the Po, the left bank of which, as far as the Adriatic Sea, constitutes the boundaries of Maritime Austria. According to this account then, the new province is bounded on the north by the Tyrol, Carinthia, Crain, or Carniola; on the east by Carinthia, Carniola, Croatia, Bosnia, and Albania; on the south, throughout its whole extent, by the Gulph of Venice, the Po, the canal Polisella, the White Canal, and the river Tartaro; on the west by the Cisalpine Republic.'—

'The portion of territory which Austria has acquired, comprehending the lacunes and islands of the former Republic of Venice, contains a superficial content of 865 German square miles*; viz. of the continent, and the lacunes and isles 625, of Dalmatia and Albania 240 square miles; which territories have, according to the most recent enumeration made by the French, 3,110,000 inhabitants; namely, 2,860,000 souls on the continent, &c. 250,000 in Albania and Dalmatia: so that every square mile contains 3,595 inhabitants, which constitutes a very considerable population; and although it does not, by far, equal the populousness of the Netherlands, yet will, under the Austrian dominion, certainly attain that proportion. The following may serve as a comparison with other States. In Germany, a square mile contains on an average 2,190 souls.

	German sq. miles.	Inhabitants.
In France	1	2,500.
England	1	1,780.
Holland	1	3,776.

'* A geographical degree contains fifteen German miles.'

Belgium

	German sq. miles.	Inhabitants.
Belgium	1	4,127.
Lombardy	1	6,000.
Austrian hereditary dominions	1	1,050.
Bohemia	1	2,357.
Hungary and Transylvania	1	1,248.
Gallicia and Lodomeria	1	2,100.

'All the inhabitants of Maritime Austria consist of, 1. The ancient original nobility, of the nobility created since 1290, and of the nobility who purchased their titles since the war of Candia. 2. The *Cittadinanza*, or the inferior nobility, and the most respectable families of the citizens. 3. The clergy, at the head of whom is the patriarch, who is entirely independent of the Pope, and styles himself *N. N. Miseratione Divina Patriarcha Venetiarum Dalmatiæque Primas*; is titled *Excellenza Reverendissima*, and must always be a Venetian patrician. 4. The common citizens and tradesmen; which class, together with 5. The peasants, is the most numerous. 6. The different foreigners resident in the country, and of German Protestants, Greeks, Arminians, Jews, and Turks.'

The description of Venice occupies a disproportioned extent. Several masterpieces of the Venetian painters and statuaries no longer remain to be enumerated among the curiosities of the town: for they have been sent to that lumber-room of plunder, which the Parisians exhibit as a glory:—but the immovable benefits of the architect remain, and still endear such names as Sansovino and Palladio to the recollection of the inhabitants.

In general, this work gives much information carefully collected, conveniently arranged, and sufficiently compressed. A small but neat map illustrates the geographical instruction. The translation is composed in good, but not elegant, English. Tay.r

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ART. XIII. *Description and Treatment of Cutaneous Diseases.* Order I. Papulous Eruptions on the Skin. By Robert Willan, M. D. F. A. S. With coloured Plates. 4to. pp. 110. 15s. sewed. Johnson. 1798.

THE imperfection of verbal descriptions, in conveying the distinctions of cutaneous eruptions, has long been felt and lamented by the faculty. Dr. Willan therefore is entitled to great commendation, for the zeal and industry which he has exerted in order to delineate the varieties of those diseases, and to impart to the eye what cannot be communicated by the choicest expressions. His plates are executed with elegance, while they give a correct idea of the morbid appearances; and they will be consulted with particular satisfaction, by those who have endeavoured in vain to acquire a knowlege of the diseases of the skin from former publications.—We cannot be expected

expected to present a complete view of this work, the definitions in which consist of figures: but there is great store of curious and useful research in the text, by which we shall profit. Dr. Willan, among much other reading, has carefully investigated the writings of the Arabian physicians, who cultivated this branch of medicine with more accuracy than either the Greek or Latin physicians, and whose labours have long been neglected; and he has drawn from them many things worthy of remark.—The work is intended to consist of Seven Orders, which are to be published separately. The present number contains the order of Papulous Eruptions; the remaining orders are, Scales, Rashes, Vesicles, Pustules, Tubercles, and Maculæ.

The *Papulæ* are divided by Dr. Willan into three species; *Strophulus*, *Lichen*, and *Prurigo*.

The *Strophulus* is a disease peculiar to infants, and known among nurses by the name of the *Gum*, in this country; he divides it into the *Strophulus Intertinctus*, or Red Gum; *Strophulus Albidus*, or White Gum; *Strophulus Confertus*, the Tooth Rash, or Rank Red Gum; *Strophulus Volaticus*; and *Strophulus Candidus*. These varieties are illustrated by the prints.

In the first, Dr. Willan observes, the child's skin somewhat resembles a piece of red printed linen; and hence this eruption was formerly denominated the RED GOWN, a term still retained in several counties of England, and which may be found in old dictionaries. Medical writers have changed the original word for one of a similar sound, but not more significant. He thinks that this eruption, and the aphthous ulcerations common in children, alternate with each other; those infants who have the papulous eruption on the skin being less liable to aphthæ; and the skin being generally pale, and free from eruption, when aphthæ take place in any considerable degree. He observes, also, that it is dangerous to repel this disease from the surface, by the application of cold water, or cold air. With regard to the treatment, ablution with warm water, the warm bath in case of a repulsion of the eruption, and blistering, are the remedies recommended.

The *Strophulus Confertus* appears during dentition; and, depending on the irritation excited in the gums, it does not become a separate object of practice. Dr. Willan cautions practitioners against ordering the child to be weaned on the occurrence of this eruption, as it does not imply disease in the mother, or nurse.

In the *Strophulus Volaticus*, an emetic, or some laxative medicine, is advised; to be followed by the use of the Peruvian bark.

The *Strophulus Candidus* affects infants about a year old, and commonly succeeds some of the acute diseases to which they are liable. The author has observed it after recovery from a catarrhal fever, and after inflammations of the bowels or lungs.

The second division of *Papulæ*, the LICHEN, is defined to be 'An extensive eruption of papulæ, affecting adults, connected with internal disorder, usually terminating in scurf, recurrent, not contagious.' It is subdivided into the *Lichen simplex*, *L. agrius*, *L. pilaris*, *L. lividus*, and *L. tropicus*. For the history and particular distinctions of these disorders, we must refer our readers to the work itself.

The author informs us that he has seen disagreeable symptoms produced, in consequence of repelling eruptions of this nature by sulphureous or mercurial ointments, or astringent lotions.

In the *Lichen agrius*, Dr. Willan advises a few doses of calomel, as a purgative; and afterward, for some weeks, the vitriolic acid three times in a day, given in the infusion of roses, or in a decoction of Peruvian bark. As an external application, he mentions the *unguentum rosatum* of the old Pharmacopæia, or the rose pomatum sold by perfumers.

Under this head, we meet with an interesting account of the *prickly heat* of the West Indies, extracted from different writers.

The third division, PRURIGO, is distinguished into three varieties; *Prurigo mitis*, *P. formicans*, and *P. senilis*. The first, according to the author, when neglected, often changes its form, and terminates in the itch. In its early stages, the cure consists in frequent bathing, or washing the skin with tepid water.

The *Prurigo formicans* is described as being generally a symptom of ill health: but it is sometimes produced by drinking a small quantity of some Spanish white wine.—After having tried many remedies ineffectually for the cure of this kind of eruption, Dr. Willan found that fixed alkali answered better than the rest. He gave the *natron preparatum*, sometimes alone, sometimes in conjunction with sulphur. The *oleum Tartari per deliquium*, with the addition of a little laudanum, was equally efficacious. Baths prepared with alkalized sulphur, and sea-bathing, have also been serviceable in this complaint.

On the subject of the *Prurigo senilis*, some remarks are introduced, deserving attention, on the production of insects in diseased states of the skin.

We meet also with some very useful observations respecting *Prurigo* considered as a local affection; which are furnished partly

partly by Dr. Willan, and partly by Dr. John Sims, and which we recommend to the notice of our medical readers.

We trust that this spirited attempt to supply the deficiencies of verbal description will be properly encouraged. The laborious researches, and the accurate discrimination, displayed in the text, render the book a valuable aquisition to practitioners, independently of the merit of the prints; and we shall be happy to see it completed as ably and correctly as it has been begun.

Fer.

ART. XIV. *An Account of the Plague which raged at Moscow, in* 1771. By Charles de Mertens, M. D. Member of the Medical Colleges of Vienna and Strasburg, &c. Translated from the French, with Notes. 8vo. pp. 122. 2s. 6d. Rivingtons. 1799.

THE subject of the plague, we are here informed, is at this time particularly interesting, because we are in constant danger of having it imported into this country from the Levant and from *America*. The latter part of this sentence surprised us considerably; for, though the translator assures us, in a note on this passage, that *almost all physicians* now agree that the yellow fever is actually the plague, yet *we* cannot recollect *one* author of credit who has made the assertion. If, however, the hazard of importing the plague from Turkey be nearly as great as it is represented by Dr. Russel, Mr. Eton, and several late writers, there is sufficient inducement for physicians to study the best accounts of a formidable disease, which they may be required to discriminate. The present tract seems, from the translator's preface, to be rather a selection from Dr. Mertens's book than a version.

It appears that the epidemic here described was greatly increased in its extent and fatality, by the warm attachments and superstitious prejudices of the lower ranks of Russians. They even broke into the plague-hospital, to carry images, to pray by the bed sides of their sick relations, and to embrace the bodies of the dead. What a striking contrast to the cautious timidity of the Americans, under a similar visitation!—In this riotous overflow of their feelings, the mob attacked Dr. de Mertens's house; and destroyed almost every thing in it.

In the month of September, twelve hundred persons died of the plague *daily*; though Dr. Mertens thinks that, in consequence of the alarm which had driven away great numbers of the inhabitants, not more than 150,000 had remained in the city.

At length, measures were taken, under the direction of Count Orlow, for suppressing the popular commotions. Hospitals

pitals (of wood) were erected for the accommodation of the sick, and a Council of Health was established. The disease diminished rapidly, after the setting in of a hard frost. The effect of cold, in checking the communication of infection, appears to be very considerable, from some facts mentioned in this part of the narrative. Dr. Pogaretsky told the author, that some of the persons who carried out the dead had put on sheep-skins, which had been 'worn by the *impested**,' after having exposed them to the open air for forty-eight hours, in the month of December, when the frost was very intense, and that none of them became infected.

The total amount of deaths, in this epidemic, was upwards of seventy thousand; of which the author supposes that 22,000 took place in September alone. Adding to these the number of clandestine interments, and the deaths in neighbouring villages and towns, he thinks that this plague swept off 100,000 persons. It is a fact worth noticing, that most of the people, who were infected by carrying out and burying the dead, fell ill about the fourth or fifth day of their employment. The contagion was communicated solely by contact of the sick, or of infected goods, and did not seem to depend at all on the state of the atmosphere. The physicians, who visited patients in the town, were secured by avoiding actual contact with them; although there was frequently not more than the distance of one foot between them.

The higher class of people were, as usual, less liable to infection than the poor.

The Foundling Hospital at Moscow, which contained 1000 children and 400 adults, was preserved from the contagion, while it raged in all the surrounding buildings; and though the disease attacked eight persons who had stolen out of the house during the night, yet it was prevented from spreading, by separating them immediately from the rest. This is a fact which deserves great attention; as it proves that the progress of the plague may be impeded as effectually, and by the same means, as that of the common typhus.

In enumerating the symptoms of the plague, the author produces nothing which has not been noticed by former writers. In addition to the common symptoms of fever, he mentions itching or pain in those parts of the body in which buboes and carbuncles are about to appear. The accession of glandular swellings, or of eruptions, seems indeed to be the pathognomonic symptom of the disease; for the mixed appear-

*. From this word, which is repeatedly used, we suppose the translator to be a foreigner; it ought to be *infected*.

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ance of the eyes, mentioned by Dr. Russel as characterizing the plague, is not unfrequent in our typhus. The author considers buboes as salutary efforts of the system, and carbuncles and petechiæ as only denoting a general depravation of the habit. It follows, therefore, he says, that the plague is milder in proportion as buboes are more common, and as those eruptions are more rare.

A particular account of the symptoms of the plague, under all its different forms, taken from the work of Dr. *Orræus*, is given at p. 46; to which we refer those readers who wish for full information on the subject. The extreme violence of the symptoms, and the almost invariable affection of the lymphatic glands, appear chiefly to distinguish the plague from typhus.

It seems, from the observations of M. *Samoilowitz*, (who with singular intrepidity examined the state of the pulse in his patients,) that the pulse was irregular from the beginning. When there was much head-ach, and high delirium, the pulse was full, hard, strong, and quick; when these symptoms ceased, it became soft, feeble, intermitting, and not to be felt.

Dr. de M.'s division of the course of the plague, into *nervous* and *putrid* stages, appears rather obscure. The propriety of bleeding is slightly and vaguely mentioned, in the former stage. In the latter, emetics, Peruvian bark, and the mineral acids, are recommended. He very properly advises that these medicines should be administered in the most powerful doses. We are sorry to learn, however, that he conceives this method of treatment to be useful only in the milder form of the plague, and that he has not found any plan successful in its violent attacks.

The method proposed for arresting the progress of infection consists in removing infected persons, or families, into a separate building, on the appearance of the symptoms. This, Dr. de Mertens would conduct rather more abruptly than the feelings of our countrymen would permit: but the principle is right. The foibles and prejudices of individuals ought to give way, on such occasions, to the general safety.

The regulations proposed by the Doctor for indemnifying, at the public expence, persons whose infected goods it is necessary to destroy, and for supporting the indigent sick, are dictated by true humanity and just policy. The construction of permanent fever-wards, on the plan which has been adopted in Chester, Liverpool, and Manchester, would probably secure those ports which are at present exposed to the importation of the plague, from any extensive mischief from that disease.

We cannot conclude this article without again expressing our surprise, that the translator should have confounded the yellow

yellow fever with the plague. Not to insist on the difference of the symptoms, we would only remind him that many respectable writers have of late denied that the yellow fever is communicable by infection. Respecting the plague, this was never doubted. The only difficulty consisted in limiting the sphere of its contagion.—Had this opinion related to a subject merely speculative, we should not have returned to it: but, as the dread of infection from America might produce serious evils, if the translator's assertions were admitted, it is proper to object to them before an alarm be excited, which might preclude accuracy of reasoning at a time when discrimination would be most necessary.

Fer...r.

ART. XV. *A Defence of the Cæsarean Operation*, with Observations on Embryulcia, and the Section of the Symphysis Pubis, addressed to Mr. W. Simmons, of Manchester, Author of *Reflections on the Propriety of performing the Cæsarean Operation.* By John Hull, M. D. Secretary of the Literary and Philosophical Society of Manchester. 8vo. pp. 229. and Six Plates. 3s. 6d. Boards. Bickerstaff. 1799.

WHEN Mr. Simmons's "Reflections" were noticed in our Review for February last, it did not appear that they were levelled against any particular instance of the Cæsarean operation:—but we now find that the author of this *Defence* had lately performed it unsuccessfully in Manchester, and that he thinks himself highly aggrieved by Mr. Simmons's publication. What previous differences might have fomented the animosity displayed in the present letter, it is impossible for us to conjecture: but we regret to see a controversy, on a question of great importance to the community, debased by so much personal asperity. Whether so painful and dangerous an operation as the Cæsarean Section ought or ought not to be performed, in certain circumstances, is a problem about the solution of which two medical men may fairly and candidly differ; and their readers would willingly compare the arguments produced by each, in support of his opinion. We took up the volume before us with the expectation of seeing new light thrown on the subject, from the cases promised by the Author, and from the different sources of information to which he seems to have resorted:—but he occupies so large a portion of his book with attempts to prove that his antagonist is ignorant of Greek and Latin, and shews so much anxiety to give an odious turn to every passage that is capable of misconstruction, that we were tempted to close his performance in disgust, before we arrived at the argumentative part.

We shall not hazard an opinion, whether the operation be in all cases inadmissible: but we must own that Dr. Hull has not furnished any additional strength to its supporters. His own experience is unfavourable to the cause which he espouses, for he informs us that he has twice performed it without saving his patients; and the synoptical table, which he has drawn up, exhibiting a brief view of the cases of this operation on record, presents only melancholy proofs of its fatal consequences. Out of seventeen patients who underwent the section in these kingdoms, only two appear to have recovered; and one of these cases Dr. Hull acknowleges to have been a case of gastrotomy; the child having escaped into the cavity of the abdomen, through a laceration of the uterus, previously to the operation.

The inference which Dr. Hull draws from the want of success in these cases, compared with the frequent success of the operation on the Continent, is, that surgeons in this country have delayed the performance of it too long; and that, if it were earlier practised, it would prove less fatal to the mother. On this subject, he will perhaps form more accurate distinctions, in the larger work which he promises: but we cannot suppose that he would perform it, as he informs us (p. 99) that Professor Sandifort of Leyden has done, in a case in which the delivery might have been effected by the crotchet, without much difficulty; though an adversary might draw such an inference from his expressions. Since the publication of Dr. Osborne's Cases, we had understood that the minds of practitioners in this country had received a very different impression; and that they now hoped to deliver by the crotchet, and to save the mother, in cases which were formerly supposed to require the Cæsarean Operation, and in which the parent's life must probably have been sacrificed.

We think that this author would have obtained a more favourable audience from the public, if his defence had been offered with more diffidence. The severity of his personal reflections is still more reprehensible. It is an implied disrespect for the public; who, in every contest of this nature, are interested only in the strength of the arguments, and must be totally unconcerned respecting the private character of the disputants; excepting in those cases in which the evidence of facts depends on their veracity.

The plates accompanying this volume exhibit views and sections of the pelvis, in some deformed patients mentioned in the letter. They are but indifferently executed.

A pamphlet in reply, by Mr. Simmons, is just published.

ART. XVI. *Substance of the Speech of the Right Honourable Henry Addington*, Speaker of the House of Commons, on the 12th of February 1799, in the Committee of the whole House, to whom his Majesty's most gracious Message of the 22d January, relative to Ireland, was referred. 2d Edition. 8vo. 1s. Wright.

THE information which this speech manifests and conveys, the fairness of its arguments, and the considerate attention which it displays towards the interests of both countries, entitle it to a superior degree of public notice. Of the many orations in favour of the measure, we do not recollect to have seen any more temperate, or, within an equal compass, more comprehensive.—The Right Honourable Speaker, remarking on the state of Ireland, observes that 'even at a period of apparent tranquillity, it was impossible not to discover those seeds of animosity, which have unhappily been matured by circumstances into insurrection and rebellion.' In considering the different plans which have been proposed for restoring tranquillity to Ireland, and for perpetuating her connection with Great Britain, *Catholic emancipation*; the *re-enacting of the Popery laws*, in the whole or in part; and *an incorporation of the legislatures of the two countries*, are selected as those measures which have been most strongly recommended.

Agreeing, we believe, in the opinion that *Catholic emancipation* is coupled with parliamentary reform, Mr. Addington adopts the objection of Mr. *Foster*, (the Speaker of the Irish House,) "that it has the tendency to give the influence to numbers, and to take it from property; and to overwhelm the rights of the protestants of Ireland." The *re-enactment of the penal laws against the Catholics* he likewise condemns, as being ill adapted to heal the divisions of Ireland; 'nor could it have the effect of conveying to the Protestants a greater degree of confidence and security, by allaying the irritation of the Catholics.' Both the foregoing plans being rejected, the measure of *a Legislative Union* comes next under consideration.

Here we wish to observe that Catholic emancipation would in itself be a partial reform of parliament. Whether, beyond that, it is necessarily connected with parliamentary reform, we cannot pretend to determine. The restrictions on the Roman Catholics of Ireland are justifiable only on the principles of self-defence, as being necessary to the safety of the Protestants. It is on all hands acknowleged that the influence of the Catholics, supposing them to be restored to their political rights, would be much less, and of course less dangerous, in an united legislature, than in the present separate legislature of Ireland. If, then, consistently with safety, Ca-

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tholic emancipation might be coupled with a legislative union, (against which the arguments that we have seen do not appear so strong as those which have been offered in favour of such a measure,) the number of those who would be justly gratified would be out of all proportion greater, than of those who would thereby have reasonable cause of dissatisfaction.

The project of an *Union*, the Right Hon. Speaker shews, was countenanced by some of the most distinguished and able statesmen of the last century: *Sir Matthew Decker*, *Sir William Petty*, *Mr. Molineux*, and *Sir Josiah Child*. In speaking of the effect of the union with Scotland, it is remarked that

'The animosity between the two nations, immediately previous to the Union, was such, as to have led them to the verge of hostilities; and that the grounds of distrust, and complaint, were thereby entirely done away. He also observed, that there were circumstances tending to facilitate an intimate connexion between this country and Ireland, and to incorporate the people of those kingdoms, which did not belong to the relation in which England and Scotland stood to each other. It would be recollected, amongst other illustrations of this observation, that here, and in Ireland, there was the same code of civil and criminal law; the same forms for the administration of justice, and for the purposes of legislation; the same succession to the crown; and the same established religion.'

Other arguments are advanced to prove that, besides contributing to the general safety of the empire by leading to a coincidence of views and sentiments in the great body of the people, an Union would, in many more respects, be beneficial to the people of Ireland, both of the Protestant and of the Roman Catholic persuasion.—The sentiments in the following part of this speech, nearly at its close, cannot fail of being admired for the just respect which they shew for the rights and the feelings of other men:

'Some Gentlemen had entertained an opinion which, he acknowledged, was entitled to serious attention and consideration; that, as the proposed measure had been discountenanced by the House of Commons in Ireland, to persist in the discussion of it here, would be to add to the irritation which unhappily prevails in that country. Such an effect he should sincerely lament, and should be sorry to have any share in producing. There were other consequences, however, which it was of the utmost importance to avert. If the parliament of this country were to abstain from declaring the conditions upon which it would be disposed to incorporate itself with the parliament of Ireland, it was impossible not to be aware of the opportunity and scope which would be afforded for misconception, suspicion, and misrepresentation.

'He trusted that we should adopt such resolutions as would rather tend to appease, than to inflame; such as would be a pledge of our

liberality, and our justice: that we should manifest the earnestness and sincerity of our wishes to communicate to Ireland a full participation of all the advantages we enjoy; that we should prove ourselves desirous of considering the inhabitants of the two countries as one people, connected together by the closest ties under the same Constitution, the same Parliament, and the same King.

'He had understood that, if the Resolutions which had been opened should be agreed to, it would be proposed that they should be carried to the foot of the Throne, accompanied by an Address to his Majesty. In that Address he hoped, and was persuaded, that no sentiments or expressions would be introduced which jealousy might misinterpret, or malice pervert: that there would be no indication of a wish on our part to press the consideration of the question upon the Legislature of Ireland; and that no impulse would be given to it, but what it might derive from the free and unbiassed opinions, and dispassionate judgment of the Parliament and People of that kingdom.'

We have never heard the character of Mr. Speaker Addington mentioned without respect; and we never contemplate his conduct without feeling that respect justified and strengthened. Capt. B.

MONTHLY CATALOGUE,

For MAY, 1799.

MEDICAL.

Art. 17. *Observations and Experiments on the Broad-leaved Willow Bark*, illustrated with Cases. By W. White, Apothecary to the Bath City Infirmary and Dispensary. 8vo. pp. 59. 1s. 6d. Vernor and Hood.

Since the introduction of this bark into practice at the Bath City Infirmary and Dispensary, as a substitute for the Peruvian bark, we are told, not less than twenty pounds a-year have been saved to the Charity. If an equal degree of good can be effected by the willow-bark, its cheapness certainly renders it an object of attention to the governors of similar institutions. It has long been recommended in agues, instead of bark: but its use has never been generally adopted by the faculty.

The common dose, Mr. White tells us, is two table-spoons full of the decoction, three or four times in a day: but, in intermittents, it is necessary to give one or two ounces every three hours. The form of the decoction consists of two ounces of broad-leaved willow bark, boiled in two pints of water to one pint, with the addition of a drachm of pimento.

Mr. W. conceives this remedy to be little inferior in efficacy to the Peruvian bark.—The willow bark he has hardly ever found to disagree with the stomach or bowels; a circumstance greatly in its favour. The superior bitter quality of the Peruvian bark seems to be its chief claim to a preference before the willow bark.

The cases undoubtedly shew that this remedy possesses considerable power, and will probably excite the attention of practitioners in different parts of the country to a substance so easily procured. Fer...

Art. 18. *An Illustration of the Analogy between Vegetable and Animal Parturition.* By A. Hunter, M. D. F. R. S. L. & E. 8vo. pp. 4. With a Plate. 1s. Cadell jun. and Davies.

This is a very pleasing, though very short, comparison of the mode of the production of germs in animals and vegetables; it proves that the venerable author preserves that spirit of observation undiminished, by which he was honourably distinguished many years ago. Do

Art. 19. *An Appendage to the Toilet: or, an Essay on the Management of the Teeth.* Dedicated to the Ladies. By Hugh Moises, M. D. Small 8vo. pp. 42. 2s. 6d. Hookham and Carpenter.

This treatise has been effectually secured against the attacks of criticism, by the patronage under which it is placed by its courteous author. Our fair readers will find it, at least, a guide free from noxious practices.

We wish that Dr. M. had avoided breaking Priscian's head, in his motto: AMICUS *veritas* will not do, even for Lady's Latin. Do

Art. 20. *One Hour's Advice, respecting their Health, to Persons going out to the Island of Jamaica.* By R. Wise. 12mo. pp. 70. 1s. 6d. Johnson.

This manual is compiled chiefly from Mr. Long's valuable history of Jamaica *, by a gentleman who resided for some time on the island; and who imputes his preservation from the common diseases of the country, and particularly from the yellow fever, to his strict adherence to the rules established in a chapter of Mr. Long's book. They certainly merit the attention of every European who visits Jamaica; and we only fear that those, who are most liable to the bad effects of the climate, will be least attentive to the sagest monitor. Do

LAW.

Art. 21. *A Letter to the Right Hon. Lord Loughborough, Lord High Chancellor of England,* &c. &c. from Richard Wilson, Esq. M. P. on the Subject of his Bill of Divorce from the Hon. Anne Wilson, late Townsend, presented in the last Session of Parliament to the House of Lords. 8vo. 1s. Chapple. 1798.

An unseemly, and, as it appears to us, an unprovoked attack on the characters of the Lord Chancellor and of the Bishop of Rochester, because the House of Lords have thought it proper to dismiss Mr. Wilson's Bill of Divorce. S.]

Art. 22. *A Treatise on the Law of Homicide, and of Larceny at Common Law;* by Robert Bevill of the Inner Temple, Esq; Barrister at Law. 8vo. pp. 300. 5s. Boards. Clarke. 1799.

Mr. Bevill informs his readers, in his Preface, 'that he has for several years been preparing a treatise, which was intended to con-

* For our ample account of that work, see Rev. vol. li. p. 159.

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tain the law upon all the offences usually tried at the Assises; and that the following pages were written as a part of that work.' Surely, such a publication must be considered as unnecessary, when the Profession possess the able and comprehensive treatises of Chief Justice Hale and Serjeant Hawkins on the Pleas of the Crown. The useless multiplication of law-books is an evil of which we have frequent cause to complain; and we shall persevere in expressing our disapprobation, till the nuisance be in some measure removed. S.R.

Art. 23. *General Observations on the Power of Individuals to prescribe, by Testamentary Dispositions, the particular future Uses to be made of their Property*, occasioned by the last Will of the late Mr. Peter Thellusson of London. By John Lewis de Lolme, LL. D. Author of the Book on the "Constitution of England." 4to. pp. 40. 1s. Richardson. 1798.

The observations contained in this pamphlet are all drawn from the argument *ab inconvenienti*. If they prove any thing, they tend to prove too much, for they endeavour to shew that the acts of the legislature may render that illegal which executors have undertaken to perform. This objection applies, in a great measure, to alter wills under which executors are appointed. S.R.

Art. 24. *An Address to the People of Great Britain*, on the Doctrine of Libels and the Office of Juror. By George Dyer, B. A. 8vo. pp. 120. 2s. 6d. Printed for the Author, and sold by Symonds in Paternoster-Row.

We have read this pamphlet with that pleasure which good writing is calculated to produce on the mind: but we cannot add that any material information on the subject of libels, or on the office of jurors, can be collected from it. It might have been entitled "A Defence of Mr. Wakefield's Answer to the Bishop of Landaff," for such it really is; and, in course, it condemns the late proceedings against that gentleman and the publishers of his book.

The author intimates that a jury should regulate their verdict not only by the evidence adduced in court, but by the evidence which they may have collected *aliunde*.—This doctrine is in direct opposition to the juryman's oath; by which he is bound, for the wisest and most obvious reasons, to find his verdict according to the evidence which shall be brought forwards at the trial.

Mr. D. selects, from the whole body of moralists, the names of Helvetius, Hume, and Rousseau, as the writers to whose exertions mankind have been the most indebted. Surely other characters might have suggested themselves to Mr. D. on such an occasion; for, with the exception of Hume, persons more objectionable could scarcely have been introduced,—at this time, and in this country. Men of genius, however, can render every subject interesting and amusing: as we have experienced in the perusal of this Address. S.R.

Art. 25. *A digested Index to the Seven Volumes of Term Reports in the Court of King's Bench;* containing a concise Statement of all the Points of Law determined in that Court, from Michaelmas Term 26 George 3. 1785, to Trinity Term 38 George 3. 1798, inclusive.

sive. With Tables of Reference to the Names of Cases, Statutes cited, &c. &c. By T. E. Tomlins, of the Inner Temple, Barrister at Law, Editor of the Law Dictionary. Royal 8vo. pp. 300. 12s. Boards. Butterworth. 1799.

The great advantages resulting from the periodical publication of the Term Reports we have frequently experienced; and, on the appearance of the respective volumes, we have borne willing testimony to their merit.—As their contents, however, are so voluminous and of so various a nature, a clear and compendious manner of referring to them became desirable. This want is here supplied by Mr. Tomlins, whose accuracy and diligence are already known to the Profession; and who, to use his own words, 'has arranged, methodized, consolidated, and corrected the several indices which were published at the end of each volume, so that all analogous cases might be brought together in one view, the progress of opinion in contested or doubtful instances traced out, and seeming contradictions reconciled or explained; thus in fact affording a *Repertorium* to these *Term Reports* which should present a short history of the law laid down from the Bench in the course of the last thirteen years.'

A table of statutes cited, and on which any remarks have been made, or on which any points have been directly determined, together with a table of the names of the cases, referring both to the Term Reports and to the present work, are also given; and Mr. Tomlins appears to have spared no pains to render his publication as useful as the nature of the undertaking would admit. S.]

Art. 26. *A Charge delivered to the Grand Jury, at the Assizes holden at Ely*, 27th March 1799. By Henry Gwillim, Esq. Chief Justice of the Isle of Ely, published at the Request of the Magistrates and Grand Jury. 4to. 1s. 6d. Butterworth.

This is a sensible and moderate address, suited to the circumstances and temper of the times; and properly calculated to convince the understandings, rather than to mislead or inflame the passions, of its auditors. S.]

NOVELS.

Art. 27. *Letters written from Lausanne.* Translated from the French. 2 Vols. 12mo. 5s. sewed. Dilly. 1799.

Love and marriage, the usual themes of the novelist, occupy exclusively the pages of this narrative; and, worn as the subjects are, we have perused it with considerable interest;—yet we cannot wish it an extensive circulation amongst our fair countrywomen, whose stricter morals can derive little improvement from the example of their Gallic neighbours, either before or since the revolution.—Perhaps, the sentiments are exceptionable? No, the sentiments are uniformly excellent.—The personages introduced, then, are unfit for imitation, and probably their vices are pourtrayed with delusive blandishments? Ah no! the characters are generally good, most of them amiable, and none of them bad.—What then, after all, is the tendency of the performance? To prove, that it is infinitely to be lamented that an accomplished young man, of high birth, and a member of the British senate, had not married the kept mistress of a deceased nobleman!

nobleman!—Did we write solely for courtezans, we should certainly endeavour to inculcate the possibility of redeeming, by the sedulous practice of other virtues, the loss of one of the greatest:—but, in the present state of society in England, we do not really perceive the utility of demonstrating, by an attractive though unhappy example, that the character to which we have alluded is not incompatible with virtues and accomplishments, sufficient to procure for their possessor the highest degree of admiration, of respect, and of esteem.—"*Majores nostri si quam unius peccati (impudicitiæ) mulierem damnabant: simplici judicio multorum maleficiorum convictam putabant. Cur? Quia nulla potest honesta ratio retinere eam, quam magnitudo peccati facit timidam, intemperantia audacem, natura muliebris inconsideratam.*" Cornificius. Ham....

Art. 28. *Helen Sinclair*, a Novel, by a Lady *. 12mo. 2 Vols. 7s. sewed. Cadell jun. and Davies. 1799.

This work appears to be the effusion of a pure, virtuous, and benevolent mind;—the characters, though neither striking nor uncommon, are on the whole justly delineated; and, if the incidents do not surprise and astonish us, we observe fewer violations of probability than in the greater part of the novels which are poured out in such torrents from the press.—Helen Sinclair may therefore be recommended to our female readers as not only capable of affording an innocent amusement, but as a work which will probably leave behind it impressions favourable to the sacred cause of religion and virtue.

We wish, however, that the fair writer had not introduced a masquerade; as it seems scarcely consistent with the gravity of Lady Olivia's character to countenance an amusement which may be termed the child of folly, and frequently, we apprehend, has proved the parent of vice. Lady Violette, we fear, is too just a picture of many young women of fashion; and the misery in which she involves herself, and her family, may convey useful instruction to the vain, the thoughtless, and the dissipated. Mr. Dashwood is a true stable-buck; and no part of his conduct is improbable, nor inconsistent, except his *reformation*. Lord Montgomery meets with that reward which ambition and avarice generally bestow on their votaries, viz. *disappointment* and *repentance*. Ban.

Art. 29. *The Castle of St. Donats*; or, the History of Jack Smith. 12mo. 3 Vols. 10s. 6d. sewed. Lane.

The author of this novel is a person of talents and observation: but the hero of his tale is a rake; who, in time, and before the spirits of youth have wholly subsided, is reformed, and married to a fair, rich, and virtuous woman, whom his altered conduct entitles him to espouse. We do not greatly approve such examples. The mind of the young and incautious reader, to whom novels are the favourite literary amusement, may receive a wrong bias from such representations. With due respect to the memory of FIELDING, we cannot but think that his *Tom Jones* has produced more imitators of his vices than of his virtues; and our experience in the world induces us to suspect that the reformation of a rake is at best very equivocal. The author,

* Elizabeth Isabella Spence.

who

who seems aware of this objection, has, in the latter end of his 3d volume, entered into the common question, *whether a reformed rake will make a good husband?* This question he canvasses with a degree of humour which would have pleased us, had the illustration been less licentious.

The characters in this work, though not new, are distinctly pourtrayed; and the buffoon and the punster (Symms and Wiffle) are well contrasted with the manly sense and elegant manners of Smith and his friend Lord Edward. In short, novel-readers will not be disappointed if they look for entertainment in these volumes. We can announce to them a ruined castle and a ghost; and we can add, with pleasure, that the castle is at last restored to its pristine splendor, and that the midnight visitor, "this airy nothing," regains "a local habitation and a name," and is again introduced to the enjoyment of his friends and the world. Smyth

Art. 30. *The Castle of Beeston;* or, Randolph Earl of Chester: an Historical Romance. 12mo. 2 Vols. Faulder.

An attempt to mix historical facts with the inventions of fancy generally proves unsuccessful, for two classes of readers are most probably disappointed:—the lovers of romance deem such stories not sufficiently amusing; and the adherents to historical accuracy accuse the motley writer of inconsistency and falsehood.—In the volumes before us, the plot exhibits little ingenuity; the observations and sentiments manifest no unusual sagacity; and the diction is frequently rendered tumid by affectation, and obscure by grammatical inaccuracies. Do

Art. 31. *Human Vicissitudes;* or, Travels into unexplored Regions. 2 Vols. 12mo. 6s. sewed. Robinsons. 1798.

We may venture to predict that these regions will not often be explored twice by the same traveller. To contrast the moral and political state of England with those of an imaginary people, of innocent manners and acute understandings, seems to have been the design of the writer: but the pen of Gulliver has long been missing; and certainly the author of this jejune performance has not found it. Hann

Art. 32. *A Tale of the Times.* By the Author of "A Gossip's Story." 12mo. 3 Vols. 12s. sewed. Longman. 1799.

This work is interesting, though too diffuse in its narration, and though it is rendered too prolix by the multiplicity of its reflections. A novel is indebted for its historical merit, to the liveliness and perspicuity of the manner in which it is told; and to endeavour to aid the narration, by explaining the progress of the plot, proclaims barrenness of invention.—The characters are well drawn; and the lesson to married ladies, warning them against male confidants, is important and well urged. The delineation of Fitzosborne, an unprincipled *soi-disant philosophe*, shews at least an honourable wish in the author to expose the selfish and dangerous principles of some modern ethics.

We cannot but think that distributive justice might have dispensed with the death of the lovely Lady Monteith, as her misfortunes and misbehaviour were occasioned by the infamous plots and diabolical conduct of the ravisher Fitzosborne. Her repentance and reformation might

might have reconciled her to her husband; and the story, without being less instructive, would have been more in unison with the feelings of a candid and humane reader. The language is uniformly correct; and the moral sentiments do honour to the writer's heart and understanding. Smyth.

Art. 33. *The Libertines.* 12mo. 2 Vols. 6s. sewed. Robinsons.

The purport of these volumes is to expose the vices and enormities committed in the intercourse between male and female convents. The author (as he intimates in his preface) has availed himself of the various accounts which he has perused of the private lives of monks and nuns; and of the judicial proceedings of the "holy" inquisition: but such accounts, if authentic, would be more interesting and instructive in historical narration, than in tales of professed fiction.—The work is full of convent intrigues and diabolical anecdotes of inquisitorial tyranny:—but, regarding novels chiefly as books of amusement, we cannot recommend the present volumes to our readers, as the story does not appear to be conducted by a writer who is possessed of powers sufficient to render gloomy stories agreeable to the imagination, or to seize on it forcibly by the magic of the pen. The plot is intricate; and the poetry interspersed is too flimsy to relieve the irksomeness of the general plan. Do

IRELAND.

Art. 34. *Considerations on National Independence*, suggested by Mr. Pitt's Speech on the Irish Union. By a Member of the Hon. Society of Lincoln's Inn. 8vo. 1s. 6d. Robinsons.

These suggestions are written in favour of the independence of Ireland, and in course against an union: but the author seems to lean towards an independence too much separated and too distinct from this country; and he is at the trouble of advancing proofs of the ability of Ireland to maintain herself as an independent state. Great Britain and Ireland are not, nor can the sober friends of either country desire that they should be, independent of each other. The first and great end of government is SECURITY. Security against foreign attempts is most necessary to *national independence*; and on the justness and goodness of the government, rests the security of that individual independence, the enjoyment and preservation of which constitutes the character of a free people. With respect to *national independence*, the two kingdoms, if united, would become one nation. As such, the national independence of the whole would not be less secure than it is in the present *not independent* connection of the parts.

In speaking of the effects of union, the writer asks 'whether Scotland produces such high-spirited and intrepid characters as of old?' we see not the smallest reason for questioning the spirit of the present race of North Britons.

The rights of sovereignty in the people, which the author conceives to have been attacked in Mr. Pitt's speech, are here defended; and in answer to the assertion, that such a principle can make no part of any system of jurisprudence, the author quotes, among other instances, the preamble to the constitution of Pennsylvania.—Several late writers have

have expressed apprehensions that an union between Great Britain and Ireland would so much increase the influence of patronage, as wholly to undermine the freedom of the constitution; and this seems to be the greatest danger attendant on such an union. If provision were made against this consequence, we believe that, in most other respects, an union would promote the respective interests of each country, and consequently the general interest of the whole. Capt. B

Art. 35. *A Letter addressed to the Gentlemen of England and Ireland,* on the Inexpediency of a Federal Union between the Two Kingdoms. By Sir John J. W. Jervis, Bart. 8vo. 1s. 6d. Printed at Dublin; London reprinted for Debrett. 1798.

This Letter was written before the plan of a legislative union was debated in the parliament of either kingdom. The writer condemns the *projected* union as 'a phenomenon of hideous aspect'—in its nature, he says, 'so destructive, that I would wish fondly to believe even the present times, so creative of novelty and reproach, could not form or bring forth a more frightful monster.' Notwithstanding this warmth of declamation, there is reason in some of the author's remarks. He argues that an union would greatly increase ministerial influence, and enable the executive branch to command at all times a majority. He apprehends likewise that great injury would be sustained by Ireland, in the administration of justice, from a removal of the appellant jurisdiction of the peers: for 'the great expence would render a reference to the supreme jurisdiction in England a thing almost unattainable;'—and the restraint and control over the courts of law being so removed, the 'great *Sanctuary*' against partiality or caprice in the judges would be lost. These, certainly, are considerations worthy of serious attention. D.

RELIGIOUS *and* POLEMICAL.

Art. 36. *Prospectus, with Specimens, of an Octavo Polyglott-Bible.* By Josiah Pratt, M. A. 8vo. 1s. Rivingtons. 1799.

This is Mr. Pratt's second Prospectus of a Polyglott-Bible. It is a trite saying that "second thoughts are best," and we are much inclined to think that the saying holds good here. In the autumn of 1797, the author published a Prospectus of a Quarto Polyglott Bible, [see our Review for May 1798, p. 78,] in which he requested the communication of any hints that might tend to improve his plan; and a great variety of suggestions having since reached him, he has adopted some of them, and wrought them into a new plan; to which he is determined to adhere. The work, as it is now finally offered to the public, differs from that proposed in the former Prospectus, chiefly, in the following particulars. 1. The size is changed from quarto to a large octavo.—2. The price is lowered from ten guineas to seven pounds.—3. The mode of publication is altered from ten parts, at considerable intervals, to twenty quarterly numbers: i. e. (as we understand it) a number will be published at the end of every quarter of a year.—4. The prolegomena are omitted; except so far as they concern the necessary catalogues of codices, &c.—5. The same texts are preserved: but most of the types are somewhat smaller, 'though still

still (says Mr. P.) easy and pleasant to the eye.'—This we deem true with regard to the types of the Hebrew text, and the English version: but the types used to express the Samaritan text, the Septuagint, the Syriac, and the Vulgate, are, in our opinion, too small.—6. The Masoretic vowel points are introduced into the Hebrew text.—7. The English punctuation is omitted in the Samaritan, Chaldee, and Syriac.—8. 'The accents and spirits are omitted in all the Greek, but the aspirate and *iota subscriptum* are retained.' These are Mr. P.'s own words: but is not the *aspirate* a *spirit*?—9. In the notes of various readings, the editor pledges himself for nothing beyond an arrangement and abridgment of those of De Rossi on the Old Testament, and of those of Griesbach on the New.—10. The Prolegomena and notes will be given in Latin, instead of English, to accommodate the work to more general use.

In the specimen of this octavo Polyglott, the text stands thus in the O. T.—First, on the left hand page, the Hebrew, with the English by its side: on the right hand page, the Septuagint, Onkelos, and the Latin Vulgate, in three collateral columns. At the bottom of both pages is the Samaritan text, in lines equal to the breadth of the whole page. We think that these are too long for the eye to run over, and would have been better in two columns:—the Samaritan text was never so properly arranged as in Kennicott's edition, and we wish that Mr. Pratt had followed that arrangement.—Below the Samaritan text, lie the various readings from Kennicott and De Rossi.

In the New Testament, the Syriac and English versions stand on the left-hand page, and the Greek and Latin Vulgate on the right; in four columns.—The various readings are below, in four columns also.

The type in which the Hebrew is printed is very neat, and of a proper size; and the same, without points, ought, in our opinion, to have been employed for the Samaritan and Onkelos:—or at least a type of a better body and more pleasant form. As the editor tells us, however, that new types are to be cast on purpose, he will doubtless make the best choice in his power. Perhaps, the Greek type of the New-Testament specimen should be used for the Septuagint: it is clear and elegant.

In his appendix, Mr. P. combats objections urged by some periodical critics against his former Prospectus.

Ged..s.

Art. 37. *Two Letters addressed to the Lord Bishop of Landaff*, occasioned by the Distinction his Lordship hath made between the Operation of the Holy Spirit in the Primitive Ministers of Christ, and its Operation in Men at this Day, contained in an Address to Young Persons after Confirmation; which Distinction is shewn not to have any Foundation in the New Testament. Also that the Promises of the Spirit to Christ's Disciples extend to the Days of the Apostles only. By William Ashdowne. 8vo. pp. 39. 1s. Johnson. 1798.

With great plainness, but with high respect for the learned Bishop, Mr. A. here discusses the difficult questions concerning the gifts and operations of the Spirit. While the Bishop of Landaff maintains,

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in his "Address to Young Persons," that "the manner in which the Holy Spirit now gives his assistance is not attended with any certain signs, but is secret and unknown, and cannot now be distinguished from the ordinary operations of the mind;" Mr. A. asserts that the distinction made by divines between the extraordinary and ordinary gifts and operations of the spirit is a mere modern distinction, unsupported by the Scriptures; and that every text on this subject clearly shews that its effects were manifest and evident to the person under its holy influence. For this purpose, he adduces passages containing the word *Spirit*, without appearing to consider that this term is employed in various senses in the N. T.—He contends that, 'in the Apostolic days, sinners were converted to God without the operation of the Spirit;' and when John, iii. 5. seems to oppose his hypothesis, he explains the word *Spirit* here to mean 'the revolution of the Spirit in the word of God.' Why may it not mean this in other places? Is there not a distinction made in the N. T. between *miraculous* gifts, for which Simon offered money, and the *fruits of the spirit*, holiness, goodness, and truth?

How far the promise of the spirit extends to the present times, is a question which admits of dispute. It must be confessed that the secret of unknown influence or effect, for which the learned Bishop contends, is very like no influence at all; and yet it cannot be denied that it is possible for the eternal Spirit to operate on the mind in a silent and imperceptible manner. We should consider, at the same time, what is gained to religious pleasure and conscious satisfaction by this admission. Does the mention of "giving the Spirit" always imply the peculiar presence of the Spirit of God to the mind, or is it not a strong Orientalism? The Gospels teach us, by their parallel places, that "giving the Spirit" is synonimous with "giving good things." When the doctrine of divine influences is maintained, it should be done with great caution; for, in the hands of enthusiasts, it has been the source of the most extravagant follies that have ever disgraced religion.

The substance of this pamphlet was published many years ago, in a tract noticed in our lxiiid vol. p. 555. Mo

Art. 38. *Thoughts on Christian Communion*, addressed to Professors of Religion of every Denomination. 2d Edition enlarged. By John Fawcett, jun. 12mo. 6d. Wills. 1798.

Benevolence, brotherly-love, or, as this writer seems to choose, Christian *communion*, (though he does not particularly explain the term,) are certainly excellent qualities; and to promote them is the design and tendency of this pamphlet. We conclude from its title, and from the remarks towards its end, that Christians of *all* sentiments and opinions are here included. Christianity forms itself on an extensive scale; and happy will it be when its multifarious divisions concur in the common cause of advancing *practical* truth, piety, charity, and all virtue! H

Art. 39. *An Apology for Brotherly Love, and for the Doctrines of the Church of England*, in a Series of Letters to the Rev. Charles Daubeny; with a Vindication of such Parts of Mr. Wilberforce's

'Practical View,' as have been objected to by Mr. Daubeny, in his late Publication, entitled, 'A Guide to the Church.' Also, some Remarks on Mr. Daubeny's Conduct in bringing a false Quotation from a Pamphlet, entitled, 'Five Letters to the Rev. Mr. Fletcher, written by Sir Richard Hill in the Year 1771.' By Sir Richard Hill, Bart, M. P. 8vo. pp. 269. 5s. Boards. Cadell jun. and Davies. 1798.

Brotherly love can certainly need no apology, whatever some may think with regard to the articles of the church: but the author's meaning is plain; and, although we do not agree with him in sentiment, we peruse his writings with a kind of prejudice in his favour, because we consider him as a benevolent, worthy, and ingenious man. He professes himself a friend to liberty and the right of private judgment, and he appears to rejoice that the spirit of bigotry and intolerance has been laid low, while that of peace and universal good-will has risen in its stead. Zealous for the doctrine of the established church, and favourable to its discipline and forms, he yet regards the latter as not essential, and so far pleads in behalf of those who dissent from it. 'I must (says he) ever esteem the doctrines of our church, to be of much greater consequence than her walls.' A short extract from the preface may afford the reader a proper view of Sir Richard's design and manner:

'I shall readily obtain credit, when I say, that in the following letters, I have paid no court to the fashionable system of divinity, which now passes so currently for truth, and even for the doctrine of the church of England. To give offence, I would never wish; yet to steer about, halve, and trim in a matter of the most essential consequence, for fear offence should be taken, would be still more my abhorrence.'—

'On the present occasion, Mr. Daubeny and I meet on fair ground, and the church of England is the field of our controversy. To this church Mr. Daubeny professes to *guide* his readers. I, as well as he, professes myself to be a steady member of the church of England: but I positively deny that salvation is confined within her pale, and that her external constitution and polity ought to be the pattern to all other churches, though I am as much a friend to conformity, unity, and concord, and as much averse to what the Scripture deems *schism*, as Mr. Daubeny himself can be.

'Mr. D. also expresses his high approbation of the doctrines of the church of England. Here again I meet him with open arms: but in comparing his creed with that of the church herself, and bringing it to the test of our articles, homilies, and liturgy, here a mighty difference appears between us, and either he or I must be a dissenter and schismatic indeed: but to which of us the charges belong must be left to the candour of the reader.'

Sir Richard laments that what he terms *fashionable* preaching does not accord with his ideas; yet he may console himself by the thought that *fashion* varies, and that *fashionable men* vary with it, and that therefore the mode which he prefers may again prevail: indeed he intimates something like an expectation that this will be the case. He has however proved, beyond dispute, that Mr. Daubeny's

Daubeny's sentiments do not comport with the articles of our establishment; and he appears also to have the advantage over Mr. D. respecting the pretended quotation from a former publication by the Baronet, who ingeniously discovers that it was taken from the life of Mr. Lackington the bookseller.

We should farther observe that, while Sir Richard Hill is a strenuous advocate for the doctrine of *election*, in the calvinistic sense of the word, he wavers on the horrible subject of *reprobation*, or at least is desirous of expressing it by the milder term of *preterition*. He is devoted to what has long been called *old divinity*. High praise is due to our first reformers from popery, for they had true merit: yet it is wonderful that it should not have occurred to this respectable writer that they were not inspired, nor infallible; that, emerging as they did from the regions of darkness, they were not entirely emancipated from prejudice, bigotry, or ignorance. Great were their atchievements! yet they left much to be accomplished by their successors.—Sir Richard often professes his charity and liberality of sentiment; and we trust that it extends to those whose opinions are very different from his own, and is by no means restrained by certain points which he characterises as essential and fundamental.

After this brief notice, we must take our leave, without attending to several other particulars; and we would conclude by inserting a short maxim from the writings of a divine in the English church, who was eminent in the last century: "Give me a religion that is grounded on *right reason*, and *divine authority*; such as when it does attain its effect, the world is the better for it." Hi.

Art. 40. *The Rights of Protestants asserted*; and Clerical Incroachment detected. In allusion to several recent Publications in Defence of an exclusive Priesthood, Establishments, and *Tithes*, by Daubeny, Church, and others. But more particularly in Reply to a Pamphlet lately published by George Markham, Vicar of Carlton, entitled "*More Truth for the Seekers.*" 8vo. 8d. Lane, &c. 1798.

It seems now to be Mr. Markham's turn to suffer persecution *: but as Hob says in the farce, "Turn and turn about's the fair thing."—Whether the contest be yet closed, we cannot say: but, imagining that our readers are satisfied with regard to this *tithe controversy*, [and certain that *we* are,] we shall not enlarge on the present occasion.

Art. 41. *The Universal Restoration*; exhibited in a Series of Extracts from Winchester, White, Siegvolk, Dr. Chauncy, Bishop Newton, and Petit-pierre; some of the most remarkable Authors, who have written in Defence of that interesting Subject. 8vo. 2s. 6d. Boards. Lee and Hurst.

The chief part of this volume is appropriated to five dialogues written by Mr. Winchester; who remarks 'that more persons refuse to believe in revelation, because it is commonly thought to contain the doctrine of endless misery, than from any other cause; and num-

* We are glad, however, that it is only *literary* persecution.

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bers have embraced it immediately, on being fairly convinced that it was not necessary to understand it in that light.'—In another place he says, 'some have believed it, yea *wrote* (have written) on it secretly, for many years, and yet to the day of their death have not openly avowed it, *because it is not popular.*' This conclusion is not, perhaps, perfectly candid; since it is easily apprehended that the motives to caution *may be* benevolent and virtuous. It must be acknowleged that the arguments here offered, though not delivered in the most captivating style, are very powerful: but woe to him who rashly concludes and acts, without regarding the whole that is to be said on the point.

The late eminent Dr. Newton is here introduced among other writers; and extracts are selected from the sixth volume of his posthumous works. These and other parts of this compilation merit an attentive perusal:—but the appearance of the book has nothing attractive;—bad print, bad paper, bad style, and numerous *errata*; with additional errors (we apprehend) in the very list which is given of *errata*. Hi.

Art. 42. *A Letter to the Church of England*, pointing out some popular Errors of bad Consequence; by an old Friend and Servant of the Church. 8vo. 1s. Hatchard. 1798.

This pamphlet has the merit of good paper, good print, good style, energy of language, &c.—but what shall we say, on the whole, of the performance?—*High*-churchman,—a name for such a length of time generally discarded as implying ignorance, bigotry, &c.—is with this writer the only good churchman;—and at the same time that he rejects human authority, he insists on its exercise in the church of England! We once were inclined to think that, under the concealment of art, we were perusing the product of a *Jesuit*'s pen; and that the professed design of favouring the church of England was far exceeded; and there are expressions or sentiments, occasionally occurring, which might favour such a suspicion:—but we venture not to pronounce. Hi.

POETRY *and* DRAMATIC.

Art. 43. *Sentimental Poems*, on the most remarkable Events of the French Revolution. Dedicated to his Serene Highness the Prince of Condé. By a Foreign Officer, and translated by an English Nobleman. Under the Patronage of their Royal Highnesses the Prince of Wales and the Duke of York. Large 8vo. pp. 120.

Flattery, in French and English: elegantly printed, and ornamented with neat engravings. The book is, indeed, very HANDSOME!

Art. 44. *The Noble Lie*; a Drama, in One Act; being a Continuation of the Play of *Misanthropy and Repentance*, or THE STRANGER*: now acting with the greatest Applause at the Theatre Royal, Drury Lane. Translated from the German of Kotzebue, by Maria Geisweiler. 8vo. 1s. Sold at No. 54, Pall Mall, &c. 1799.

* See our account of two translations of *the Stranger*, Review June 1798, p. 188.

This small piece is not unworthy of the Muse of Vienna. It affords a pleasing picture of rural simplicity and domestic happiness; exemplified in the felicity of a virtuous and amiable married couple,—people of condition, retired to enjoy the tranquillity and innocence of a rural situation in Switzerland; and this picture furnishes the moral of the drama. The translatress seems to merit encouragement. We understand that this is her first literary attempt. The German, we suppose, is her native tongue, as she professes to have a thorough knowlege of it:—but we find very few defects in her English;—none, indeed, that are very material.

Art. 45. *The Epiphany:* a Seatonian Prize Poem. By William Bolland, M. A. of Trinity College, Cambridge. 4to. 1s. Rivingtons. 1799.

This is the second instance of Mr. Bolland having gained the Seatonian prize. His first successful poem was on the subject of *Miracles*; a theme far more fertile than the present:—but the sacred subjects suggested by the vice-chancellor, the master of Clare-Hall, and the Greek professor for the time being, in the spirit of the pious Founder's Will, (dated Oct. 1738,) having been discussed and illustrated during a period of 60 years, are so far exhausted, that the executors of this Will seem unable to furnish the candidates with new materials for the exercise of their talents, within the limits of the Testator's original intentions.

The *Epiphany*, (ἐπιφανια,) or *appearance* of the three wise-men, kings, or Magi, who came to adore and bring presents * to the infant Jesus, is mentioned by only one of the four Evangelists, St. Matthew. Indeed the fathers of the church, divines, and other ecclesiastical historians and commentators, are not perfectly agreed about the origin of the feast of the *Epiphany*. Some assign it to the birth of our Saviour himself,—some to the arrival of the Magi to do him homage,—and some to the *Star* that was seen in the east, by which they were guided to his residence in Bethlehem. Mr. Bolland seems chiefly to adhere to this last opinion: celebrating

> 'That wondrous *Star*, that, in the eastern sky
> Majestic rising, to Judæa's land
> Trac'd its illumin'd path to mark the clime,
> From whence, as erst by holy Prophet told,
> To Israel should a mighty Prince be born,
> The King and Saviour of a fallen race.'

Though little either of originality, or of remarkable ingenuity, is discoverable in this short composition, the verses are smooth; and the ideas are as poetical, perhaps, as propriety and religious reverence for the sacred text will allow. D.

Art. 46. *Lines suggested by the Fast*, appointed on Wednesday, Feb. 27, 1799. By Charles Lloyd, Author of Edmund Oliver, &c. 4to. 1s. Longman.

* Did the custom of eating twelfth-cake, and choosing king and queen, originate in the Magi presenting "gold, frankincense, and myrrh?"

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The heavy artillery of blank verse is here employed against Jacobinism, and what has been called the *modern philosophy*. Prose, we should have thought, would have better suited the author's purpose. No conviction can be produced by such desultory discussion, nor contentment and joy by such an address, as that which makes the finale of this poem:

'Then bow yourselves, my countrymen, and own
That in a world where voluntary slaves
Exist by millions, wretched slaves to vice,—
That in a world where victims to the sword,
Famine, and pestilence, are swept away
As summer insects by an eastern blast,—
That in a world like this—you're BLEST AND FREE.'

Moo-y.

Art. 47. *The Battle of the Nile.* A Descriptive Poem. Addressed as a tributary Wreath to Nautic Bravery. By a Gentleman of Earl St. Vincent's Fleet. 8vo. 1s. 6d. Debrett.

Our naval victories have furnished an ample field for descriptive poetry; and the late brillant action off the Mouth of the Nile has the advantage of affording many opportunities for classical allusions, of which the author of the poem before us has not failed to avail himself. The versification is in general smooth, and sometimes elevated: but there is frequently great negligence and want of correctness in the rhymes: as in *towers, secures. Pour, fire. Skin, entwine*, &c. The author shews an ardent zeal for the honour of the British Navy, and appears to possess considerable knowlege of maritime affairs, as well as of the particular circumstances of the action which he celebrates.—On the signal being made by the Earl of St. Vincent for Admiral Nelson's squadron to go in pursuit of the enemy, the author thus describes a ship weighing anchor, and *casting* to sea:

'Then high in air the colour'd signals fly;
The watchful fleet the waving tokens spy.
Quick runs the ready answer to the main *,
Nor need they more the order to explain.
"All hands up anchor," loud the boatswains bawl,
As round the decks they pipe the triple call:
"All hands up anchor," echoes all around;
And boatswains' mates with silver pipes resound.
Now from his gripe the forked anchor's torn,
And to the bows the pond'rous mass is borne;
A weight unwieldly †, which, in times of old,
Would a whole Grecian fleet securely hold.
Some to the helm repair, while up the shrouds,
With cheerful haste, each hardy sailor crowds,
To climb the yards, and loose the girded sail,
And spread its bosom to the western gale.—

* A blue flag is hoisted at the main.'
† The anchor of a first-rate weighs five tons!'

The skilful master on each motion tends,
"The anchor's up," he cries; "she wends, she wends!"
Her prow obedient * now she heaves and laves,
And turns majestic on the swelling waves.
Now fourteen sail, by valiant Nelson led,
By gales impell'd, glide o'er old Ocean's bed;
Swift o'er the deep they bound with willing feet,
Whilst from afar they view the remnant fleet.
With crowded sail, urg'd by the fresh'ning breeze,
And steady course, they plough the briny seas.—
Now on the swelling surge † they plunge and rise,
And lift alternate to the seas and skies.
Now through the blocks the whistling current pours,
And through the masts and yards and tackling roars.
Successive shocks the trembling bark sustains,
And to the wind the lab'ring canvass strains.
Now wide around the foaming surges play,
And circling gyres mark out a whiten'd way.
Thus, with strong gales, the chosen squadron tend,
And tow'rds Sicilia's isle their course they bend;
Full east-north-east a steady course they bore,
Till safely anchor'd on its sea-girt shore;
Where, in the bay of Syracuse, they wait,
To gain some tidings of the Gallic fleet.'

The subject of this poem is generally interesting; and its descriptions of nautical operations, illustrated by the notes, will be particularly pleasing to those landsmen who are partial to naval affairs, and wish to acquire more idea of them than the opposite nature of their pursuits has allowed them to attain. Capt. B—y. G

Art. 48. *Leonidas, a Poem*, by William Glover. Adorned with Plates. 8vo. 2 Vols. 18s. Boards. Printed for F. J. du Roveray, by T. Bensley, and sold by Boosey, &c. 1798. G 2

This is a very beautiful edition of an ingenious poem, but of which the merit has been so often discussed, that we shall not now enter

'* *Her prow obedient*, &c.] There is something highly pleasing in the appearance of a vessel "casting to sea," that is, when her anchor being once clear of the ground, she begins to lift and swing off, being before stationary, by the conjoint influence of the wind and waves.'

'† *Now on the swelling surge*, &c.] It is perhaps one of the grandest images existing, and most sublime, confining our ideas to works of art and the manner in which they may be affected, to observe so beautiful, so vast, stupendous, and complex a machine as a man of war of a hundred guns rising and plunging in the waves. I have been struck with a silent and pleasing astonishment, at beholding a vessel of that magnitude crossing the stern at sea, when it has been tempestuous weather, and the waves consequently lofty. Such an immense, yet beautifully diversified body, tossing, rolling, and darting along the waves, gives you an idea of some huge, animated, monstrous Being.'

on

on its examination. Indeed it may be said to be *out of statute*, with respect to our critical court; having been published in 1737, twelve years before our establishment. Its present editor candidly confesses that this poem was too highly rated by the friends of the author, on its first appearance; and that, with equal injustice, it afterward experienced neglect, when that party had either gained their point, or its principal members were retired "to that bourne, from whence no travellers return." Many instances might be given, of the enthusiasm with which literary productions, in support of party, have been at first received, and which have experienced the same diminution of favour: such as Dryden's Alban and Albanius, Rowe's Tamerlane, Addison's Cato, Churchill's Poems, &c. In prose, as well as in verse, if an author's political principles flatter those of his readers, or hearers, they are not disposed to be very fastidious critics.

All that remains for us to do, with respect to Leonidas, lies in a very small compass. The author of the poem having, amid the clash of opinions, obtained an honourable niche in the temple of fame, we shall not attempt to displace him by critical ejectment, in order to assign him either a better or a worse station than that of which he has been long in possession; and we have only to add that the plates of this edition, of which there are seven, have been designed and engraved by excellent artists; and that the paper and type do honour to Mr. Bensley and our national press. Dr. B...y.

Art. 49. *The Rape of the Lock*, an Heroi-Comical Poem, by Mr. Pope. Adorned with Plates. 8vo. 10s. 6d. Boards. Printed for F. J. du Roveray, and sold by Arch, &c.

This is an exquisite edition of our great bard's playful poem. Besides the frontispiece, there is a beautiful plate to each canto, by artists of the first class. Intending this for a companion to Leonidas, the editor has spared neither pains nor expence in rendering it equally complete. Do

Art. 50. *The Sacred Oratorios, as set to Music by Geo. F. Handel.* Part I. Containing, Messiah, Athalia, Belshazzar, Deborah, Esther, Jephtha, Joseph, Israel in Egypt, Joshua, Occasional Oratorio, Samson, Saul, Solomon, Judas Maccabæus, and Susannah. 12mo. pp. 251. 4s. 6d. Boards. Hookham, &c.

A collection of the words of sacred dramas set by *Handel*, the first reception and subsequent patronage of whose compositions reflect so much honour on our country, was much wanted:—for, as the music to these poems is not likely to be soon laid aside, correct copies of the words must be very acceptable and useful to the votaries of this great musician.

The paper and type of this collection are beautiful and elegant. We wished, however, to have found the names of the writers and compilers of these oratorios, and the dates of their first performance; most of which are, we apprehend, recorded in Dr. Burney's History of Music, and Dr. Arnold's edition of the Works of Handel. The first two, *Esther* and *Athalia*, we have no doubt, were formed on the model of Racine's sacred dramas of the same name. Pope and Gay have been

been said to have had some share in furnishing Handel with the words of Acis and Galatea; and *Saul* must have been the production of no contemptible poet. Many of the others were written, or compiled, by the learned Dr. Morell; who constantly attached himself to Handel, during the latter years of his life; and in whose judgment the composer often confided in the import, pronunciation, and expression of passages in scripture, and in allusions to the sacred writings.

A second part of these lyrical productions is promised, with the life of Handel, and a general index. Dr. T.

Art. 51. *The Count of Burgundy*, a Play; in Four Acts. By Augustus Von Kotzebue. Translated from the Genuine German Edition. By Anne Plumptre. 8vo. 2s. 6d. Symonds.

The original of this play was noticed in our xxviith volume, p. 581. It appears to advantage from the hands of the present translator. T.

Art. 52. *The Natural Son;* a Play, in Five Acts, by Augustus Von Kotzebue, Poet Laureat and Director of the Imperial Theatre at Vienna. Being the Original of Lovers' Vows, now performing, with universal Applause, at the Theatre Royal, Covent-Garden. Translated from the German by Anne Plumptre, (Author of the Rector's Son, Antoinette, &c.) who has prefixed a Preface, explaining the Alterations in the Representation; and has also annexed a Life of Kotzebue. 8vo. 2s. 6d. Symonds.

Art. 53. *Lovers' Vows;* a Play, in Five Acts. Performing at the Theatre Royal, Covent-Garden. From the German of Kotzebue. By Mrs. Inchbald. 8vo. 2s. Robinsons.

The name of Kotzebue will now secure to every production of his pen a considerable popularity in Great Britain. Considered as a national moralist,—and such is the very responsible office which every dramatic writer assumes,—he is too indulgent, for the true interests of domestic happiness, to breaches of chastity: yet there is, in other respects, a refinement in the cast of his ethics, a lofty indifference to artificial distinctions, a catching spirit of disinterest and benevolence, and an exclusive enthusiasm for the qualities of the heart, which provoke only because they humiliate the cringers to fortune, birth, and power. It is no feeble symptom of interior selfishness, not to relish the general flow of his sentiments; not to glow with sympathetic rapture, while this Rousseau of the drama delineates the sweet affections and the noble sacrifices which abound among his heroes and heroines, and which are so well adapted to electrify an audience.

Of the play specifically before us, every one is familiar with the story, from its great success in representation. The translation of Miss Plumptre is, to mere readers, of most value on account of its superior fidelity. That of Mrs. Inchbald is more wisely adapted to representation in this country. The soliloquy of Frederick will afford a convenient passage for comparison.

Miss Plumptre, p. 30:

'Return with these few pieces;—Return to see my mother die? —No, no, rather plunge into the water at once—rather run on to the end of the world. Ah, my feet seem clogged—I cannot advance—I cannot recede—the sight of yonder straw-roofed cottage, where

rests

rests my suffering mother!—why must I always turn my eyes that way?—am I not surrounded by verdant fields and laughing meadows? why must my looks be still drawn irresistibly towards that cot which contains all my joys, all my sorrows! *(looks with anguish at the money)* Man! man! is this your bounty? this piece was given me by the rider of a stately horse followed by a servant, whose livery glittered with silver;—this, by a sentimental lady who had alighted from her carriage to gaze at the country, describe it, and print her description. "Yon cottage," said I to her, while my tears interrupted me—"It is very picturesque," she answered, and skipped into her carriage. This was given me by a fat priest, enveloped in a large bushy wig, who, at the same time, reviled me as an idler, a vagabond, and thus took away the merit of his gift. This *Dreyer (extremely affected)* a beggar gave me unasked;—he shared with me his mite, and, at the same time, gave me God's blessing. Oh! at the awful day of retribution, at how high a price will this dreyer be exchanged by the all-righteous Judge! *(He pauses and looks again at the money)* what can I purchase with this paltry sum? Hardly will it pay for the nails of my mother's coffin—scarcely buy a rope to hang myself! *(He casts a wishful look towards the distant country)* There insultingly glitter the stately towers of the prince's residence;—shall I go thither? there implore pity?—Oh no! she dwells not in cities—the cottage of the poor is her palace—the heart of the poor her Temple. Well then, should a recruiting officer pass by, for five rix-dollars paid on the spot, he shall have a stout and vigorous recruit. Five rix-dollars! Oh what a sum! yet on how many a card may such a sum be staked, even at this moment! *(wipes the sweat from his forehead)* Father! Father! on thee fall these drops of anguish—on thee the despair of a fellow creature, and all its dreadful consequences;—yet God forbid thou shouldst languish in vain for pardon in another world, as my wretched mother languishes in this for a drop of wine. *(a hunting horn is heard at a distance,—a gun is fired,—succeeded by the "Halloo, Halloo," to the hounds; several dogs run over the stage, Frederick looks around)* Hunters! Noblemen probably! Well then, now to beg once more!—to beg for my mother!—Oh God! God! grant that I may meet with compassionate hearts!'

Mrs. Inchbald, p. 33.

'To return with this trifle for which I have stooped to beg! return to see my mother dying! I would rather fly to the world's end. [*Looking at the money.*] What can I buy with this? It is hardly enough to pay for the nails that will be wanted for her coffin. My great anxiety will drive me to distraction. However, let the consequence of our affliction be what it may, all will fall upon my father's head; and may he pant for Heaven's forgiveness, as my poor mother——[*At a distance is heard the firing of a gun, then the cry of Halloo, Halloo—Gamekeepers and Sportsmen run across the stage—he looks about.*] Here they come—a nobleman, I suppose, or a man of fortune. Yes, yes—and I will once more beg for my mother.—May heaven send relief!'

A few scenes are fortunate: but, in general, they are loosely connected, and excite no progressive anxiety: nor is the story probable. Tay.

Art. 54. *Lovers' Vows, or the Child of Love.* A Play. In Five Acts. Tranlated from the German of Kotzebue: with a brief Biography of the Author. By Stephen Porter, of the Middle Temple. 8vo. 2s. Hatchard.

We have already noticed two translations of this affecting but ill-constructed play. The present belongs to the class of *literal*, not *amended*, versions, and approaches very nearly in quality to that of Miss Plumptre. From the prefixed biography, we transcribe a paragraph.

'Kotzebue was born at Weimar, in Saxony, a city which has long been considered as the most refined in Germany, as far as relates to the manners of its inhabitants; and is at present particularly famous for a seminary of education for young men of rank, which affords the students the double advantage of acquiring the most extensive learning, and of improving their manners by a constant intercourse with the Court of the reigning Duke, at present one of the most polished in Europe.—His predilection for the Drama displayed itself while he was very young; for in his youth he not only wrote, but performed in several private theatres, though, we believe, he never yet appeared on the public stage. He was educated under the celebrated professor Musæus; and early betook himself to the profession of the Law, which he practised with considerable success, filling various eminent stations, till, at length, he was appointed President of the high College of Justice, in the Russian province of Livonia, where he wrote a great number of his dramatic works, as well as his other miscellaneous compositions. The cabals of a party in Livonia, who envied his superior talents, compelled him, after some years, to resign his high situation; when, fortunately for the admirers of genius and learning, he resolved to devote himself entirely to literary pursuits, and accordingly repaired to the Court of Vienna, where he was shortly after appointed, "Director and Dramatist of the Imperial Theatre;" a place which he has ever since filled with pleasure to himself, and the greatest satisfaction to the Emperors he has lived under.'

It would be well, in order to prevent collision, if translators were to announce the works which they undertake, previously to publication: one of the least meritorious of Kotzebue's plays has in this instance obtained the honour of triple translation. Ta

Art. 55. *Poems on various Subjects.* By R. Anderson, of Carlisle. Small 8vo. pp. 227. 3s. 6d. Boards. Clarke. 1798.

It has been said that "there are writers for every reader, and readers for every writer." The favour which these pieces may have obtained is probably local; and they may have appeared wonderful, perhaps, from the situation and circumstances of the writer; who seems self-taught, and who, indeed, modestly confesses that his education did not entitle him to a place among the learned. We are wholly unacquainted with this rural bard's peculiar history, and can only judge of his poetical merits by the productions before us. They are certainly neither ungrammatical nor absurd, and may perhaps be ranked with those of Stephen Duck, and other favourites of the "unlettered muse." Mr. Anderson seems to hitch his thoughts into

into rhyme with great facility: but we could wish for more originality in those thoughts. He is not sufficiently wild and inaccurate to make us expect better productions from future efforts. Through 46 songs in smooth measures, well rhymed, we looked in vain for novelty; in his epistles, and even epigrams, we sought unsuccessfully for wit or humour; and in his sonnets, our search for poetical imagery was equally fruitless.

In every page, the author is perpetually extolling the innocence and felicity of a peasant's life. His shepherds, and even his clowns, are Arcadian. He never omits to censure the Great, (of whom, we should suppose, he can know but little,) as *miserable* tools of a court—slaves of a high degree—rapacious rulers of the blood stained earth—plagued with the noise of the town—with pride,—ambition,—dependence on a monarch's smiles, &c. &c.

Many of the songs, and other pieces, of this poetic inhabitant of Carlisle, are written in the neighbouring dialect of Scotland, and may be thought to resemble that of the late *Roby Burns*: but it would be flattery to compare his genius with that of Burns.

Dr B....y.

POLITICS, FINANCE, &c.

Art. 56. *Observations on the Political State of the Continent*, should France be suffered to retain her immense Acquisitions; in which is reviewed her whole System of Aggrandizement, and the probable Advantages which she will derive from the Subversion of Italy, and the Possession of Belgium, on the Return of Peace. 8vo. pp. 147. 3s. 6d. Debrett.

These very sensible observations are thrown into an epistolary form, as being best suited to the desultory and unconnected manner in which they are written. The author is a strenuous advocate for a continuance of the war, rather than that France shall be allowed to retain a degree of power which would prove incompatible with the future security of Europe. Few of the arguments are new, yet the letters are replete with considerable information in several particulars relative to the powers on the continent *.

In the first letter, he says 'Every state has, in my opinion, its own physiognomy, if I may be allowed to use the expression, peculiar to itself: and as Lavater endeavoured to delineate the characters of the mind of man by the most striking features of the countenance, I, with the map in my hand, study the peculiar cast of every state, by their physical geography, which includes the nature of its inhabitants: and it appears to me, that a person well versed in this study, is less liable to err in his deductions, than the physiognomist already mentioned. Hence we may ascertain the genuine features of real and apparent strength; of fierceness and formidability; of rapacious inclinations and imperious sway; of inactivity, impotence, &c.'

Speaking of the advantages which France yet enjoys unimpaired, he says, 'She still retains her situation, soil, and climate; her circumference; her interior shape; her natural productions; her

* We must bear in mind that these observations were made in the year 1798.—The article has been mislaid.

unity;

unity; and the same pliability of disposition among her inhabitants.

'What of all these has France lost by the revolution? Is the world lifted off its hinges, and France moved farther to the South or the North? Has an earthquake changed her situation and homogeneous shape?'

It is but fair to give the reader a specimen also of the able writer's candour:—He tells his correspondent; 'You have expressed a desire to be made acquainted with my thoughts on the actual situation of affairs, and what I may suppose to be the future expectations of the several states of Europe from a peace concluded with France. If you expect to find my observation totally devoid of error, you expect too much.'

The pamphlet, however, contains many sensible and important remarks. C

B.

Art. 57. *Constitutional Strictures on particular Positions, advanced in the Speeches of the Right Hon. W. Pitt*, in the Debates which took place on the Union between Great Britain and Ireland, on the 23d and 31st of January 1799. By Willoughby, Earl of Abingdon. 8vo. 1s. Barnes.

In this short treatise, the doctrine of the necessity of a supreme unlimited power being vested in governments is combated. In a letter from the late Sir William Jones to the noble author, (a copy of which appears in this publication,) is the following passage: "*My wishes have been uniformly the same, to keep the three powers in our state within their just limits, measured by the equal balance of the law.*" The opinion of the great Earl of Chatham respecting the *omnipotence of Parliament* is quoted, and also the protest of the Lords on the Regency.

It is very generally believed that the present is by no means an eligible time for the discussion of abstract questions on political power; and especially of those in which the rights claimed on behalf of the people clash with the authority claimed for governments. It seems indeed a duty incumbent on men in high power, at this time, to advance such principles only as have a tendency to tranquillize the public mind. We decline entering into the present discussion, farther than to observe that *unlimited powers*, and a *free constitution*, appear to us to be contradictory terms.

I

Art. 58. *Arguments for a Coalition against France.* 8vo. 1s. Hatchard. 1799.

After having pointed out the danger to other European powers from the extended dominion of France, this writer exhorts them to unite in their common defence, and not to be disheartened by the failure of preceding confederacies. He argues, justly, that a coalition formed from motives of fear and necessity, and for the purposes of defence, is much more worthy of reliance than a coalition originating in ambitious and greedy motives, in which each party has an interest separate from that of his confederates.

Late events, we hope, will assist the reasoning of this author, and encourage that general exertion which he recommends, in order to confine the power of France within such limits as shall be consistent with the safety of the rest of Europe.

D

Art.

Art. 59. *Principles of Taxation.* By William Frend. 8vo. 1s. 6d. Ridgeway. 1799.

Mr. Frend assumes, as the only correct principle of equitable taxation, that all subjects of the state shall be required to contribute to the public service in a just proportion to their means; and he asserts that this principle has not been followed in the income-tax, notwithstanding that it is specifically expressed in the preamble to the bill. He accuses the Minister of being unjust to the middle classes, and draws the following contrast between that gentleman and a noted character: (T. Paine:)—'The one would bring the poor and the rich together by levelling the rich; the other would increase the distance between the poor and the rich, by demolishing the middle class.'

Mr. F. remarks that 'Since, in all countries, there are some depending upon charity for support, and others are in possession of every enjoyment, there must be a certain income, which will exactly keep a man, his wife, and two children; and, if from this income any thing is taken away, the family is deprived of necessaries. Such a family also stands in need of unproductive capital; namely, cloaths, furniture, bed, &c. without which, the man's personal industry, and consequently the state, would be injured. On such a man the state could not consistently make any demand, much less on the man who depends on others for support.'

In this country, he supposes, an income of 30l. a-year from personal industry, with 20l. unproductive capital, should distinguish the class of non-contributers to the state.

'The contributers then, or they whose means are greater, may be compared with ease to each other. From the yearly income of any individual deduct thirty pounds, the remainder is a superfluity, a fit object of taxation. From his unproductive capital deduct twenty pounds, and the remainder is a superfluity, a fit object of taxation. Then, if the taxes on these superfluities are made proportional to the superfluities, the relative situation of the parties taxed is preserved, and they are after the payment of the tax in the same proportion to each other, as they were before the payment of the tax.'

'On this scale of taxation, the author has given a table, and also tables of the comparative effect of Mr. Pitt's tax. Both the plans, perhaps, run too much into extremes. In Mr. Frend's calculations, the annual produce of industry is estimated as worth only one year's purchase; and in Mr. Pitt's calculations, the annual produce of industry is estimated at as many years' purchase as is given for land, or for perpetuities. It is evident on the one hand, that a man having 200l. capital, without a profession or other means of obtaining more, is in a worse situation than a man without capital who has an occupation which produces to him annually 200l., – and cannot afford to contribute so much. On the other hand, to exemplify the difference of situation between landed property producing 200l. per annum, and industry producing the same sum; supposing land to be worth 20 years' purchase, and that the tax demanded the whole of income; then the landed proprietor would remain worth 3800l. while the industrious man would be without means of subsistence. Of their former relative situations, no proportion would remain.

Mr. Frend has observed that, if the relation between a man with 600l. productive capital, and the man with an income of 30 l. a-year from personal industry, could be ascertained, the proportion of the tax on productive capital to that on income from personal industry, might be also ascertained:—but this proportion he has not explained. The profits of industry may perhaps fairly be reckoned as equivalent to an annuity for years, but certainly ought not to be rated at as many years' purchase as an annuity for life. If the number of years were agreed, the proportion between the produce of landed estates and the produce of industry might be established.

There seems to us much propriety in leaving a certain quantum of property untaxed, as being necessary for subsistence; and in rating all above that quantity as superfluity, properly the object of taxation. Yet a more correct principle of deduction is mentioned in the latter part of Mr. Frend's pamphlet; where he proposes to fix a sum for a single man, an increased sum for a man and his wife, and a farther increase for every child under twenty-one years of age.

This small treatise appears to us, on the whole, to be of great utility; as well in promoting the inquiry, as in the advances which the author has made towards the discovery of the principles of equitable taxation. 'The real worth of a constitution,' says Mr. F. 'may be discovered from its mode of taxation: the nearer it approaches to the state of equal representation, the higher will be the principle of honour in that country, the more equitable will be its taxation.'

With respect to some other observations on taxes as connected with representation, it is necessary to remind the author that, where customs and excise are established, no individual can escape taxation.

Cap
B...

FINE ARTS.

Art. 60. *A Treatise on the Art of Painting, and the Composition of Colours*, containing Instructions for all the various Processes of Painting. Together with Observations upon the Qualities and Ingredients of Colours. Translated from the French of M. Constant de Massoul. *Published and sold by the Author of the Original, at his Manufactory, No. 136, New Bond-street, where Ladies and Gentlemen may be furnished with every Article necessary for Painting and Drawing* *. 8vo. pp. 240. 4s. Debrett.

"Into our houses, places, beds, they creep,
They've sense to get what we want sense to keep!"

M. Constant de Massoul has taken some pains to produce a small volume on the art of painting, which he has culled from Fresnoy, Depiles, Leonardo da Vinci, and others who have discussed this subject; thus claiming, with true Gallic finesse, the meed bestowed on original exertions. Not less enterprizing on the score of gallantry, he has paid his addresses to Dr. *Dossie's Handmaid* to the Arts. Being a man of honour, he conceals the amour: but the process of making colours, so ostentatiously detailed, furnishes us with a clue to discover the intrigue; and from the tints, blushes, and the adoption of *rouge*, we pronounce his mistress to be a coquette.—

* An ingenious mode of advertising the contents of a shop.

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In short, this *artful* essay on the art of painting is extremely well calculated for *tyros* of the pencil, novices possessed of more money than genius, who, dazzled by the radiance of a splendid apparatus, close their eyes against the conviction which results from the use of a few simple colours in the hands of a professor of decided merit.

Men, whose conceptions are warmed by a real sense of the beauties of nature and the attainments of art, delight in chastity of style. *Red, blue, and yellow*, are the three primitive colours; no more are wanted; judgment to compound, contrast, and harmonize, will enlarge the scale; and combinations *ad infinitum* will be produced by true science, whose object has been uniformly to create the most interesting effects by the most simple means. This doctrine is exemplified in the best specimens of both antient and modern masters, and is the practice invariably pursued from the infancy of colouring in the essays of *Cimabue*, to its maturity in the works of Sir *Joshua Reynolds*.

But lo! and behold! *gallantry* and *finesse* are laid aside, the chemist and the scholar are dismissed, and the colour-grinder appears and makes his best bow! *M. de Massoul's* manufactory introduces to the notice of the public several French artists of eminence, and several French artists of eminence introduce *M. de Massoul's* manufactory to their friends.—This reminds us of what was said in consequence of the mutual praises alternately bestowed on each other, by a couple of indifferent poets:

"So two poor Rogues, when both their credits fail,
To cheat the world, become each other's bail.—"

We are always grieved when the names of men of talents are prostituted to the sordid views of dealers in any line. S.R.

Art. 61. *A Plan, preceded by a short Review of the Fine Arts, to preserve among us, and transmit to Posterity, the Portraits of the most distinguished Characters of England, Scotland, and Ireland*, since his Majesty's Accession to the Throne. Also to give Encouragement to British Artists, and to enrich and adorn London with some Galleries of Pictures, Statues, Antiques, Medals, and other valuable Curiosities, *without any Expence to Government*. By Noel Desenfans, Esq. 8vo. pp. 60. 1s. 6d. Law. 1799.

The object of Mr. Desenfans is sufficiently expressed in his title-page. The mode in which he proposes to accomplish it is by appropriating the British Museum to the purpose,—among others, not excluding that to which it is at present confined,—of receiving portraits of eminent men and specimens of antient art. The expence of the institution, he suggests, should be defrayed by the curiosity of the public, in the same manner as the wealth of the Royal Academy is annually increased by an exhibition.—In the review of the Fine Arts, we observe several ingenious and judicious remarks, expressed in language which it would be ungenerous to criticise, were it sufficiently defective to require animadversion: but this is not the case. It is to be remembered that the writer is not a native of this country: but, by having 'lived nearly thirty years' among us, he writes English as well as the generality of our pamphleteers. D.º

EDUCATION, DICTIONARIES, *&c.*

Art. 62. *The Poetical Monitor*, consisting of Pieces select and original, for the Improvement of the Young in Virtue and Piety; intended to succeed Dr. Watts's Divine and Moral Songs. Second Edition. 12mo. 2s. bound. Longman. 1798.

As this little selection has already received our approbation *, we have only now to announce to the public, on its re-publication, that it has received a small alteration by the omission of a few pieces, the leading thoughts of which were contained in others, in order to introduce some which had not before appeared. The benevolent editor expresses much satisfaction in this call for a second edition, as she hopes that it may contribute some farther assistance to the Shakspeare's-walk female charity-school; to the benefit of which this publication had a particular regard. Hi.

Art. 63. *Geiriadur Cymraeg a Saesoneg.*—Welsh-English Dictionary. By William Owen. Part iv. large 8vo. 7s. Boards.—4to. 10s. 6d. Williams. 1799.

A character and specimens of this work having, on mentioning the former parts, been already given in our Review †, we have now only to announce the appearance of this 4th part; in which Mr. Owen's undertaking is carried on, and successfully conducted to the end of the letter I.—The 3d part concluded the first volume.

Art. 64. *The New Universal Gazetteer, or Geographical Dictionary*; containing a Description of all the Empires, Kingdoms, States, Provinces, Cities, Towns, Forts, Seas, Harbours, Rivers, Lakes, Mountains, and Capes, in the known World; with the Government, Customs, Manners, and Religion of the Inhabitants; the Extent, Boundaries, and Natural Productions of each Country; the Trade, Manufactures, and Curiosities of the Cities and Towns, collected from the best Authors; their Longitude, Latitude, Bearings, and Distances, ascertained by actual Measurement, on the most authentic Charts; with Twenty-six Whole Sheet Maps, by the Rev. Clement Crutwell. 3 Vols. 4to. 2l. 2s. Boards. Robinsons. 1798.

Of compilations which treat of a science daily advancing towards perfection, it may usually be affirmed that the last is the best. The mechanical labor of alphabetical arrangement being facilitated by the assistance derived from preceding publications, the modern compiler corrects at leisure the errors of his precursors, improves on their method, and incorporates the facts which recent discoveries have added to the mass of human knowlege. How widely the boundaries of geographical science have been extended by contemporary travellers and navigators, a retrospective view of our monthly labors will demonstrate. The names of Niebuhr, Bruce, and Forster; of Cook, Vancouver, and La Pérouse; will evince the necessity of correcting and enlarging our gazetteers, by means of their accurate and dearly-bought information. In other respects, the times are less propitious. The land-marks which have withstood the shock of ages are now

* See Rev. vol. xxi. N. S. p. 222.

† See our xviith vol. N. S. p. 410; and vol. xxii. p. 233.

levelled

levelled with the dust; and humanity inquires, with anxious curiosity, by what bloody sacrifices they must be replaced? The forms of government sanctioned by the approbation, or by the long acquiescence, of populous and enlightened nations, have suddenly been overthrown, and the statesman scarcely dares to calculate on the chances of their restoration.

Amid such general convulsions, while each year beholds a republic annexed to a neighbouring kingdom, or a kingdom converted into a republic, a work like the present can only exhibit what Europe was: into what fair divisions the policy of former ages had apportioned this quarter of the globe; and for what forms of government the ancestors of the present race fought and bled,—exclaiming, with short-sighted gratulations, '*Esto perpetua!*'

To toil through a voluminous gazetteer exceeds the patience even of a reviewer: but we have examined a variety of articles in the work now before us, and have found abundant reason to applaud Mr. Crutwell's diligence in the collection and judgment in the arrangement of his materials. His work is beyond comparison more copious than any preceding publication of the same nature, and we deem its comparative value at least commensurate with its bulk. The new and old divisions of France are both inserted. We think that it would have been an improvement, if the longitude had been invariably stated either from Greenwich or Ferrol; and if the French or German orthography had been uniformly preserved in the names of certain places. Ghent is to be found under its German name, while Brussels, Mechlin, and Basil, must be sought under their French appellations.—'Antient geography is not introduced,' says Mr. Crutwell; 'it was intended to describe the world as it is.' Yet this department we think, is more strictly within the province of a Geographical Dictionary, than a detail of sieges and battles, which certainly belongs to history. The wars of Italy and the Low Countries in and since the reign of the Emperor Charles V. occupy no inconsiderable portion of such publications, which seem to us unnecessarily swelled by this circumstance. Geography is an indispensable companion of history: but it should neither encroach on the province of the latter, nor omit what is necessary to elucidate her more antient records; which require, still more than the recent, the assistance that she is qualified to bestow.

Our cursory inspections have inspired us with a favorable impression of the general accuracy of this work, though many exceptions might be adduced; and we have to regret that Mr. Crutwell has not availed himself sufficiently of the county and parochial histories of England, and of the statistical accounts of Scotland, to render his statements of population so complete as they might have been.

Ham....n.

MISCELLANEOUS.

Art. 65. *Omnium;* containing the Journal of a late Three Days Tour into France; curious and extraordinary Anecdotes; critical Remarks; and other Miscellaneous Pieces. By William Clubbe, LL.B. Vicar of Brandeston, Suffolk. 8vo. 6s. Boards. Rivingtons. 1798.

If

If summer be the most proper time for *Tour-making*, it seems also the fittest time for *Tour-reading*. Foote, that pleasant observer, recommended the "light summer kind" of literary manufacture for warm weather, as most suitable to the listless season, when neither mind nor body is much disposed to fatigue.

Mr. Clubbe's little volume *, now before us, seems happily calculated in this view. It is "*light*" enough, in all conscience, both in quantity and character; and it is so fortunately diversified, in respect to the subjects introduced, that the reader may pass, with little trouble or regret, from paper to paper,—from piece to piece,—from prose to verse,—and from verse to prose.—We need not enlarge on this publication, as we gave, it is apprehended, a sufficient estimate of this writer's abilities in our (not severe) remarks on his Horace: see Rev. for October, 1797, p. 216, &c.

Art. 66. *The Political and Moral Uses of an Evil Spirit.* By George Hanmer Leycester, A. M. of Merton College, Oxford. 8vo. 2s. Egerton.

Mr. Satan, we are again † called by your able and ingenious advocate Mr. L. to make you our lowest bow, and to confess our manifold obligations. The clergy have long said that '*there is no living without you*;' and according to the logic of your friend, it would be a great pity that there should. How ungratefully have you, Sir, been treated by the human race! How have they mistaken as well as reviled you! What they have considered as temptations and seductions, you have meant as wholesome and effectual lessons of morality! You are, to be sure, what on earth is called a flogging preceptor; you make us feel the lash pretty smartly: but then you make us learn what we ought to know, when no other master can accomplish this good end. You, by your well-applied discipline, often bring us, sad dogs! to our senses.—So says Mr. L. and he proves it in the nicest college logic; which demonstrates things in the most methodical and convincing manner, and can shew to the satisfaction of any audience, that two and two are to day *more* and to-morrow *less* than four.

As this logic of Mr. L. is only intended for grave university-men, who may have been what they call *hoaxing* the Devil most unmercifully; the multitude are still permitted to say all the evil of the old gentleman *that they can prove*: but it is requested that no one henceforth will unload his own cart-full of sins into the Devil's stage waggon.

Mo-

Art. 67. *The Baronage of Scotland;* containing an Historical and Genealogical Account of the Gentry of that Kingdom, collected from the public Records and Chartularies of this Country; the Records and private Writings of Families; and the Works of our best Historians, illustrated with Engravings of the coats of Arms. Vol. I. Folio. pp. 623. 1l. 11s. 6d. Boards. Cadell jun. and Davies. 1798.

* Printed by *subscription*.

† This is a 2d part. Of the 1st, we gave an account, Rev. vol. xxiv. N. S. p. 472.

The

The late Sir Robert Douglas, in his Peerage of Scotland, published the family history of the greater barons, or nobility, of that kingdom. His future labors were dedicated to the *stellæ minores*. In the present work, Sir Robert designed a delineation of the genealogies of the Baronets, and the lesser Barons, or landed gentry of Scotland, by tracing the line of their ancestry, by enumerating their pedigrees and intermarriages, by mentioning their employments whether civil or military, and by recording the remarkable atchievements performed by them. Had he lived to finish it, say the editors and continuators of the work, he would have accomplished an important desideratum in the history of Scotland. For the information of those who may be disposed to concur in this opinion of the editors, we have only to mention that 562 pages of the present volume comprize that portion of the design, which Sir Robert lived to complete; and that the editors have thought it unnecessary to bring his history up to the present time, by adding to it such family events as have subsequently occurred, or the armorial bearings which he had omitted: but the latter are promised in a second volume. An addition of thirteen family histories, and a copious Index, constitute that portion of this work for which the public are indebted to the editors. Ham....n.

Art. 68. *The Secrets of the English Bastile disclosed.* To which is added a Copy of the Rules and Orders by which the whole System is regulated. By a Middlesex Magistrate. 8vo. 1s. Rivingtons. 1799.

The proper regulations of prisons, both of those which are intended for safe custody before trial, and of those which are appropriated to the punishment of offenders after conviction, is an essential and important object in every well-constituted government; and where sufficient attention has been directed to this object, in which the interests and comforts of so many miserable creatures are deeply concerned, it is almost equally necessary that the public should receive accurate and authentic information, in order that the cause of truth may not suffer from ignorance or design. These remarks are suggested by some late inquiries into, and some violent misrepresentations of, the present state of the new house of correction for the county of Middlesex; which indeed have produced the pamphlet before us, containing a history of the institution, and a copy of the rules 'by which the whole system is regulated.' These regulations have received considerable assistance from the labours of Sir George Onesiphorus Paul; by whose laudable exertions the prisons in the county of Gloucester have been much benefited.

The pamphlet appears to be the production of a sensible, candid, and well-informed mind.

It may not be improper to observe that the question was lately agitated in the Court of King's Bench, whether persons under a charge of treason could be sent for safe custody to this prison by virtue of the warrant of a Secretary of State; and the Court determined that there was nothing in such a proceeding, that was in opposition to the statutes by which houses of correction are instituted and regulated. S.R.

Art. 69. *An Arrangement of Provincial Coins, Tokens, and Medalets,* issued in Great Britain, Ireland, and the Colonies, within the last twenty Years, from the Farthing to the Penny Size. By James Conder. 8vo. pp. 330. 7s. 6d. Boards. Cadell jun. and Davies. 1799.

Mr. Addison has observed that "it is certain that medals give a great light to history." They undoubtedly assist in the confirmation of events and facts, and contribute to their elucidation. Some readers will have their doubts concerning such collections as that here before us, whether, though they may be of use, they may not at the same time occasion perplexity and mistake. We agree, however, with Mr. Conder in remarking that, 'the man who exerts himself to increase the stock of useful information, or who endeavours to advance, vary, or multiply the innocent amusements or enjoyments of life, has a claim to the patronage and support of the public.' Great attention has been employed by the author to render this work acceptable. The order in which the several subjects are disposed is clear and pleasant, and a suitable Index is added.

Among the coins *not local*, are several of *white metal*; one of *silver*, value three pence, we observe at *Armagh* in Ireland; the rest are principally, or wholly, pennies, half-pennies, and farthings; or, as the last class is ludicrously termed in the reverse of one of them, *youngest sons of fortune.*

In a sensible Preface, written by the late James Wright, Esq; of Dundee, which introduces the work, it is observed that, if from the two thousand varieties which are here described, we make a large deduction for those that are contemptible in design, rude in workmanship, trifling, absurd, and merely formed to obtain a paltry profit from a few collectors, there will still remain perhaps one third worthy the notice of the medallist of judgment. These he devides into six descriptions; 'views of remarkable buildings; representations of great commercial and public works; striking emblems of the industrious genius of the country; portraits of illastrious men; historical events, and characteristics of political parties; representations of animals, landscapes, &c.' This gentleman appears to have written *con amore*; and with the fervour of an *enamorato* he produces apposite and weighty arguments in favour of his subject: but some readers may be inclined to smile, when, after having mentioned a general view of the state of architecture in Great Britain as exhibited by coins, he adds; 'the preservation of which, at the distant future period when three or four thousand years shall have elapsed, (should the world last as long, the pieces may,) must be of extreme utility and value to posterity.'—Among other proofs of his zeal, he suggests the formation of a society in London, under the designation of *The Medallic Society of Britain.* To this he sees no objection, unless it should be the gloomy aspect of the times; which, as it does not prevent several more useless expences, will not, he trusts, forbid an attention to the proposal. By this mode, he observes, they might indulge some of the worthiest feelings of human nature, in the patronage of poor and meritorious artists; and they may instruct and de-

light

light future ages, and render permanent the most important characteristics of the present.

Relative to the expence of these coins, Mr. W. tells us 'that, taking an average of different statements made by various intelligent persons in correspondence with him, not less than a capital of 300,000l. has been expended by companies and individuals, on the whole mass of private coinage, of which specimens are described by Mr. Conder.' Three small plates only illustrate this work. Hi.

Art. 70. *The Fallacy of French Freedom, and dangerous Tendency of Sterne's Writings.* Or an Essay shewing that Irreligion and Immorality pave the Way for Tyranny and Anarchy; and that Sterne's Writings are both irreligious and immoral: concluding with some Observations on the present State of France. By D. Whyte, M. D. late Surgeon to English Prisoners in France. 8vo. 1s. Hatchard.

Two subjects are here united which bear no relation to each other, and cannot with success be blended in one discussion. The obscenity of Sterne's writings is universally owned and generally lamented: but the vicious tendency of his works has nothing to do with French principles or practices; of both which Dr. W., from having lived in France, has a complete abhorrence. Speaking of the fair sex in France, 'Adieu (says he) to English morals; adieu to English liberty; and adieu to every thing that is sacred in religion, or decorous in common life, should the fair ones of Albion ever stoop to form themselves on such abominable models.'

He tells us, also, that there 'the essence of justice and the forms of law are equally laid aside.' These are the author's words: but whether they may be taken literally, or *cum grano salis*, we pretend not to say. The reader must exercise his own judgment. Mo-y.

Art. 71. *A Tour of the River Wye and its Vicinity.* Enriched with Two Engravings. 12mo. 2s. sewed. Sael. 1798.

Those who have read the more extensive works of Gilpin and Ireland, on the picturesque beauties of the Wye, will find little in the present small volume to attract their attention: but it may be an useful *pocket* companion to the traveller who is engaged in exploring the delightful scenery of this celebrated river. O.

THANKSGIVING SERMONS, *Nov.* 29, 1798.

Art. 72. Preached at the Parish-Church of Heytesbury, Wilts. By David Williams, Curate of Heytesbury. 8vo. 1s. Williams.

This sermon does not rank in the class of *ranting* performances: the author *is* temperate in his censures; and while he explodes the principles and conduct of the French, he also candidly leads us back to pre-disposing causes.—'Far indeed (he says) be the intention from this *consecrated* place, where the words of truth and soberness, in accents of love and charity, should alone be heard, to bring any malignant or railing accusation, even against our enemies. The Lord *rebuke them* and convert them.'—Of these our adversaries, however, he leaves no very favourable impression on the minds of his audience.

We incline, with Mr. Williams, to retain the common version of the first part of his text, (*Isaiah*, viii. 12—14.) a *confederacy*, rather than admit the criticism, ingeniously, but diffidently, proposed by Dr. Lowth, or more properly by Dr. Secker; who, instead of this, would read, by some change of letters in the original word, *it is holy*, referring to the *diviners* or *soothsayers* who imposed their illusions under the appearance of *sanctity*: but, as *conspiracy* is often signified by the Hebrew term קֶשֶׁר, *confederacy* also well accords with its primary signification; and the warning here implied seems very seasonably addressed by the prophet to his countrymen, who were anxious to obtain *foreign* earthly connections and assistance, while they disregarded and neglected the protection and aid of Heaven. Hi.

Art. 73. Preached in the Church of St. John Baptist, Wakefield, By the Rev. Richard Munkhouse, D.D. 8vo. 1s. Rivingtons.

Dr. M.'s sermon glows with pious gratitude to the Giver of all victory, pointedly reprobates and condemns democratic and seditious principles, and energetically exhorts us to *order our conversation* by the sound maxims of religion, loyalty, and virtue. Text, Ps. l. 23. Liturgy version. Mo-

FAST SERMON, *Feb.* 27, 1799.

Art. 74. Preached before the Hon. House of Commons. By the Rev. Thomas Hay, D.D. Canon of Christ-Church, Oxford. 4to. 1s. Walter.

A respectable writer, in a periodical paper, lately expressed his astonishment at seeing "such a number of political sermons continually issuing from the British press:"—adding, that "it was, to him, a matter of wonder that many of them were so replete with bitter invective and violent declamation, that the mild and pacific maxims of the gospel seemed almost totally overlooked,—in a country which calls itself CHRISTIAN!"

Without stopping to animadvert on this remark, we shall only note that, in the instance before us, the author is less liable to the charge implied in the above quotation.—Indeed it could not be expected that, in a discourse intended to be delivered before one of the great branches of our legislature, the preacher should enlarge on the ravages of war, and the innumerable miseries which follow it: for, whatever religion or humanity might dictate, the learned and eloquent orator could not, for a moment, forget that his auditory had sanctioned every measure of hostility which had taken place since the commencement of the war.

As a specimen of Dr. Hay's sermon, we shall extract a passage in which he expatiates on the uniform tenour of our national policy:

'The policy of this country (says he) has been uniform and decided: it still continues to assert the inestimable value of those blessings derived from sound Religion, and also those derived from our frame of civil government, a regular subordination of ranks, an able and impartial administration of justice, flourishing manufactures, a commerce protected and extended beyond the example of former times, a great

a great and increased revenue, individual opulence, and national prosperity. Such are the unrivalled blessings which have long excited the envy and the inveterate hostility of the enemy: our wealth has been the object of their avarice; our civil constitution, from its admirable wisdom, and the protection which it affords, is the reproach of their anarchy, their licentiousness, and their tyranny; our religion the condemnation of their infidelity; our power the restraint of their aggrandizement. Hence an enmity eager to deprive us of these invaluable privileges, hence the reiterated menaces of the ruin and extinction of the British empire.

'Under this trying conjuncture, let us calmly consider the conduct of our own nation: not with a view to advance exalted claims of presumptuous arrogance, highly unbecoming man's best exertions, but to enquire, whether we have endeavoured to satisfy those great public duties incumbent upon us in the course of the present war, with such a regard to our obvious obligations, in the support of the contest itself, as has manifested our sincere desire to fulfil the distinguished and arduous part allotted to us with such an uprightness and integrity, as we may humbly hope, will recommend this part of our conduct to the merciful acceptance of a gracious God. Have we in any instance been unmindful of the solid establishment of the liberties of Europe, and of those objects inseparably involved in the event of this war?'

On reading this passage, we could not help asking ourselves, with a heartfelt sigh, whether we were 'mindful of the solid establishment of the *liberties* of Europe,' when we left the poor honest *Poles* to be enslaved by the hostile hands of Imperial and Regal power?—Alas! where was then the *uniformity* of our 'national policy?' Ged..s. K G.

SINGLE SERMONS.

Art. 75. Preached at the Assizes, at Carlisle, Aug. 12, 1798, before the Hon. Sir Giles Rooke, Knight, one of the Justices of our Lord the King, &c. &c. By Jonathan Boucher, A. M. F. A. S. Vicar of Epsom, Surrey. Published at the Request of the Gentlemen of the Grand Jury. 4to. 1s. Clarke.

This assize sermon is of a political and patriotic cast: the sentiments are laudable; and the language is good. Hi. G.

Art. 76. Preached at Guildford, in Surrey, at the Assizes, July 8, 1798, before the Lord Chief Justice Kenyon, &c. By Jonathan Boucher, M. A. F. A. S. 4to. 1s. Clarke.

The character of this discourse is, in the main, similar to that of the foregoing Assize-sermon. It contains also some thoughts and observations which are not common: but which are not the less estimable on that account.—We entirely agree with the author, in his opinion that MERCY, *improperly* directed, may be productive of the greatest evil. The weakness of good men serving on juries, while it has favoured unfortunate individuals, has proved in its consequences, we fear, very detrimental to the public.

*** This author's sermons, preached in North-America, between the years 1763 and 1778, on the causes and consequences of *the Revolution* Do

volution in that country, will be noticed in our next Review:—if we are not prevented by the intervention of more pressing subjects.

Art. 77. *The Duty of loving our Country:* preached at the Cathedral Church of St. Paul, July 22, 1798, before the Temple-Bar and St. Paul's District Military Association. By Thomas Bowen, M. A. 4to. 1s. Rivingtons.

Well written and well intended: recommending with warmth, yet in a rational manner, the true spirit of patriotism; together with our active endeavours, as circumstances admit, for the security and prosperity of our country.

Mi.

CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN, Newbury, Berks, March 24, 1799.

IN your review of a volume of letters said to have been written by Gen. Washington about the commencement of the American war, (see M. Rev. vol. xxi. p. 475. N. S.) you seemed to express a belief that the *whole* of the letters were not authentic, but that some of them were notoriously and wilfully fabricated for base and unworthy purposes. This belief, the General himself has fully justified, in a letter which he purposely addressed, some time ago, to the Secretary of State of the United States, (and by the latter published in the Philadelphia Newspaper entitled "The United States Gazette,") wherein he particularizes certain letters, and adds his solemn declaration of his ignorance of their contents, till he saw them in print. I have inclosed the letter above referred to; and I think that in justice to one of the greatest men the world has ever produced, and still more for the propagation of truth and the eradication of error, you cannot deny it a place at the end of your valuable publication. I am, Gentlemen, Yours, &c.

F. BAILY.'

(COPY.)

"DEAR SIR, "Philadelphia, 3d March 1797.

"AT the conclusion of my public employments, I have thought it expedient to notice the publication of certain forged letters, which first appeared in the year 1777, and were obtruded upon the public as mine. They are said by the editor to have been found in a small portmanteau that I had left in the care of my mulatto servant Billy, who, it is pretended, was taken prisoner at Fort Lee in 1776.

"The period when these letters were first printed will be recollected, and what were the impressions they were intended to produce on the public mind. It was then supposed to be of some consequence to strike at the integrity of the Commander in Chief, and to paint his inclinations as at variance with his professions and his duty.—Another crisis in the affairs of America having occurred, the same weapon has been resorted to, to wound my character and deceive the people.

"The letters in question have the dates, addresses, and signatures, here following:

"New York, June 12, 1776. To Mr. Lund Washington, at Mount Vernon, Fairfax County, Virginia." G. W.

"To John Parke Curtis, Esq. at the Hon. Benedict Calvert's, Esq. Mount Airy, Maryland, June 18, 1776." Geo. Washington.

"New

"New York, July 8, 1776. To Mr. Lund Washington, at Mount Vernon, Fairfax County, Virginia." G. W.

"New York, July 15, 1776. To Mr. Lund Washington, &c." G.W.

"New York, July 16, 1776. To Mr. Lund Washington, &c." G.W.

"New York, July 22, 1776. To Mr. Lund Washington, &c." G.W.

"June 24, 1776. To Mrs. Washington." G. W.

"At the time when these letters first appeared, it was notorious to the army immediately under my command, and particularly to the gentlemen attached to my person, that my mulatto man Billy had never been one moment in the power of the enemy.—It is also a fact that no part of my baggage or any of my attendants were captured during the whole course of the war.—These well known facts made it unnecessary during the war to call the public attention to the forgery by any express declaration of mine; and a firm reliance on my fellow-citizens, and the abundant proofs they gave of their confidence in me, rendered it alike unnecessary to take any formal notice of the revival of the imposition during my civil administration.—But as I cannot know how soon a more serious event may succeed to that which will this day take place *, I have thought it a duty which I owe to myself, my country, and to truth, now to detail the circumstances above recited, and to add my solemn declaration that the letters herein described are a base forgery, and that I never saw or heard of them until they appeared in print.

"The present letter I commit to your care, and desire it may be deposited in the office of the department of state, as a testimony of the truth to the present generation and to posterity.

"Accept, I pray you, of the sincere esteem and affectionate regard of,

"Dear Sir, your obedient

"Timothy Pickering, Secretary of State." "GEO. WASHINGTON."

In a letter from Dr. Booker, that gentleman expresses a wish for some information relative to *the Vision of Pierce the Plowman*, to which we made some reference in our Review of the Doctor's Poem on MALVERN: see M. Rev. for December 1798, p. 419.

The poem in question was written by Robert Langland, a secular Priest, and Fellow of Oriel College in Oxford, about the year 1350. It contains a series of distinct visions, which the author imagines himself to have seen while he was asleep, after a long ramble on Malvern Hills in Worcestershire. (See WARTON's History of Poetry, i. 266.)

It is a satire on the superstition, vices, and luxury of the clergy. It abounds with wit, humour, and just observation; and, like other compositions of this sort, it gives a lively representation of the manners of the times.

A short biography of Langland may be found in Cibber's Lives of the Poets, vol. i. and a small extract is there given from the poem.

THEODOXUS.—RUSTICUS.

In acknowleging the favours of *Theodoxus* and *Rustieus*, (on different subjects,) we should be happy in paying due attention to their strictures, and in explaining to them the ground on which we built

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* The last day on which General Washington performed the office of President of the United States. F. B.

the

the assertions on which they comment: but we have such an overflow of business on our hands, that we have no time for controversy; and though we would not be supposed arrogantly to obtrude our opinions on the public, we are forced in these, as in numberless other instances, to decline all subsequent discussion.

Mo-

'A Constant Reader,' who is 'pleased with the sentiments expressed in our account of "*The Nurse*," wishes to know, 'whether there was not a book published a few years ago, on the dangerous effects, both to mother and child, of women neglecting to suckle their children'; and he inquires concerning the title of such book. We recollect only a small tract, "Essay on the injurious Custom of Mothers not suckling their own Children; with Directions for chusing a Nurse, &c. &c. By Benj. Lara, Surgeon." 12mo. 1s. Moore. 1791. See M. Rev. vol. ix. N. S. p. 101.

We are obliged by a letter from Exmouth, signed J. H. Hutton: who informs us that Tully's Offices were translated by the famous Sir Roger l'Estrange; and that he is possessed of a copy of the book. This seems to be the 'third' translation, which we could not with certainty recollect: see M. Rev. February last, p. 179. This translation is also noticed in Cibber's Biography of the Poets, *Life of L'Estrange*.

Mistakes of fact, erroneous quotations, and all other accidental mis-statements, we have ever been eager to rectify at the desire of any correspondent: but to re-argue a question of mere opinion, especially when the determining arguments have been indicated, would only open a door to endless controversy. Our correspondent J. A—n must therefore excuse the non-insertion of his three folio pages, in opposition to the idea intimated by us in vol. xxvi. p. 382, "that the expenditure of the luxurious classes is not of much consequence to the public prosperity." The writer's mind is evidently occupied with the application of this doctrine to the case of the union with Ireland: we refer him, therefore, to Clarke's edition of Dean Tucker's "Union or Separation:" in which he will find this very question argued at length, pages 20 to 30, in a sensible and popular manner; and decided precisely as by ourselves, on grounds to which it is needless to add farther appeals to reason or to facts.

Tay.

The letter of *Philoteute* is just received:—too late for farther notice.

☞ The APPENDIX to Vol. XXVIII. of the M. R. is published with this Number, as usual, and contains copious accounts of important FOREIGN PUBLICATIONS, with the General Title, Table of Contents, and Index, for the Volume.

THE MONTHLY REVIEW,

For JUNE, 1799.

ART. I. *Romances.* By J. D'Israeli. 8vo. pp. 314. 8s. Boards. Cadell jun. and Davies. 1798.

IT is the province of genius to search for its favourite objects, the beautiful and the sublime, in new and unbeaten tracks. At a period when the delineation of our own manners would perhaps form no interesting topic for poetry, it seems the reigning passion to gather subjects of description from the bolder features of German character, or from the more luxurious effusions of Eastern imagination. With all the faults, therefore, that may occasionally result from extravagant admiration of either of these sources, the friend of taste and literature must rejoice to see the boundaries of imitation enlarged by new acquisitions from both. The mind of Mr. d'Israeli, naturally susceptible of vivid impressions, seems to have caught a richness of fancy from his intimacy with Oriental poetry; and his language, except in a few unfortunate sentences, is elegant. The pompous imagery of the Eastern poets is given in an English form so judiciously, that it has little of that extravagance which would inevitably characterise and deform a bald translation. An instance of this occurs in the description of the land of Cashmere, when he speaks of the shawled beauties: 'Their moonlight foreheads veil'd with flow'rs:'—a beautiful and expressive epithet, and happily adapted to an English reader by substituting it for the original expression "moon-faced."

Mr. d'Israeli's romances are interspersed with poetry, which, like his prose, abounds with luxuriant imagery: but it is certainly doing the author no injustice to say that his verse does not flow in that melodious modulation, which so highly enhances the poetry of Rogers, Hayley, Darwin, and others of the present day; and that we do not mark in it that strong though unmusical measure, which gives energy to the verses of Cowper. Occasionally, but not often, the ear is delighted with a musical line.—This defect in the author's versification, however, is well compensated by the richness of language, and the Oriental novelty of thought, which adorn the poems, small

and great. We mention his Oriental imitation, because it forms the most important part of the volume. The story of Leila and Mejnoun is the principal Romance, and the most highly to be valued for its beauty and pathos.

The first article in the volume is a Poetical Essay on Romance and Romances, in which the poet describes the allegorical birth of Romance, the *Child of Love and Fiction.* He then celebrates the romantic disposition of the wandering Arabs,

> 'Charming the desert wildness with a tale,'

and the well-known custom prevalent in Persia, India, Tartary, and Arabia, of assembling in serene evenings around their tents, or on the platforms with which their houses are in general roofed, to amuse themselves with traditional narrations. He then takes notice of the Spanish historical ballads, the minstrel troop, the 'squire minstrel, and the Gothic romances with their refaccimentos and moral allegories. Love is now supposed to be seized with *ennui*; to dispel the influence of which, Fiction is brought to him by Beauty; and his amour with this lady is pourtrayed by the poet in glowing language,—bordering, perhaps, somewhat too much on the luscious.

> 'She softly parting his incumbering wings;
> (To smiling love more lovely smiles she brings;)
> "My name is Fiction; by the Graces taught;
> To Love, unquiet Love, by Beauty brought;"
> She said, and, as she spoke, a rosy cloud
> Blush'd o'er their forms, and shade and silence shroud!
> Through heaven's blue fields that pure caress is felt,
> A thousand colours drop, a thousand odours melt!
> O'er the thin cloud celestial eyes incline,
> (They laugh at veils, too beautifully fine,)
> His feeling wings with tender tremors move,
> His nectar'd locks his glowing bosom rove,
> Their rolling eyes in lambent radiance meet,
> With circling arms, and twin'd voluptuous feet:
> Love sigh'd—Heav'n heard! and Jove delighted bowed,
> Olympus gazed, and shiver'd with the god!
> 'Twas in that extacy, that amorous trance,
> That Love on Fiction got the child Romance.'

The next piece, 'the Arabian Petrarch and Laura,' is a Romance founded on an Oriental story. Mejnoun and Leila is the title of a poem highly celebrated in the East, composed by Nezami. The sorrows of these impassioned but unfortunate lovers have furnished the basis of an endless catalogue of amatory compositions, Arabian, Turkish, and Persic; of which the Poem of Nezami, written in the latter language, is the most admired. To translate Nezami was not the object of Mr. d'Israeli: but he has preserved the romantic style of description

tion with so much fidelity, that, while we sympathise with Mejnoun as a lover, we likewise admire him as a poet.

Young Kais, the hero of the romance, who afterward, from his enthusiastic frenzy, receives the appellation of Mejnoun *, was the son of Ahmed Kais, a distinguished Sheick among the Bedoween Arabs; and was sent by his fond father to be educated under the care of a celebrated Persian, the venerable Effendi Lebid, who is (improperly) termed a student; under whom, about the same time and nearly of the same age, was placed the lovely Leila, the only daughter of an Emir. The young pupils, soon without rivals in the academy, were attracted to each other by mutual admiration.

'They loved (says the Romancer) to mingle in the same tasks; and in the arts of imagination their gentle spirits perpetuated their finest emotions. The verse of Kais treasured their most delicious sensations; from the wild intonations of Leila he often caught the air he composed; and when they united to paint the same picture, it seemed as if the same eye had directed the same hand.

'They saw each other every day, and were only sensible to this pleasure. Their mutual studies became so many interchanges of tenderness. Every day was contracted to a point of time: months rolled away on months; and their passage was without a trace: a year closed, and they knew it but by its date. Already the first spark of love opened the heart of Kais: already he sighed near the entendering form of Leila; already he listened for her voice, when she ceased to speak; while her soft hand passing over his own vibrated through his shivering nerves.'

Kais, with his beloved Leila, took delight in adorning his garden with every beautiful embellishment which a delicious climate could supply, or a fine taste could suggest. By the side of a delightful fountain, he raised a pleasant Kiosque (a banqueting or summer apartment); seated in which, the lovers would read the Persian Tales. In this place, Kais is supposed to read to his mistress a poetical account of the Land of Cashmere, the Paradise of Love, which abounds with romantic and sweet descriptions; though the reader's admiration is sometimes suspended by unmusical lines and overstrained expressions.

The Effendi, their tutor, perceived the ripening passion of the young lovers: but, with a gentleness of soul and a sympathy of feelings which wisdom and old age had not diminished, he was pleased to behold the undisguised affection of their artless bosoms; and, instead of checking, he sanctioned and approved the generous flame. The father of Leila, however,

* Mejnoun signifies in Arabic a man inspired, an enthusiast, a madman.

was at length informed of the object of his daughter's love; and being a haughty Emir, he considered himself debased at the prospect of an alliance between a child of his family, and a youth so lowly born as Kais; whose father Ahmed was not descended, like himself, from a series of nobility. Ahmed, though less noble than the Green-turban'd Emir, and though a better and milder character, was also too proud of his importance to regard the alliance as eminently honourable to his family: he was haughty (says the Romancer) because he was glorious without nobility, and derived his renown not from men extinct in their graves, but from living men around him.

The lover, now separated from his mistress, found momentary happiness by visiting her in the disguised and humble character of a seller of perfumes. By means of presents, he makes his way into her tent through the surrounding slaves: but his interview was short, and fatal in its consequences. The liberality of the unknown perfumer caused suspicion: the alarm was spred: the Emir rushed into the tent; and unaffected by all the tears of his daughter, and the respectful though manly imprecations of Kais, he drove the youth from his presence, and ordered Leila to be secured. The parting scene is beautifully described.

Repulsed in this ignominious manner, the distracted poet returns home to the tent of his father. Ahmed, though full of affection for Kais, was indignant at the disgrace which his family had received, and he called on him to avenge the insult. 'I cannot strike at the father of Leila,' replied the lover. Divided between contending passions, stung with the reproach of his father, and delirious with love for Leila, he is seized with a melancholy madness, and flies from the tents of his father to the desert, attended by none but an affectionate gazel or antelope. The parents were distracted on losing their beloved son: the mother was loud in her grief: the good old father felt more severely, conscious that his words had augmented the miseries of Kais; and, after having prayed to the holy prophet, he set out to wander in the desert in quest of his son, in company with the Effendi Lebid, who, hearing of his pupil's misfortunes and melancholy, came to solace the father and to assist in finding the lost son.

After a long and weary search, Kais is discovered on a moonlight night, in a state of wild delirium, wandering by the side of a precipice and chanting his fine and distracted verses. From this period, he is characterised in the Romance by the name of Mejnoun, or maniac. He is brought back to the tents of Ahmed: but the consolations of his friends are unavailing to alleviate the agony of his passion. His father pro-

poses a pilgrimage to Mecca, which Kais performs: but, instead of returning home with his friends, he escapes to a desert bordering on the habitation of Leila. Intelligence is brought to Leila of the Mejnoun Kais, by a hunter who met him in the desert. The faithful mistress sets out to meet him, and finds him. Their interview is short, for Leila was forced speedily to return, but it is finely and affectingly described. In the midst of his solitude, Mejnoun is visited by Noufel, the Iman of Sana, who was a warm admirer of his poetry, and strongly interested in the success of his passion. He is taken by this prince to his court, and caressed with every mark of distinction. War is made on the Green-turban'd Emir, the imperious father of Leila: the despot is overcome; and his daughter is given in marriage to her faithful lover.

From this height of happiness, he is suddenly dashed into his former despair. The Iman Noufel, though generous in his friendship for Mejnoun, was too frail to withstand the growing passion which he cherished for the beautiful captive. After a dreadful struggle between his duty and his desires, he yields to the latter in despair, and prepares a poisoned cup for Mejnoun at the marriage: but, by mistake, he drinks it himself. A terrible consternation ensues, and the marriage ceremonies are delayed: a new Iman succeeds; who, enraged that his predecessor had made war for the sake of a woman, sends back the Green-turban'd Emir, and replaces him in his former dignity.—The father of Leila now dooms her to the embraces of a new lover, whose name is Ebn-selan. The stern commands of the Emir have no power over the faithful mistress of Mejnoun: but affection prevailed when force was ineffectual; and she yields in despair to the melancholy intreaties of her mother, who seemed unable to support her disobedience. The nuptial day arrives. Ebn-selan approaches Leila, lifts her veil, and beholds tears on her cheeks, and frowns on her brow. 'Stay thy hand (exclaimed the virgin, in a tone more resolute and awful than ever virgin spoke): well thou knowest that Leila is Mejnoun's Leila, and can be the Leila of no other.'—'Ebn-selan was the mild inmate of a mild climate. He had merited Leila, had Leila to chuse a lover.' Out of respect for the passion of Leila, he did not insist on the privileges of a husband; and his generosity won her friendship: but her love was in the desert with Mejnoun. The news of her marriage reached the ears of the latter by the reports of travellers. At first, he was incredulous: but, day after day, the circumstantial narrative, in all its terrible minuteness, afflicted his memory. Jealousy and indignation augmented his delirium. He sends to her, by a hunter, a letter full

of reproaches and despair: she replies in the language of ardent and eternal though disappointed passion, which yields a gloomy consolation to the distracted wanderer. From his retreat in the desert, he is suddenly summoned by the Effendi Lebid, his aged tutor, who calls him to come to be the spectator of his father's death. He returns home; and after having witnessed that afflicting scene, he flies once again to solitude, leaving the care of his mother and tribe to the Effendi Lebid. He then dispatches a messenger to ask an interview with Leila. Day after day elapses, and no messenger returns: at last, the completion of his sorrow is accomplished; and the melancholy looks and faultering answer of his returning friend announce that his beloved Leila had died of a broken heart. His own death, which quickly succeeds, is pathetically described; and indeed the whole of the concluding scene is highly pathetic.

'He sat upon the point of a rock, that he might discover the expected friend, before he reached him. At length he descries one approaching: he ran down the rock and met him on the plain. It was his friend, who, when he perceived Mejnoun, approached him with slow steps and heavy looks. The heart of Mejnoun was chilled at the aspect of so melancholy a messenger, and with a bewildered air he enquires the fate of Leila. His friend replied but with a profound sigh. "Thy silence well becomes thy tale," said Mejnoun: "why is not all for me an eternal silence? Here I have waited day after day but to hear of the death of Leila. Could that heart, that tender heart, love as she loved, and live? A thousand times already have I mourned her death, and when the world told me she yet lived, often was I incredulous."—"Alas!" replied the friend, rejoicing to observe the calmness with which the Mejnoun spoke, "a fixed grief preyed on her soul and——"—"Talk not, talk not, (quickly the Mejnoun replied, with eyes that emitted sparks of passion, while his hand rudely repulsed his friend,) "did I not commend thy silence? Away! it is dangerous to commend a fool's silence! he will speak at last, were it but to give a fool's thanks. Away! I am sick of all foolery: away to thy world, to thy world, fool."

'He paused—his troubled heart was busied with gloomy imaginations: his rapid lips muttered low and inarticulate accents: his eyes were fixed on the earth: he sighed and said, "It is completed! it was born, and it has died! the flower is gathered, let the leaves, which the lovely stem supported, fall and rot on the earth!" He mused—terrible thoughts were in his mind, and the blood forsook his face. He shrieks—he rolls himself on the burning sands: his friend approaches, and would embrace him, but he hurls him to the earth. He flies up the perpendicular rock. He howls, and the echo multiplies his terrific voice. Some hunters join his friend. Three days they patiently watch at the foot of the rock. On the second day, the voice of Mejnoun was only heard at intervals. On the third night, in the gleam of the moon, they perceived a spectre-man descending. The

The dying form paced slowly with tottering steps: every step was audible in the vast silence. Their hearts shuddered. The Mejnoun looked not of this earth, and they dared not approach him. He reached a hillock of sand and stretched himself in silence. They hasten to the Mejnoun. On his murmuring lips they listened to the name of Leila, and slowly and hollowly they heard one vast and feeble sigh, and it ceased to respire. His friend placed his hand on the bosom of Mejnoun, and his heart no more palpitated.

'The last solemn office of friendship was paid by the hands of his unhappy friends and the grieving hunters. Returning to the tents of Ebn-selan, he summons the tribe, and tells a tale often interrupted by his moaning auditors. Even the obdurate Emir, in whose subdued breast no human passion now beat, but that of pity, vows a long sad pilgrimage to Mecca, and thanks the prophet that he is old, and will soon die. The gentle Ebn-selan rose, and wept, and spoke. "Sad messenger of disastrous love! Another and a final duty still remains. Thou knowest not that the dying Leila predicted the death of Mejnoun. He lives, she said, but because I live; and he will die because I shall have died. It was their last prayer that their ashes should be united. Lead us to his grave: they shall meet, though they meet in death; and over their extinct ashes let me pour my living tears."

'The tribe of Mejnoun unite with the tribe of Leila. At the foot of the rock which the Mejnoun haunted in his delirium, they raise a tomb to the memory of the lovers, and there depositing the bodies, they plant around them many a gloomy cypress tree. Lebid lived to compose the verses which were embossed with golden characters on the black marble. Lebid lived to lament his own fostering of their loves, Ahmed's austerity, and the Emir's haughtiness.

'For many successive years, the damsels of the two tribes, in sympathizing groupes, annually assembled at the cemetry, and planted in marble vases around the tomb aromatic flowers and herbs. One night in every year, each bearing a taper, they wailed till morning the fate of the lovers; and in parting prayed their parents to be merciful in love. The caravans of Syria and Egypt, which traverse the desert, in their way to Mecca, once stopped near the consecrated spot. The tender pilgrim once leant over their tomb, and read, and wept: the spot is now only known by tradition. The monument has left no vestige, and the trees no more wave their melancholy boughs: nothing remains but the memory of the lovers.'

We have principally noticed the story of Mejnoun and Leila, because it is the most important in the volume. In perusing this production, however, we have to lament a palpable deviation from Arabian manners, which ought to have been sedulously preserved by the author. Leila is sent to school, in a country where females of all ages are kept in severe seclusion from the other sex; and the lovers are taught to *design*, an accomplishment forbidden by the prophet, and never publicly taught in Mohammedan seminaries.

Love and Humility, a succeeding Romance, is elegant and pleasing. The third, called *the Lovers*, or *the Birth of the Pleasing Arts*, is very ingenious: it traces up, the source of music, painting, poetry, architecture, &c. &c. to the attempts of an Arcadian lover to please his mistress; and the gradual progress of the artist in refinement, if not philosophically true, is at least well imagined. Our limits do not permit us to extract from, nor circumstantially to analyse, these little pieces: but we think that they, as well as the former, will materially add to Mr. d'Israeli's already established reputation.

Ham

ART. II. *Voyages to the East Indies;* by the late John Splinter Stavorinus, Esq. Rear Admiral in the Service of the States-General. Translated from the original Dutch, by Samuel Hull Wilcocke. With Notes and Additions by the Translator. The Whole comprising a full and accurate Account of all the present and late Possessions of the Dutch in India, and at the Cape of Good Hope. Illustrated with Maps. 8vo. 3 Vols. 1l. 4s. Boards. Robinsons. 1798.

THIS publication contains the account of two voyages which the author made to the East Indies, as commander in the service of the Dutch East-India Company. The first, which is comprised in volume I. of the translation, was printed in the original Dutch in two volumes, 1793; and an account of it was given in the Appendix to our xiith vol. N. S.

The second voyage, which occupies the second and third of the present volumes, was performed between the beginning of March 1774 and the month of July 1778. To the information communicated in the narrative, great additions have been made by the translator, particularly respecting circumstances of more recent date. In a preface, he acquaints the reader that,

'With respect to the notes and additions which he has made, they are collected from every authentic source within his reach; from the accounts of other travellers, from other Dutch writers, from authentic documents, manuscripts, and statements, and, in a few instances, from oral information: the work, together with the additions, he flatters himself will be found to contain much new information respecting the actual and late possessions of the Dutch in India, which, in the present situation of affairs, cannot fail of being extremely interesting. He had, for some time previous to the publication of these voyages, collected the materials whence his additions have been made, with an idea of forming them into a general account of the Dutch Indian settlements; but meeting with these voyages, and thinking an English version of them could not fail of being acceptable,

able, he conceived himself more adequate to the task of giving a translation, with the additional information required, to render the whole as complete an account of the Dutch settlements as his materials would admit of, in notes, than to that of composing an original work himself upon the subject.'

We shall make no addition to the account which we formerly gave of the first voyage, otherwise than as we may see occasion to remark on the notes subjoined by the translator.

On the 9th of March 1774, the author sailed from Europe on his second expedition, in the ship Ouwerkerk. In the outset of this voyage, we have a strong instance of that negligence for which the Dutch have been so remarkable in the conduct of their marine; and which is extraordinary in a people so high in maritime reputation, and who had attained to so great a degree of wealth and power almost solely by means of their naval exertions and foreign commerce. So ill-prepared were they to encounter the hardships of a long voyage in unhealthy climates, that between 70 and 80 of the ship's company were in the sick-list, and incapable of duty, when they quitted their native country. The translator has given an account of the adherence of the Dutch seamen to many practices, which, by other maritime powers, have been discarded for more than a century past. The great mortality, so frequent in the Dutch East-India ships, is the natural consequence of this indolent management. In the course of the narrative, the author frequently complains of the little pains bestowed by his countrymen on the improvement of navigation. He appears to have been more than commonly attentive and anxious to preserve the health of his seamen: but, being provided in the beginning with a crew in so sickly a state, it was not to be expected that his ship should escape the common lot. They stopped at the Cape of Good Hope, but for so short a time that, in their passage thence to Batavia, the scurvy broke out among them, and was followed by a malignant putrid fever; by which in one month they buried 42 men, and above 100 of the remainder were in the sick-list.

M. Stavorinus relates many particulars concerning the cultivation of the soil, &c. at the Cape; and he gives the following description of a farm which he there visited:

'About four o'clock in the afternoon, we came to the farm of Melk, which at a distance, and indeed close by, appeared like a whole village. It lies among the mountains, upon the gentle declivity of a high ridge, and on the banks of an ever-running stream, which he has led, along his farm, between two brick walls, like a canal, and which turns a watermill, for the purpose of grinding his corn.

'His

'His dwelling-house, which was of a considerable size, had four or five large and handsome rooms, all furnished in a neat, and even in a costly style, so that it more resembled a gentleman's villa than the mansion of a farmer.

'Twenty-five, or thirty, paces from the corners of the house, he had four large barns, or warehouses, each one hundred and fifty feet long, in which he housed his corn and wine. Two of them were now empty; in the third were full one hundred and fifty leagers of wine; and in the fourth fifteen or sixteen hundred *muds* of corn, twenty-seven of which make a Holland last, and eighteen a last of the Cape; each *mud* being calculated at one hundred and eighty, or ninety, pounds weight Amsterdam, according as the grain be heavy or light.

'Between these he had a blacksmith's and carpenter's workshop, and a cartwright's manufactory, together with other work-people, necessary for so large and troublesome a concern. But few of them were Europeans, the largest number were oriental slaves, who had cost him a great deal of money. Among others, he shewed me a slave, who understood smiths' work, and making of tires on wheel-bands, whom he had purchased for fifteen hundred rixdollars, or three thousand six hundred gilders *.

'A little higher up, stood a range of buildings, calculated for the slaves, of whom he had full two hundred; for he declared to me, that he did not know the exact number.

'Every one had a separate brick dwelling to sleep in. Those that were married were kept apart from the others; and every possible precaution was taken to prevent accidents by fire.

'A little farther were two *kraals*, or inclosures for cattle; they were surrounded by high stone walls, of eight or ten feet, and contained each about two hundred and fifty acres. The sheep, the horses, and the horned cattle were confined at night in these, for security against the attacks of wild beasts, especially of wolves and tigers, who do not unfrequently make a great havock here, among the smaller-sized cattle. He calculated the numbers of his sheep by thousands; and respecting his horned cattle, a small proof of the numerousness of his herds, was his informing me, in a careless manner, and as if it were a circumstance of no consideration, that he had lost one hundred and twenty head of cattle, a few days before, by the diseases called the *klaauw* and *tongziekte* †.

'There

'* Upwards of 300 *l.* sterling. *T.*'

'† These diseases of the cattle are peculiar to the *Cape of Good Hope*. In the *klaauwziekte*, the hoofs of the cattle grow loose, so that they cannot walk; it appears to proceed from the summer-heats, especially if the oxen have been driven on journies in the daytime; it is thought infectious, and whole droves are successively affected by it; it, however, in general, leaves the cattle, of its own accord, in the course of one or two weeks. In the *tongziekte*, vesicles, or bladders, break out on the tongue, discharging a thin ichorous matter; in consequence of this distemper, the cattle cannot eat, but grow lean,

'There were several other smaller outhouses and offices, for various purposes, relative to the economy of the farm.

'Besides this, he was owner of seven or eight other farms, upon which he had placed stewards, who managed them in his behalf, upon hire. Some of these produced corn, some wine, and some were simply destined for pasturage.

'With all this, MELK could neither read nor write; but having a good memory, he had the whole in his head of what was necessary for the due management of his extensive concerns, for which any other would require a number of books, and a great deal of writing.'

This account, nevertheless, shews at least as much of the spirit of monopoly as of improvement.

Owing to the great variety of the soil, each vineyard at the Cape (the author observes) produces wine of its own peculiar flavour. The translator has suggested many important practicable improvements; and he expresses his opinion that, in the hands of a nation more enterprising than the Dutch, the intrinsic and territorial value of the Cape of Good Hope would be of more consequence than even its relative importance as a place of refreshment and resort in the navigation to the Indies. In a note, vol. 1. p. 544. he informs us that

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lean, and sometimes die; the farmers are accustomed to rub the bladders off with salt. Besides these, the cattle are liable to other diseases, which sometimes prove fatal. The *blaar*, or *bloedziekte*, is a disorder, in which the veins all over the body become extremely turgid; letting of blood and violent exercise are said to be serviceable in it; the flesh of the cattle who die of it, is not eatable. The *sponsziekte* begins by the swelling of the foot, which proceeds by degrees to the whole body; this disorder sometimes lasts for three days, but at other times proves fatal in as many hours; if the foot be taken off immediately, the creature's life may be saved: the flesh of such an animal is likewise not eatable: it seems to proceed from no other cause than the bite of some serpent, or reptile, which, in this warm quarter of the globe, is but too common. The *lamziekte*, is when the cattle are not able to stand; it comes on gradually, and is slow in its progress; after the death of the animal, the bones of its legs are found to be without marrow, instead of which they are filled with water. The horned cattle, as well as horses, are afflicted with the strangury, after feeding on the *euphorbia genistoides*, which contains a milky juice, that does no injury to the stomach and bowels, but corrodes the bladder, and especially obstructs the urinary passages; if the penis be pressed, this viscid matter is squeezed out; the peasants, therefore, either press it out, or with a straw push it back again. When the cattle are supplied with good and fresh water, this disease cannot get the upper-hand; but in summer, when the water is thick and impure, so that it cannot dilute the peccant matter, the cattle die. As a remedy for this distemper, the farmers give their cattle a teacup-full of powdered ostrich egg-shells, mixed with vinegar. *T.*'

'From

'From 1400 to 1600 tons of wheat used yearly to be exported from the *Cape*, for the consumption of *Batavia* and *Ceylon*; besides large quantities of pease, beans, butter, and wines: and, on the other hand, *Batavia* furnished, by a yearly ship to the *Cape*, a quantity of rice, arrack, sugar, and prepared timber. In the year 1771, the French contracted at the *Cape*, for the use of their colonies at *Mauritius* and *Bourbon*, for 400,000 *lbs.* of flour, 400,000 *lbs.* of biscuit, 500,000 *lbs.* of salt beef, and 1,200 leagers of wine. Since the *Cape* fell into the hands of the English, in September, 1795, many cargoes of wheat have been brought thence, to this country. *T.*'

On the 28th of October, they anchored in Batavia Road. In this voyage, the author gives a more full account of the means by which the Dutch obtained and established their power over the different parts of Java. *Divide and Conquer* has been the favorite political maxim of the Dutch, and of every European power which has aimed at establishing itself by conquest in India.—The largest portion of Java was under the dominion of a prince called the *Soesoehoenam.* Another prince of the imperial family 'wanted to have, as an appanage, a certain territory, the province *Mataram*, which had already been allotted to the hereditary prince *Masseyd*, son of the *Soesoehoenam.*

'This *Masseyd* was of a short stature, and an excellent disposition; he gloried in the circumstance that he had never killed an European, except in battle. *Manko Boeni*, on the contrary, and his son and heir apparent, more than once, caused the captive Europeans to be pounded in their rice-blocks,' &c. The last mentioned was of a cruel and blood-thirsty temper, and shewed himself an implacable enemy of all Europeans.—The sense of gratitude, and the desire of revenge, were equally disregarded by the Dutch. They encouraged *Manko Boeni* in his claims; and, when a war broke out in consequence, they took part against the *Soesoehoenam*, and at length succeeded in splitting his empire into three parts, one for *Manko Boeni*, one for themselves, and a part was left to the *Soesoehoenam.* Thus the island, which was before divided into three separate states, was thenceforwards divided into five. The Company also maintain a body of 150 men in the service of each of the princes, nominally as a body-guard in honour of them. The prince who has the greatest right is not appointed heir to the crown without the consent of the Company; and even the *pangerang* or prime minister is nominated by them. All the princes are likewise under engagements to dispose of the produce of their respective countries to the Company alone, and not to sell to, nor enter into any connection with, any other nation.—The power obtained by the Dutch was not yielded by the Javanese without a great struggle. In 1777, the author estimates the population of

Java

Java to have been 912,084 souls: 'a very slender number of inhabitants for such an extensive island. According to the statement of the population made in the year 1738, the number of inhabitants, in the territories of the *Soesoehoenam* alone, amounted to 1,858,200. At present (1777) the same lands contain no more than 708,600 souls; making a difference of more than one half, which would appear to me too improbable, had I not had the inspection of the authentic documents relative thereto.' This desolation has been produced only in a part of the island. By a statement given in *Valentyn*'s account, the population of Java in his time was reckoned at 3,311,250. 'A decrease,' says the translator, 'from upwards of three millions to less than one million of people, in about 60 years, is an amazing instance of the destructive agency of war.'

The cruel and dishonest policy, by which the Dutch established their empire at Batavia, is thus concisely stated. 'The Company possess this empire by RIGHT of conquest; having taken it from its king, who was obliged to yield to their arms in 1619: and Batavia was founded on or near the site of his capital city Jaccatra.' Another *right* is set up by the Company:

'All these princes possess their dominions in the quality of vassals of the Company, whose pretensions to the paramount authority are grounded upon a voluntary cession of all his dominions, alleged to have been made in favour of the Company, by the late deceased *Soesoehoenam*, upon his death-bed, in the year 1746: this, at least, is what is pretended, for the sake of appearance, as it is otherwise pretty well understood, that the emperor was dead, before this pretended cession was made known to the grandees of the court; but this is kept as much a secret as possible; though what could they have done against the Company, who were possessed of the power of maintaining the validity of the cession, by force of arms?'

The decrease of population is not attributed by the author wholly to the ravages of war. He represents the island as in a state of continually declining population, from the natural operation of the abject state of depression and servitude in which the common people of Java live. These poor islanders 'are not masters of the little they seem to possess,' and are obliged to deliver whatever is required of the fruits of their industry, at such prices as the officers of the company please to allow them. The author is sometimes frail in his political morality, but on this occasion, he inveighs with a generous warmth against the treatment to which these oppressed islanders are subjected.

The price given by the Company to the king of Bantam, for pepper, was about twenty-two shillings sterling per cwt.

The

The situation of Batavia was chosen on account of its convenience for water-carriage: but for this the Dutch have paid dear. It is remarked by the translator that the climate is not so fatal to the *women* as to the *men.* European *women* are less exposed to the sun, make frequent use of the cold bath, and live more temperately. The manner of living of both sexes, however, is described as listless, and almost wholly void of enjoyment: they are dispirited, no doubt, by the constant mortality that prevails; it being reckoned that one half of those who arrive from Europe, to settle at Batavia, die in the first year. The Chinese, before the barbarous massacre of those unfortunate people at Batavia, had the best quarter of the city allotted to them. Mr. Wilcocke has given the particulars of this transaction, (in vol. 1. p. 263,) from Huyser's life of *Reinier de Klerk.* Much apprehension was afterward entertained by the Dutch, of the indignation of the Emperor of China; and deputies were sent to China to endeavour to '*apologise:*' but the Emperor calmly told them that he was little solicitous for the fate of unworthy subjects, who, in pursuit of lucre, had quitted their country, "and abandoned the tombs of their ancestors!"

Before we leave Java, we shall give to our readers the description of the combats between wild beasts; which, the author says, is the most favorite diversion of the Javanese Emperors.

'When a tiger and a buffalo are to fight together for the amusement of the court, they are both brought upon the field of combat in large cages. The field is surrounded by a body of Javanese, four deep, with levelled pikes, in order that if the creatures endeavour to break through, they may be killed immediately; this, however, is not so easily effected, but many of these poor wretches are torn in pieces, or dreadfully wounded, by the enraged animals.

'When every thing is in readiness, the cage of the buffalo is first opened at the top, and his back is rubbed with certain leaves, which have the singular quality of occasioning an intolerable degree of pain, and which, from the use they are applied to, have been called buffalo-leaves by our people. The door of the cage is then opened, and the animal leaps out, raging with pain, and roaring most dreadfully.

'The cage of the tiger is then likewise opened, and fire is thrown into it, to make the beast quit it, which he does generally running backwards out of it.

'As soon as the tiger perceives the buffalo, he springs upon him; his huge opponent stands expecting him, with his horns upon the ground, to catch him upon them, and throw him in the air: if the buffalo succeed in this, and the tiger recovers from his fall, he generally loses every wish of renewing the combat: and if the tiger avoid this first attempt of the buffalo, he springs upon him, and seizing him in the neck, or other parts, tears his flesh from his bones: in most cases, however, the buffalo has the better.

'The

'The Javanese who must perform the dangerous office of making these animals quit their cages, may not, when they have done, notwithstanding they are in great danger of being torn in pieces by the enraged beasts, leave the open space, before they have saluted the emperor several times, and his majesty has given them a signal to depart; they then retire slowly, for they are not permitted to walk fast, to the circle, and mix with the other Javanese.

'The emperors sometimes make criminals condemned to death fight with tigers. In such cases, the man is rubbed with *borri*, or turmeric, and has a yellow piece of cloth put round him, a *kris* is then given to him, and he is conducted to the field of combat.

'The tiger, who has, for a long time, been kept fasting, falls upon the man with the greatest fury, and generally strikes him down at once, with his paw, but if he be fortunate enough to avoid this, and to wound the animal, so that it quits him, the emperor then commands him to attack the tiger; and the man is then generally the victim: and even if he ultimately succeed in killing his ferocious antagonist, he must suffer death, by the command of the emperor.

'An officer in our Company's service, who had long been stationed at the courts of the Javanese emperors, related to me, that he was once witness to a most extraordinary occurrence of this kind, namely, that a Javanese who had been condemned to be torn in pieces by tigers, and, for that purpose, had been thrown down, from the top, into a large cage, in which several tigers were confined, fortunately fell exactly upon the largest and fiercest of them, across whose back he sat astride, without the animal doing him any harm, and even, on the contrary, appearing intimidated; while the others also, awed by the unusual posture and appearance which he made, dared not attempt to destroy him; he could not, however, avoid the punishment of death, to which he had been condemned, for the emperor commanded him to be shot dead in the cage.'

From Batavia, the author was ordered to Macasser and to Amboyna.—The inhabitants of Celebes are by most writers described as a very enterprising and capable people. The Captain has given an account of some of the kingdoms into which the southern part of Celebes is divided; and he has also related the manner in which his countrymen established themselves on the island: which appears to have been effected by a system of interference in the quarrels of the different chiefs, similar to that which they practised at Java. Some of the small states in this island have been described as under a republican form of government, or rather under an aristocracy. The king of Goach, who is tributary to the Company, the author tells us, is subject to the laws of the land, and may not perform any important regal functions, without the concurrence and approbation of the body of the nobility. Crimes are punished according to laws, &c.

The authority of the Dutch Company in Celebes, in the author's time, had considerably declined. In the disputes

between the kingdoms of *Macasser* and *Boni*, the former being the more powerful, the politics of the Dutch led them to assist the people of Boni, and for a long time it was an adopted maxim that Macasser should be continually kept under. This maxim, says the Captain, was so strictly observed, that *Boni* has been rendered so great and powerful, that it is at present out of all question to prescribe bounds or rules to that kingdom. Wadjo, another kingdom, to the north of Boni, likewise maintains itself independent. The author characterises the people as living very peaceably among themselves; and as 'being the greatest merchants of Celebes, and at present, also, the richest and most redoubted nation of the island. They pay no regard to any engagements either with the Company or with *Boni*, alleging that they have been cancelled by the last war.'

The principal production of Celebes is rice; of which the island yields more than a sufficiency for its inhabitants, though they are very numerous. A slave-trade is likewise carried on here; and Batavia, and many of the eastern Dutch settlements, are provided with slaves from Celebes. 'They are, in general, kidnapped and sold in secret to the Europeans, who carry them away in their ships.'

The scenes of cruelty and cool villainy, which are so frequently laid open in the narrative of this voyage, cannot fail to produce, in every considerate and humane mind, a sentiment of shame and indignation, at the callous and depraved conduct of our fellow-creatures. Many of the East-Indian nations (not exempting the Malays) are violent in the pursuit of their revenge, and but little restrained by principle in the pursuit of their interest. The picture here exhibited of the European represents a character less addicted to revenge, and more steadily intent on his interest: but capable of deliberately destroying others, or of inflicting on them any misery which he conceives will conduce to that interest.

In the passage from Celebes to Amboyna, the remarks and directions in a navigation so little frequented by any Europeans, except the Dutch, will be the more useful, as the common charts are supposed to be remarkably incorrect; many errors and omissions being, the author thinks, intentionally continued through the policy of the Dutch India Company. The Captain says of the island Bouton, near to which they sailed, that the 'king of this island is in alliance with the Company, who pay him a yearly sum of one hundred and fifty rixdollars in new Dutch coin, upon condition that he should not only permit the extirpation by the Company of all the clove-trees in this and the neighbouring islands, but also assist them in effecting it. For this purpose, the Company annually send out a serjeant,

jeant, who is styled the *extirpator*, and who goes through the woods in all the islands, and causes all the clove-trees which he meets with to be cut down.'

This system of extirpation has been carried by the Dutch to a prodigious extent. The translator has given the following note:

'A short time before the coming of the Portuguese in *Amboyna*, the Cerammers of *Cambello* secretly brought some mother-cloves in hollow bamboos from *Machian*, whence they were propagated all over *Ceram*, *Amboyna*, and the neighbouring islands, and in the space of fifty or sixty years the whole of *Hoewamoehil* was covered with them. This was told to the Dutch when they first came to *Cambello*, and some of the trees first planted were shewn to them, behind the hill of *Mastili*; the memory of it is likewise preserved in the traditionary songs of the Amboynese. The brave and enterprizing inhabitants of *Cambello* were rewarded for the openness with which they shewed the Dutch their treasures, by the destruction of all their clove-trees, and the deprivation of the fruits of their industry, and exertion; the implacable enmity which they in consequence entertained for the Dutch, and their repeated attacks upon the forts, which their enemies established in their country, have been stigmatized by the Dutch writers, as a base and wicked spirit of disobedience, and an *unjust* and cruel lust of blood and warfare; "so that," says VALENTYN, "it would have been better, if, instead of extirpating their trees alone, we had, at the same time, exterminated this revengeful and sanguinary nation." *T.*'

At Amboyna, the growth of spices is likewise limited. On some extraordinary offence being given to the natives there, they threatened to destroy all the remaining trees, and to withdraw from their habitations to the mountains; and this threat, it is said, would have been executed, if they had not been speedily satisfied. Particular descriptions are given in this work of the clove and nutmeg trees; with an account of the quantities of spices collected by the Dutch in different years, and of the various methods practised by them to restrain the growth: the cultivation being transferred, and, by force of arms, confined to Amboyna. When we read of three heaps of nutmegs being burnt at one time, each of which was more than an ordinary church would hold, we cannot reconcile practices so repugnant to principles of general benefit, with any other than mistaken as well as most sordid ideas of self-interest. Spices, after having been transported from such distant climes, have been burnt at Amsterdam, on each of two successive days, to the value of a million of livres. Yet, however assiduous, the translator observes, the Dutch are in the destruction of the spice-trees, they never have succeeded, nor can succeed,

ceed, in extirpating them. They grow in many places inaccessible to the destructive axe of the extirpator; and, notwithstanding all the care of the Dutch, they are cultivated by the natives in different islands.

Among the inhabitants of Amboyna, the author mentions the *Alfoers* or *Alforese*, whom he believes to be the most antient inhabitants of these countries. His description of these people seems worth transcribing:

'The few which I saw of this nation, appeared to me not so dark in colour, and both handsomer and more sinewy than the Amboynese.

'I met with the following account of them, in the description of *Amboyna* composed by RUMPHIUS, which, having been prohibited by the government at *Batavia*, has never been printed, but of which a manuscript copy is preserved in the secretary's office at *Amboyna*.

"Most of the Alforese inhabit the wild mountains and interior parts of *Ceram*. They are large, strong, and savage people, in general taller than the inhabitants of the sea-shores; they go mostly naked, both men and women, and only wear a thick bandage round their waist, which is called *chiaaca*, and is made of the milky bark of a tree, called by them *sacka* (being the *sicamorus alba)*. They tie their hair upon the head over a cocoa-nut shell, and stick a comb in it; round the neck they wear a string of beads.

"Their arms are, a sword made of bamboo, together with a bow and arrows.

"They are sharp-sighted, and so nimble in running, that they can run down and kill a wild hog, at its utmost speed.

"An ancient, but most detestable and criminal custom prevails among them, agreeable to which, no one is allowed to take a wife, before he can shew a head of an enemy which he has cut off: in order to obtain this qualification for matrimony, six, eight, or ten of them go together to a strange part, where they stay till they have an opportunity of surprising some one, which they do with great dexterity, springing upon the unwary passenger like tigers: they generally cover themselves with branches of trees and bushes, so that they are rather taken for brakes and thickets than for men; in this posture they lie in wait for their prey, and take the first opportunity that presents itself of darting their *toran* or *sagoe* (a sort of missile lance) into the back of a passenger, or spring upon him at once, and cut off his head, with which they instantly decamp, and fly with speed from the scene of their wanton barbarity."—

"Among these Alforese, there is another kind of savage people, who do not dwell in any houses or huts, but upon high *warinje*, and other trees, which spread their branches wide round: they lead and intertwine the branches so closely together, that they form an easy resting-place; and each tree is the habitation of a whole family: they adopt this mode, because they dare not trust even those of their own nation, as they surprize each other during the night, and kill whoever they take hold of."

Various

Various particulars respecting these islands are added by the translator, from information obtained since they came into our possession. If we retain them, it is to be hoped that a more just and generous system of management will be adopted, than that to which they have hitherto been subjected.

After the author's return to Batavia, his ship was ordered to Surat; and he gives an account of the state of the European factories, when he visited at that place. He complains greatly of the conduct of the English towards the Dutch, not only at Surat, but at other parts of the Malabar coast; and he gives an account of the manner in which they made themselves masters of Surat, less to the credit of our countrymen than the account published by themselves. We cannot pretend to determine which relation is the most correct: but it may be naturally conjectured that the English should give the transaction as good a colouring as it would bear; and, on the contrary, that an officer zealous in the service of the Dutch East-India Company would be little inclined to favour the English. Certain it is that the English and Dutch have never been well inclined towards each other in the East Indies.

Among the curiosities described at Surat, we find several remarkable instances of the extreme solicitude of the Gentoos to avoid injuring animals, or even the smallest insect. Several wore pieces of gauze before their mouth, lest, by their breathing, any little creature might be deprived of life. An hospital was erected more than a century ago, to provide for the welfare of animals, which is maintained by contributions from the Banians and Gentoos; and it is said that, to maintain vermin with the 'choice diet' to which they have been used, a man is occasionally hired to lodge, during the whole night, in the cot or bed in which the vermin are put.

The author gives many particulars respecting the manner of ship-building at Surat. He mentions a vessel which was known by the appellation of *the Holy Ship*, the age of which was not ascertained any farther than that, in a letter written by the Dutch director at Surat in the year 1702, it was then called the *Old Ship*; and from that time to the year 1770, it performed an annual voyage to the Red Sea. This ship, however, while the author was in India, got on shore near Surat; after which she was not thought capable of being repaired so as to be again made serviceable.—In another part of the voyage, the Captain has described a Chinese junk on board of which he went:—its length was 140 feet:—the interior of the hull was separated into as many different divisions as there were merchants on board; each having a distinct place for the stowage of his commodities;—and exactly in the middle of the vessel

was a kind of chapel, in which their *joss* or idol was placed. At the end of every voyage, the idol is brought on shore and deposited in one of their temples, and a new one is taken into the ship. They never, at any place, begin to land any part of the cargo, until the image of this idol, which is made of gold, and is about four inches high, has been sent on shore out of the junk.

From the coast of Malabar, the Ouwerkerk returned to Batavia, and was again sent to Surat. In the latter part of the year 1777, she was appointed to return to Europe; and the author sailed homewards, in company with several other ships. As a proof of the opinion which they entertained of the sailing instructions given by the Company, we find that, though their orders were that, from the island Ascension, the course steered shall be N. W.; yet, on a consultation among the commanders, it was agreed to steer a N. W. by N. course, but that the course should be noted down in the ship's journals N. W.—On the 13th of July 1778, the author arrived at Flushing.

The foregoing account will convince the reader that, besides the entertainment which the perusal of this work affords, it is replete with useful knowlege collected from authentic documents. The author appears to have been a man of veracity, and of diligent observation; and the notes of the translator, which add greatly to the value of the work, are evidently the result of much study and information on the subject. Several particulars in the manners of various people, however, are related by the author with a grossness which the translator should not have contented himself with softening:—they might have been wholly omitted.

In an Appendix, are contained many particulars of regulations respecting the Company's servants; accounts of ships employed, dividends on India stock, returns, and many other statements relative to the Company's affairs, from the establishment of it in 1602 to the year 1780:—with an abstract of the *Herbarius Vivus*, or Herbal of *Henry Bernard Oldelard*, superintendant of the Company's garden at the Cape of Good Hope, in the year 1695; and a sketch of the life of *Reinier de Klerk*, late Governor General for the Dutch Company in India, from *Huyser*'s life of that officer, published in Amsterdam, 1788.

Capt. B....y.

ART.

ART. III. *A Vocabulary of such Words in the English Language as are of dubious or unsettled Accentuation;* in which the Pronunciation of Sheridan, Walker, and other Orthoepists, is compared. 8vo. 4s. Boards. Rivingtons, &c. 1797.

WHEN general practice has established any given manner of writing or uttering a word, this usage, even if inconsistent with analogy or internal etymology, ought perhaps to be considered as the binding law, and as ascertaining the orthography or orthoepy of such word; because uniformity in language is of more value than propriety:—but, when the practice of distinguished writers and speakers, of popular and of learned authorities, is at variance, it becomes of importance for grammarians to discuss on theoretical principles the *best* mode of speaking and spelling a word, in order that future usage may favour improvement, and may ultimately station every equivocal term in the ranks of regular phraseology. Our vocabularies are crowded enough with an undisciplined rabble of anomalies and solecisms.

Pronunciation is much more fluctuating than spelling. In proportion as the taste for reading gains ground, literature dictates to conversation, and utterance approximates more and more to the written forms of our language: thus we now pronounce *almond*, not *amond*, although the *l* ought never to have intruded itself among the component letters. In proportion as the knowlege of foreign languages gains ground, a more distinct vowel enunciation is cultivated, and we no longer articulate as rhimes, *heard—herd, beard—bird, absurd—gourd.* Formerly, all our accentuation was accomplished by emphasis alone: now we are gradually admitting differences of quantity. A habit of producing the sound of those accented vowels which terminate syllables, and of attracting by prolongation that preference of attention which has hitherto been secured by stress, has travelled from the theatre to the church, and begins to be expected in solemn recitation. An actor, a preacher, a barrister, a demagogue, of popularity, is speedily aped by the lip of fashion; and his example suffices to naturalize a colony of new modulations.

In these circumstances, it is more important to indicate those general rules of analogy which ought to subject progressively the refractory words, (as has been done by Mr. Nares,) than to chronicle those casual aberrations from them of which the vocabularly now before us offers a catalogue. We have no hesitation in preferring *acceptable, commendable, consistory, convénticle, dissyllable, excavate,* &c. to the cacophonous and heteroclite practice here recommended. In polysyllables, our

language tends very strongly to the antepenult accent. In like manner we prefer sounding the *l* in *alms*, *calm*, *palm*, *qualm*, to the inarticulate vulgarity, the calf's blate of those speakers, who drawl out their *aâm*, *caâm*, *paâm*, *quaâm*, as if denied the power of sounding well the most mellifluent of the liquid letters. *Environs*, if already naturalized, as we conceive it to be, should have the accent on the first syllable; if yet an alien, it should be expressed in our author's literal notation by ŏng-vy̆-rṓngz: the same remark holds good respecting *envelope*. In short, we observe every where more of caprice than of system in our author's decision. The cases by him collected are avowedly all pending and unsettled: he ought, then, to have directed us towards analogy, derivation, or euphony; or towards an imitation of the orthography, instead of authorising the provincialism sometimes of a Cockney, sometimes of a Scot, and sometimes of an Irishman, without stating any adequate motive of choice.

The letter K will afford a sufficient specimen.

'Hât; hâte; hâll. Bĕt; bĕar; beĕr. Fĭt; fĭght; fĭeld. Nŏt; nōte; noŏse. Bŭt; bŭsh; blûe. Love-ly̆; ly̆e. *Th*in; THis.

'To KEELHALE, kē'l-hâl. V. A. [*keel* and *hale*.] To punish in the seaman's way, by dragging the criminal under water on one side of the ship and up again on the other.

'I have marked this word like Mr. Sheridan; Mr. Walker, though he marks it kēē'l-hâle, observes afterward, "This word is more generally, and more properly, pronounced *Keel-hawl*." The latter is the same as Mr. Sheridan, and undoubtedly the best usage. See *To Hale*.

'KEY, kē. [coeȝ, Sax.] An instrument formed with cavities correspondent to the wards of a lock; an instrument by which something is screwed or turned; an explanation of any thing difficult; the parts of a musical instrument which are struck with the fingers; in musick, is a certain tone whereto every composition, whether long or short, ought to be fixed. II. A bank raised perpendicular for the ease of lading and unlading ships.

> "Now turn'd adrift, with humbler face,
> But prouder heart, his vacant place
> Corruption fills, and bears the *key*;
> No entrance now without a fee." CHURCHILL.

'Mr. Walker pronounces this word as I have marked it above, whether it signifies the latter or the former sense. Mr. Sheridan sounds it the same when it means the former; but when the latter he marks it kâ; and this I take to be the best usage.

'KNOWLEDGE, nŏl'-lidzh. S. [from cnapan, Saxon.] Certain perception; learning, illumination of the mind; skill in any thing; acquaintance with any fact or person; cognizance, notice; information, power of knowing.

"If

"If rudeness be the effect of *knowledge*,
My son shall never see a college." SWIFT.

* I have sounded this word like Mr. Sheridan, who is supported by Dr. Kenrick, Mr. Nares, and Mr. Scott. Mr. Walker marks it nŏl'-lĕdge, or nō'-lĕdje, and observes, that scarcely any word has occasioned more altercation among verbal critics than this. He seems, however, to favour the pronunciation of Mr. Sheridan, as does also Mr. Perry, who gives both ways of sounding it likewise. Mr. W. Johnson, and Mr. Buchanan pronounce it nō'-lĕdje.'

Of these three articles, the first would authorise a vicious spelling, *hale* for *hawl*; which last is most convenient; as well on account of the sound, as in order to distinguish it from *hale*, healthy. The second erroneously supposes Churchill to use *key* for *quay*, a wharf; which word is now sounded as in French. The third encourages a defective and negligent pronunciation of the short *e* as if it were a short *i*.

Right pronunciation is in our opinion a work of reason, not of instinct: to be decided in questionable cases by argument, not by the ear even of an orator. Cicero, however, is of a contrary sentiment; and, for our author's consolation, we shall transcribe his opinion. *Et tamen omnium longitudinum ac brevitatum in sonis sicut acutarum graviumque vocum judicium ipsa natura in auribus nostris collocavit.—Aures enim, vel animus aurium nuntio naturalem quandam in se continet vocum omnium mensionem.* Orator. §. 51—53. Tay.

ART. IV. *Don Carlos, Prince Royal of Spain:* an Historical Drama, from the German of Frederick Schiller. By the Translators of Fiesco *. 8vo. pp. 327. 5s. Boards. Miller. 1798.

ART. V. *Don Carlos;* a Tragedy. Translated from the German of Frederick Schiller. 8vo. pp. 320. 5s. Boards. Richardson, &c. 1798.

AT length the English public possesses all the tragedies of Schiller, which he has thought it proper to complete. In the *Robbers* †, his force; in *Fiesco* ‡, his discrimination and range of character; in *Cabal and Love* ||, his feeling; and in *Don Carlos*, his dramatic art; are excellently displayed. Two translations of the latter into English now demand our attention.

Otway has written a tragedy in rhime on the story of Don Carlos. With him the love of the Prince for his step-mother

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* The Preface is subscribed by G. H. Noehden and J. Stoddart.
† M. Rev. vol. ix. N. S. p. 266. ‡ xxii. p. 204.
|| xxiv. p. 150.

is made the point of interest. Philip's jealousy of his son, irritated by the Princess Eboli, from motives of feminine pique, induces him to order poison to be administered to the Queen, and the veins of the Prince to be opened. Their innocence is discovered after their doom is become irrevocable. This whole piece is in the worst style of Spanish tragedy, full of the chivalrous and extravagant in sentiment and incident, and worthier of Corneille than Otway. The soliloquy which opens the fifth act is perhaps the best speech in the play.

Schiller has chosen to concentrate our attention, on interests of a higher order than the fortunes of a sentimental passion, or the relentings of an unkind father. By connecting with the existence of Don Carlos the eventual freedom of opinion in a vast empire, and the liberties of the Netherlands, he has given an importance to the action of his drama which had hitherto seldom been attained even in the epopea. All his characters have a colossal dignity, proportioned to the grandeur of the interests which they involve. It is truly an heroic drama, an assemblage of no common men. Other dramatic writers, in treating the conspiracy of Venice, or the death of Charles I. had been content to seek in family distress and individual suffering for the more prominent touches of pathos, which were to affect their auditors: but with Schiller the sacrifice of a long imbosomed love, and the hazard of an exalted friendship, heart-probing as they are, were to form but secondary and subordinate sources of interest; and to be ornaments only of the majestic march of an event, of which the catastrophe makes every friend to mankind shudder.

Of the characters in this play, the newest, the most peculiar, and the most heroic, is that of the Marquis Posa: the * boast if not the glory of the author. It is a fine attempt to delineate the enthusiast of human emancipation, the patriot of the world, the disinterested friend of mankind. Conscious of the talent and the will to bless, this great man is described as pursuing with undeviating resolution the sacred end of improving the condition of his countrymen, by removing every barrier to freedom of sentiment, and by favouring every institution that may be beneficent to the people. In his very boyhood, the inherent ascendancy of his worth had attracted the friendship of Don Carlos: but his philanthropy, more powerful than any individual affection, never forgets in his young companion the future sovereign, but studiously engraves on the mind of the Prince his own pure idea of the highest practicable happiness of a nation. Conscious, from the beginning, of his natural

* See *Briefe über Don Carlos.*

superiority,

superiority, Posa is the reluctant friend; and when at length won to the acknowlegement of esteem by the generosity of Carlos, he thinks of making a return only in public services: 'This debt will I repay when thou art king.' Consulted by the Prince about the interests of his passion, Posa no longer recognises *his* Carlos, the pupil of his tuition, the mirror of his plans, the right-hand of his intentions:

* '*Marquis.* In these words I do not trace my Carlos; I do not trace the noble youth, who, in the general corruption, alone remain'd untainted; who stood erect and firm amidst the giddiness of Europe, and push'd boldly from his lips the hemlock draught of Popery, with which for nearly twice ten centuries the world had been intoxicated! Is this he, who freed insulted humanity from the gripe of priestcraft, from dissembled kingly sanctity, and from the zealot fury of a superstitious nation?

'*Carlos.* Speakest thou of me? Mistaken man! I, too, once pictured to myself a Carlos, in whose cheek the very name of freedom kindled a ready flame. But he's no more!—The Carlos, whom thou seest, is not the same, who bade thee adieu at Alcala. Nor, he whose youthful boldness whisper'd him, that Spain beneath his sway might emulate the paradise of God. Oh! vain, indeed, were such ideas!—Yet they were lovely—but the dream is fled!

'*Marquis.* The dream, Prince! And was it but a dream?'

He is alarmed rather for the expected benefactor of his countrymen, than for the suffering friend; and when he has heard the confession of this dangerous passion for the wife of Philip, he seems rather intent on increasing by means of it his influence over the Prince, than on weaning him from so preposterous a pursuit. This facility is almost unnatural; particularly as the Marquis does not appear to be in possession of sufficient grounds for believing that the Queen would assist him in the best possible direction of the passions of Carlos; and as his self-command and judgment so habitually outweigh the inclinations of his affection, that, when the Prince asks 'What could force thee from my heart, if woman could not?' Posa calmly answers, 'I could myself.' This superiority to his friendship, this exclusive value for those qualities of Carlos which are the concern of the world, thus again breaks out:

'Oh! what ideas must I now resign! Yes, once—once it was otherwise. Once thy heart was warm and bounteous; it could embrace a world. But that is past, 'tis swallowed up in one poor selfish passion, and all thy feelings are extinct. No tear hast thou for the unhappy fate of a whole suffering people. No, not a tear.—O Carlos, how poor, how beggarly art thou become, by loving no one but thyself!'

* We quote from the translation printed for Miller.

The

The republican spirit of Posa becomes more than ever apparent in the very fine scene of the third act, in which he is introduced at court, and assails the monarch's ear with the novel language of courageous and enthusiastic virtue.

In the subsequent interviews with the Queen, with Don Carlos, and with the King, Posa evidently shews himself capable of trampling with ruthless despotism on the safety even of his friend, if the great interests of humanity were in his apprehension to require the sacrifice. This is not a pleasing trait in his character: but it is a trait very common in those men, who have attained a disinterested love of specific reformations. Such persons are often found to hazard their own lives, and those of others, for the chance of realizing the speculations of their philanthropy. Where personal advancement or personal reputation is the object of public conduct, a thousand personal considerations influence and restrain the actions: but where the attainment of some useful innovation is itself the ruling principle, the importance of individuals is of very different weight in the balance. Imaginations again, which are familiar with sublime schemes and lofty ideas of human perfection, are thereby predisposed to recur to romantic and heroic remedies in difficulty. These exalted characters more often seek to cut than to untie the Gordian knot of obstacle, which obstructs their speedy conquest of the terrestrial paradise which they have projected. Their impatience of delay is proportioned to the beauty, and their impatience of contradiction is proportioned to the deliberation, with which their plans have been shapen. It is at least in some such way that we must endeavour to account for the desperate conduct of Posa in arresting the Prince; and especially in drawing a dagger against the Princess Eboli. 'A woman's life (says he) against the destiny of Spain! This blow, O God, I'll justify before thy judgment-seat.' The enthusiast only reasons thus. When, after some reflection, he calls out 'Twould be as cowardly as barbarous,' this is less from moral taste or from any qualm of conscience, than because he has discovered that 'there is another way.' He would not have hesitated about accomplishing his end at any price.

This rash but fine fanaticism of Posa breaks out in all its lustre through the glowing and harrowing dialogue with the Queen; when he finds that he has missed his aim, and can only bequeath a farewell counsel to the friend of his hopes:

'*Marquis.* I have yet one thing to communicate to him. In your hands I deposit it.—My lot was such as few possess. I loved a monarch's son. In that one object my heart embraced the world. I form'd in Carlos' soul a paradise for millions. O lovely thought! But

But it has pleas'd eternal Wisdom to call me from my beauteous work—Rodrigo soon will be no more: and all the rights of friendship will be transferr'd to love. Here, therefore, here, upon this holy altar, upon the heart of his dear sovereign, do I place my last bequest. Here let him find it, when I am no more. *(He turns away—his voice choaked with grief.)*

'*Queen.* These are the accents of a dying man—They surely flow only from agitated feelings—Yet, if they have indeed a meaning——

'*Marquis.* *(Having endeavoured to collect himself, continues in a firmer tone.)*—Oh! tell him to be mindful of the oath, which in our young enthusiatic days we swore, when on the high altar we broke betwixt us the consecrated wafer. I have accomplish'd mine, have remain'd faithful, even to death—Let him remember his——

'*Queen.* To death!—

'*Marquis.* O bid him realise the vision—the glowing vision which friendship pictur'd of a perfect state. Bid him with a daring hand essay to sculpture the yet unshapen marble. Bid him attempt it, though he fail—For centuries shall pass, ere Providence again will seat upon a throne a prince like him—will animate again a favour'd son with such a godlike spirit. Bid him, in manhood, cherish those virtuous dreams of youth. Let not the canker of boasted policy corrode the blossom of this heavenly flower: nor let the wisdom of the dust contend against the inspiration of the Almighty.

'*Queen.* How, Marquis! whither tend these words?

'*Marquis.* Tell him, that I lay upon his soul the happiness of millions; that dying, I demand it of him—and I am well entitled to demand it. I might have risen like the god of day, and beam'd new morning light upon this empire. Philip had open'd to me all his heart He call'd me son. He bade me bear his seal—and Alva's power was no more. *(He stops, and looks for a few moments at the Queen, in silence.)* You weep—Oh! these are tears of joy—But it is past; the glorious prospect's past I yielded it to Carlos. Sudden and awful was the resolution. One of us must perish; and I will be that one. Seek to know no more.'

In this last speech, again, we find that Posa had deliberated about sacrificing Carlos altogether:—about immediately accomplishing, by means of Philip, many of his useful ends;—and that he had dismissed this idea, not so much out of friendship to Carlos, as because he considered that the surer course was to rely on the Prince. He almost doubts the allowableness of his delay. 'Woe to us both if I have chosen wrong—if I have opposed the will of Providence in yielding to him the throne.' When, therefore, at last, Posa thinks that he has obtained, by the sacrifice of his own life, the independence of Don Carlos and his departure for the Netherlands, he acquires the self-sufficient exultation of a martyr. Careless of reputation, his last act has been to charge himself with an exceptionable passion for the Queen. His last commands to Carlos are: 'Reserve thyself for Flanders. Upon thy life depends the fate of nations.

nations. My duty is to die for thee.' It is not the Orestes offering his own life to save that of his friend: but the philanthrope, who claims the survival of that individual to whom circumstances intrust the highest powers of utility. It is ever the enthusiast conscious of the immeasurable value of his lofty views, and desirous of dying for them in such circumstances as may most contribute to secure the trust of their realization. It is not Pythias marching to execution for Damon; it is Lycurgus, after having exacted the oath to keep sacred his laws until his return, burying himself in the sea at a distance from Sparta, in order to impress their lasting obligation.

Of the other characters, none seem to require analysis; because none are liable to misconception. Don Carlos, Philip, Alva, even Lerma, and the Grand Inquisitor, are each in their way masterly drawings. The female characters, as is usual with Schiller, are less successful; especially the Princess Eboli, whose episodical love for Carlos occupies a displeasing extent. In the first half of the piece, the reader is not enough prepared for an interest so wholly of the political kind, as that which ultimately absorbs every other.

In our opinion, considering the elevated cast of this tragedy, the blank verse of the original has been unwisely exchanged for prose. The translators of Fiesco have preserved, we think, in a greater degree, the peculiarities of the original and the taste of the soil, than is accomplished in the more polished, more English, more free, and more castrated work of the rival translator.

This tragedy was first published at a time when a leader of the British opposition appeared to enjoy the friendship of the heir apparent; and it was supposed, on the continent, to contain many portraits from the life.

Tay

Art. VI. *Rasselas, Prince d'Abissinie. Roman traduit de l'Anglois de Dr. Johnson.* Rasselas, Prince of Abyssinia, a Novel, translated from the English of Johnson, by the Comte de Fouchecour. 12mo. pp. 317. With Plates. 4s. Boards. Lackington. 1798.

The language of France is probably ill-adapted for translation. It wants plasticity, and cannot easily adopt the idioms, the metres, or the bolder turns of phrase, in use among other nations. There is less variety of style in French than in any cultivated language. Homer, Tasso, Ossian*, all assume the same form as the Telemaque of Fenelon, and the Lucas

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* If the reader should scruple to admit the name of Ossian, he is welcome to make use of that of Macpherson.

of Marmontel. This usual dress is however well-suited to the Rasselas of Johnson; which was originally composed in stimulant and impressive prose, in an eloquent and almost oriental vein of narrative, in a gorgeous and pompous diction, with a formal rhythm of arrangement, and a swelling solemnity of period. Its phrases strut in the trappings of metaphor, and pronounce every sentiment with oracular significance. It prefers grandeur to propriety, and resembles the colossal garden in which its hero is confined, where elephants repose beneath centennial palms, and the massy gates of entrance are unfolded only by an engine. It has accordingly been not unsuccessfully rendered by the Comte de Fouchecour, as an extract will convince the reader; although we doubt the perpetual purity of his dialect, and fancy that we can detect some latent anglicisms.

' *Un jour Rasselas qui se croyoit seul, ayant fixé les yeux sur des chévres qui broutoient parmi les rochers, compara leur condition avec la sienne.*

' *En quoi, dit-il, les hommes different-ils donc du reste des animaux? toutes les bêtes qui errent à mes cotés ont les mêmes besoins corporels que moi-même. Ont-elles faim? elles sont au milieu des pâturages: ont-elles soif? elles boivent l'eau d'un clair ruisseau. Leur faim et leur soif sont-elles appaisées? elles sont satisfaites et dorment en paix. Le besoin se fait-il sentir de nouveau à leur réveil? elles se repaissent encore et se reposent. Comme elles, j'ai faim et soif; mais quand j'ai bû et mangé, je n'ai pas de repos. Je leur ressemble par mes besoins, mais je ne suis pas comme elles satisfait, quand je suis rassasié. Les heures qui s'écoulent entre mes repas sont semés d'ennuis et de tristesse. Alors je désire de nouveau d'éprouver la faim, pour donner une nouvelle activité à mon attention. Les oiseaux becquetent les grains de bled dans les champs, et vite ils s'envolent au milieu des bois, où ils se perchent sur les branches des arbres et paroissent heureux. Ils passent toute leur vie à moduler les mêmes airs, et toujours avec la même apparence de satisfaction. Il est vrai que je puis aussi me procurer des concerts; mais les chants qui me plaisoient le plus hier, m'ennuyent aujourd'hui, et me déplairont encore d'avantage demain. Il me semble que j'éprouve toutes les sensations de plaisir dont mon être est capable, et cependant je ne me trouve pas heureux. Certes il y a dans l'homme quelque sens caché, pour qui ce séjour n'a point de jouissance; ou quelques désirs distingués des sens qui doivent être satisfaits, avant qu'il puisse goûter le bonheur.*

' *A ces mots il leva la tête; et voyant la lune qui commencoit à paroître, il retourna vers le palais. En passant à travers les champs, et n'appercevant autour de lui que des animaux; vous êtes heureux, leur dit-il, et ne devez pas m'envier la promenade, que je fais au milieu de vous chargé du poids de mes ennuis; et moi je n'envie point non plus votre félicité, car elle n'est pas celle de l'homme. J'ai bien des misères dont vous êtes affranchis. Si je n'ai pas de peines actuelles, j'en éprouve la crainte. Je frissonne au souvenir des maux passés, ainsi qu'à l'idée de ceux qui me sont réservés. Sûrement la Providence toujours juste et toujours équitable, compense les souffrances de la vie par de certaines jouissances.*

' *Le Prince en revenant s'amusoit par ces observations, en les prononçant d'une voix plaintive, mais d'un air cependant qui laissoit entrevoir la complaisance*

complaisance intérieure, qu'il trouvoit dans sa propre pénétration, et l'espéce d'adoucissement aux misères de la vie, qui résultoit pour lui de la délicatesse de sa sensibilité et de l'éloquence de ses plaintes. Il se mêla gaiement aux plaisirs du soir, tout réjoui de trouver son cœur soulagé.'

The press has been carelessly corrected; many superfluous capital letters having been retained. The plates are not excellent.

Tay.

ART. VII. *A Treatise on the sublime Science of Heliography*, satisfactorily demonstrating our great Orb of Light, the Sun, to be absolutely no other than a Body of Ice! Overturning all the received Systems of the Universe hitherto extant; proving the celebrated and indefatigable Sir Isaac Newton, in his Theory of the Solar System, to be as far distant from the Truth, as any of the Heathen Authors of Greece or Rome. By Charles Palmer, Gent. 8vo. pp. 42. 3s. Ginger, &c.

LORD Bacon, in his *Novum Organum*, mentions how liable to error the popular opinion is in matters of philosophy.

Many opinions have been formed concerning the Sun, which philosophers have sometimes ridiculed, and sometimes seriously refuted. To shew the absurdity and ignorance of past ages, they quote the Poet asserting that the Sun might be heard to hiss as he descended into the western ocean; and poor Anaxagoras, condemned to death by the people for asserting that the Sun was bigger than the Peloponnesus. The people, however, are now more enlightened and tolerant; they even suffer to live quietly a philosopher *, who has attempted to prove that the Sun is not a luminous and igneous but an opaque body:—but what will they say to the present author, who out-Herod's Herod; and resolving not to be outgone in paradox by any of the philosophers, not only denies that the Sun is a body of fire, but asserts it to be a body of ice!!! *Nihil tam absurdum excogitari potest, quod dictum non sit ab aliquo philosophorum.*

Well! if philosophy *reasons* the Sun out of the universe, we hope that we shall nevertheless receive our usual remittances of light and heat.

Mr. Palmer excludes from the common number of the elements, one; because, says he, Nature is in all her ways triune;—the Sun, according to him, cannot be the cause of light, for Moses relates that there was light in the first moment of creation, whereas the Sun was not made till the fourth day:—the Sun is called 'the organic rotatory of the Deity,' 'the speculum of ethereal delegation,' and is 'a medium to reduce the

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* Dr. Herschell.

rays

rays of light to an acceptation of the optic perception of men and animals in this transitory world.' According to our author, the Apostle made a truly philosophical allusion, when he said, "Now we see through a glass darkly." What led to the important discovery of the Sun being ice is thus related:

'The first thought I had of the Sun being a body of ice was from experiments in natural philosophy with a convex glass, commonly called a burning glass; I prepared tobacco as combustible matter, then the glass receiving the rays of the Sun, collected the heat of the floating atoms of the radius and refracted that heat to the focus, where by the friction of those rays they set the combustible matter on fire; or in other words on atomatical agitation, for friction always produces fire.

'If a lump of ice could be placed so as to receive the rays of light from the sun, it would act the very same as the glass.

'If we admit that the Sun could be removed, and a terrestrial body of ice placed in its stead, it would produce the same effect.

'The Sun is a crystalline body receiving the radiance of God, and operates on this earth in a similar manner as the light of the Sun does when applied to a convex mirror, or glass, reflecting the heat of the Earth to itself, which we feel more especially when under the influence of its focus, increasing in proportion the more or less it is situated from the horizon.—The summer more intense—the winter less so.—Its effect will be described in the following section.'

Mr. P. very candidly allows Sir Isaac Newton to have been a great man: but he was engaged, he says, 'very deeply and assiduously in a bad cause'!!!

Wood....e

ART. VIII. *Observations on the Zoonomia of Erasmus Darwin*, M. D. By Thomas Brown, Esq. (Edinburgh.) 8vo. pp. 560. 8s. Boards. Johnson, &c. 1798.

IN the present state of medical knowlege, it could not be expected that the daring efforts of the author of Zoonomia, in attempting to reduce to a permanent arrangement the immense chäotic mass of physiological and pathological facts, should be marked with no controversy, and disputed by no rival. We are, therefore, less surprised that a book, which professed to change the opinions of the medical world on so many important subjects, should be opposed, than to find that Mr. Brown is the first formidable antagonist whom the novelty of Dr. Darwin's theories has provoked. He has entered on this investigation, however, with all the respect due to the great talents and extensive knowlege of the author whom he criticises; and whatever may have been our partiality to the beautiful fabric which he attempts to overthrow, we must

consider him as a champion worthy of being admitted to the encounter.

For the investigation of the Zoonomia, a degree of metaphysical knowlege is requisite, which is not often possessed by medical men, and in which the present author displays uncommon proficiency. If he be inferior to Dr. Darwin in brilliancy of imagination, or in elegance of expression, he exhibits much logical acuteness and general information; and though an unsparing, he appears to be always an honourable and candid antagonist. The metaphysical part of the Zoonomia forms, indeed, the principal object of his attack; he confines himself to an examination of the first volume; and we should suspect, from various passages, that he has studied medicine only as a branch of general science.

We shall extract, from the preface, his observations on the nature of *system*; they will arrest the attention of every intelligent reader:

'To philosophize is nothing more, than to register the appearances of nature, and to mark those, which each is accustomed to succeed; and, though we have words, which seem to express causation, we shall find, if we examine the ideas signified, that they merely state the existence of a change. We say, that a body is moved, by impulse, by gravity, by chemical affinity; but we only state the fact of motion, in different circumstances. While we confine ourselves to the order of succession of observed changes, no evil can result from systems; but, if, between observed changes, we suppose another, we do not render the production of the last change more explicable: we only add to it another inexplicable change. When Newton applied to planetary motion the principle, by which bodies fall to the ground, he did not form an hypothesis; because he did not attempt to explain the cause of the motion, in either case. He merely stated a known fact, and placed out of view the hypotheses, that had obscured it. A body falls to the ground: to this we give the name of gravitation. The curvilinear direction of the planets shews them to be acted upon, by different forces, by one of which alone, they would fall to the sun. This effect being, in no respect, different from the fall of bodies, on our earth, the same is given to it. In this, there is no hypothesis. We do not consider the fall of bodies, on the earth, as the cause, by which planets are retained, in their orbits: we are merely led by the one, to observe the other, and register them, as similar appearances.'

It is, however, impossible, without altering the whole structure of language, to carry on the affairs of life, or even to write a philosophical book, without employing the hypothesis of the connection between cause and effect. The author himself, in the course of his work, is compelled, on many occasions, to use those terms according to their common acceptation.

Mr.

Mr. B.'s application of the principles of Berkeley and Hume, to the doctrines of the Zoonomia, gives him a great advantage over Dr. Darwin; who had, perhaps, conceded in appearance what a rigorous adhesion to his system must take away in effect. We allude to his distinction between spirit and matter, which stands at the head of his book, but is never brought into action in the subsequent part of his theory. On this subject, Mr. Brown has made some important remarks, which our readers will be pleased to see.

'The systems of materialism chiefly owe their rise to the groundless belief, that we are acquainted with the nature of causation. In the external world, we merely know a change of position. Oxygene, hydrogene, and caloric exist: they change their place: water exists. When one of the ingredients of a compound substance is added to the others, we term it the cause of the compound; because, when it is added, the compound exists. Thus, evaporation, we say, is caused by heat; because, when a certain quantity of the matter of heat is added to water, vapour exists. In like manner, when one of the ingredients is withdrawn, we consider this privation, as the cause of the remaining compound. Thus, we say: rain is occasioned by cold. Whenever, therefore, we observe addition, or subtraction, we think, that we have discovered a cause; and, to observe addition, or subtraction, it is necessary, that we know, not merely a single change, but a series of changes. Thus, were it possible for us, to see oxygene, and hydrogene, alone, and water instantly formed, without knowing the existence of caloric, the change would appear inexplicable; but the mystery would vanish, if the addition of caloric, the intervening change, were pointed out. As the material phenomena attract our chief attention, and as, in them, we are able to trace a series of additions, or subtractions, which we are erroneously accustomed to consider, as a series of causes, we endeavour, in every change, to find something intervening. But, in perception, there is no addition, nor subtraction: light is not to be found in the sensation of vision, nor air in the sensation of sound: nothing intervenes. But causation means the intervention of something; and, therefore, as nature does not present a series of changes, we invent one. A subtile fluid is best adapted to quick changes; and we accordingly resolve perception, into vibrations, or vibratiuncles, or direct motion.

'Had we been accustomed, to consider phenomena, as a series of *changes*, rather than of *effects*, it is probable, that no system of materialism would have been formed. We should then have known, that all changes are equally inexplicable, and that the philosopher, who traces a series, where we supposed a single change, only adds to the multitude of facts, of which human ability will never be able, to discover the connection. The * mentalist allows, that he is ignorant of the

'* Terms, merely negative, as that of *immaterialist*, are often convenient in philosophy, being a shorter mode of expressing those, who, though of different opinions, in other respects, agree, in denying a

the mode, in which the sensation of vision is induced; but the rational materialist must, in like manner, allow, that he is ignorant of the mode, in which the first vibration of the vital fluid is excited by the action of light. What, then, have we gained from the labour, and ingenuity, he has employed, in constructing his hypothesis, and adapting it to all the phenomena of life? We think, that we have gained much. The phenomena of life are not, indeed, rendered explicable: the number of inexplicable changes is, on the contrary, increased. But, though the real mystery be the same, the apparent mystery is less, by being divided. It is in physics, as in moral sentiment. We think less of the crimes of Domitian; because there were a Nero, and a Caligula. For a solitary sufferer in an earthquake, our pity is strongly roused: but a whole city is laid waste by it; and, because innumerable tears are shed, our own do not fall. In like manner, in materialism, if there were only a single affection of the percipient fluid, we should feel ourselves, as ignorant of causation, as the mentalist. But there is a series of affections. The fluid vibrates, from side to side, or its particles move, in a straight line; and we think, that we know more, because there is more, of which we are ignorant.

'That there exists a sentient principle, the materialist, and the mentalist agree: that our ideas, emotions, desires, are modes of this sentient principle, they also agree. In what, then, do they differ? Simply in this. The mentalist acknowleges, that he is ignorant of the nature of that, which causes his ideas, and that, hence, the proposition, which states the sentient principle to be the same, in nature, as that, which causes its changes, is to him unintelligible. The materialist, on the contrary, maintains, that he is conscious, not merely of ideas, but of the nature of that, which causes his ideas; in other words, that the sentient principle, affected, in a certain maner, is not still the sentient principle. If this do not imply a contradiction, it will, at least, be difficult, to state the mode, in which the knowlege of the nature of the cause of our ideas is acquired. All, that we can infer from them, is the existence of something, by which they are excited; but, that the sensation of sound resembles a vibration, or that any other of our sensations resembles that, which produces it, we have only the unsatisfactory evidence of conjecture. To the unknown cause of our sensations, whatever be its nature, we give the name of matter; and, though, in common language, we find it convenient, for the purposes of life, to speak of our sensations themselves, as existing externally, we must allow, that the *matter*,

particular proposition. On this account, however, they sometimes lead to confusion; as the frequent use of the generic name prevents a specific one, from being adopted. Thus, the schools of Berkeley and Reid, agree, in denying the materiality of the sentient principle, but are not distinguished, by specific names. I use the term *mentalist*, to denote those, who believe the existence of a sentient principle, or mind, and of matter, or an external cause of certain changes of mind, but to which mind bears no other relation, than that of mutual susceptibility of affection.'

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the real external cause of our sensations, may be different from them, in every respect. If, then, the materialist mean, that the sentient principle resembles our ideas, the proposition is nugatory; as it only states, that the sentient principle resembles itself: but, if he mean, that the sentient principle resembles the cause of our ideas, he asserts, that what we know resembles that, which we do not know.'

In the first section of the book, Mr. Brown considers Dr. Darwin's theory of *Sensorial Power.* He observes that, according to Dr. Darwin's own statement, the original production of sensorial power, which is supposed in the Zoonomia to be secreted by the brain and spinal marrow, must be impossible; since it is necessary to its secretion, that the gland should previously possess a quantity of sensorial power, and should be excited to action by its specific stimulus. He thus reduces Dr. Darwin's opinion to the absurdity of stating, that the power exists previously to its own existence.

'This objection,' he says, (p. 2,) 'it will perhaps be urged, is of little weight, if we suppose the embryon, when originally secreted, to have been complete in its structure, and a small quantity of sensorial power to have existed in its minute brain. But the embryon, according to Dr. Darwin, is a simple filament, without sensorial power, or the means of producing it; and though we should admit, even in these circumstances, the possibility of the gradual formation of a gland, the fibres of the gland, not possessing the source of animal motion, must for ever remain inactive.'

Mr. B. next examines Dr. Darwin's supposition that the oxygen, received into the system by respiration, supplies the material for the production of sensorial power, or the spirit of animation; and he shews, from the revival of persons in whom the phænomena of life had been interrupted by drowning, and of animals which had passed the winter in a torpid state, the difficulty of allowing that oxygen, which demands so quick a supply of the substance affording it in respiration, should suddenly change its nature, and become stationary in the fibres of the system.

The author now proceeds to shew (p. 8, & seq.) that, in the animal kingdom, 'there is an extensive class of animals, which have no brain;' and that in those instances, therefore, Dr. D. must admit the existence of irritability without sensorial power; of a quality, without a substance.

He then examines, at considerable length, the various properties ascribed by Dr. Darwin to the spirit of animation. A dextrous metaphysician finds it easy to charge contradictions on any theory, which attempts to explain the particular modification on which the phænomena of life depend. Where it is so practicable to object, and so difficult to defend the subject,

we cannot avoid praising the gallantry of the author of Zoonomia, in his attempt to take a new position; and if we must, eventually, concede the victory to his antagonist, we may still say of him;

Magnis tamen excidit ausis.

We are, indeed, cruelly situated, with philosophers who admit neither the existence of matter nor of spirit. Our author, for example, denies that extension is an essential quality of matter, and defines it to be nothing more than number (p. 28, note). In such cases, we must surely alter our vocabulary; or substitute, for the names of uncertain and unknown things, some arbitrary sign, such as that of the negative quantity in Algebra; otherwise, the confusion of terms will become an insuperable evil in metaphysical reading.

In justice to Dr. Darwin, however, we must observe that the *reductio ad absurdum*, in Mr. Brown's first argument, is by no means inevitable. Dr. D. clearly supposes that sensorial power is communicated from the parent to the embryo, in the moment of production; and the continuance of this communication is provided by the supply of blood from the mother. This explanation obviates the whole difficulty started by Mr. Brown.

His arguments against the doctrine of sensorial power are more conclusive, when he undertakes to shew that, granting such a fluid to exist, it would exhibit phænomena very different from those of the human system:

'If sensorial power possess a tendency to equilibrium, the partial accumulation or diminution of it, by exertion or repose, is impossible. Hence, after remaining long in the dark, and returning suddenly to the light, there should be no sensation of dazzling in the eyes, when sufficient time has elapsed, for the contraction of the iris; because the sensorial power, which would have occasioned pain, if wholly accumulated in the retinal fibres, is distributed through the sensorium, so as to render the accumulation in the eye inconsiderable. On the same principle, the arm, which is at rest, should share the fatigue of that, which is exercised: the want of sensorial power, and consequent languor, should be equally felt by the most distant fibre; nor should any muscle cease to be capable of exertion, till universal debility be introduced into the system. It will, perhaps, be thought, that the general accumulation, or diminution of sensorial power, during the action, or inaction of certain muscles, may be sufficient to produce the effects, observed in the particular organs. But, we find, that, after taking less than our usual food, or exercise, the quantity, thus accumulated in the eye, is not sufficient to produce the painful sensation of dazzling, when excited by the usual stimulus of light.

'The mere existence of sensorial power, its capacity of producing fibrous motion, and the derivation of it from the brain, to the most remote organ of the system, are not alone necessary to the truth of

Dr.

Dr. Darwin's theory. It must also be proved, that sensorial power is expended during exertion, and that the expenditure is proportional to the contraction. These, however, it will be shown in the section on stimulus and exertion, Dr. Darwin has taken for granted, though, from the nature of exertion, on his own principles, no reason of the supposition can be assigned.'

The author then proceeds to deduce, from Dr. Darwin's premises, the existence of a multitude of distinct beings in each individual, 'as irritation, sensation, volition, and association, are essential qualities of the most minute portion of sensorial power;' and he concludes the section with these words; 'If particles of sensorial power be indeed concerned, in the operations of life, they are only secondary agents. There is *one mind* which governs the various parts of our complicated frame:

——'*One* diffusive soul
Wields the large limbs, and mingles with the whole.'

In the 2d Section, which treats of the faculties of the sensorium, the author objects to the supposed modifications of the sensorial power, as incompatible with the qualities of a material fluid. 'Sensorial power exists in the system, in a certain state, before the first irritation. In this state, it must for ever continue; and the phenomena of life, depending on the possibility of a change of the mode of affection of the vital principle, cannot, therefore, be explained by the supposed existence of a principle, essentially immutable in its qualities.' On this idea, he has enlarged with great ingenuity.

He next shews that the four modifications of this power which Dr. Darwin has assigned, *irritation*, *sensation*, *volition*, and *association*, instead of admitting the distinctions pointed out by him, must, on his own principles, be one and the same. On the subject of irritation, Mr. Brown takes occasion to consider the very extraordinary opinion advanced by Dr. Darwin, that our ideas of figure result from the actual impression of a similar figure on the sensorium; that we perceive the idea of a square, for example, because the figure of a square is then really delineated in the sensorium:

'A square surface, pressed on the palm of my hand, occasions a square configuration of the fibres, and, with them, of the sensorial power. This configuration, however, is not the irritative idea of figure, but the stimulus, which excites irritation. If, therefore, irritation terminate in the contraction of fibres, the sensorial power must lose its similarity to the compressing body, and the idea excited be that of a different figure, as of a circle, or a triangle. But the idea of the square continues: the configuration, therefore, continues; and irritation is not, as Dr. Darwin supposes, an exertion, or change of the spirit of animation, exciting the fibres to contraction.'

It is worth remarking, that this theory of perception is very similar to the Cartesian doctrine of perception and memory; and we are surprised that the resemblance has not been more generally noticed. Des Cartes applied this theory, very ingeniously, to solve several questions respecting memory. Those figures which were most *deeply impressed* in the brain were the latest in being worn out: but, by length of time, all were obliterated, excepting those which had been repeatedly *retraced* and *strengthened;* and as the brain, according to the philosophy of that time, became harder and drier in old age, it was said to be less fitted to receive permanent impressions. A system of anatomy was published, during the reign of Cartesianism, in which the progress of memory was exhibited in figures, on this plan. The difficulty of comprehending the nature of perception was certainly not relieved, by adding this gratuitous supposition to its real phænomena.

In pursuing the subject of these modifications of sensorial power, we meet with some excellent observations on the danger of using words already known, in a new sense. Our readers, we are sure, will thank us for extracting this passage:

"The words idea, perception, sensation, recollection, suggestion, and association," it is observed, in the preface to Zoonomia, "are each of them used in this treatise in a more limited sense than in the writers of metaphysic. The author was in doubt, whether he should rather have substituted new words instead of them; but was at length of opinion, that new definitions of words already in use, would be less burthensome to the memory of the reader." It is much to be regretted, that this mode is ever followed: for, though words already in use be less burthensome to the memory, the advantage is more than counterbalanced by the greater difficulty of remembering their new definitions. A train of reasoning can then only be accurately understood, when the terms suggest uniformly the same ideas. But, when different ideas are expressed by the same sign, the mind insensibly passes from one to the other, and the proposition, to which the reader assents, is frequently different from that, which the language of the authors was intended to convey. If our reasoning be thus subject to confusion, when the sign is equally associated with two ideas, the difficulty must be proportionally greater, when the foreign idea is more readily suggested; and this must always be the case, when new definitions of old terms are adopted. The former idea has all the force of the original association; in our trains of thought, it has been invariably conjoined with the sign; and it recurs spontaneously to the mind, when the characters are perceived. But the ties of the new association are feeble; and we are frequently obliged to retrace the definition, to be convinced, that we have not mistaken its meaning. With what labour of mind, should we peruse a treatise on colours, in which blue and yellow, red and green, orange

orange and violet, were mutually substituted! Yet, when new terms are used, as when we read a treatise on colours, in a foreign language, we follow the author without difficulty. Nor is it only to the reader, that this mode of innovation is productive of confusion. The author himself, however strongly he may have connected the new idea with the sign, is still under the influence of prior habits; and will thus less readily discover an error in his reasoning, when the propositions are just, in the former signification of the terms. It is this ambiguity, which has deceived Dr. Darwin, in classing the phenomena of mind.

'Pleasure, and pain, are considered in Zoonomia, in two points of view, eitheir simply as phenomena, or as the causes of phenomena. It is only in the latter sense, to pleasure, or pain, when causing fibrous motions, that Dr. Darwin gives the name of sensation; and the reader is earnestly entreated by him to keep the distinction in his mind, p. 12. All those sensorial motions, therefore, which do not terminate in exciting the muscles, or organs of sense, are excluded from his system, as they are not irritations, sensations, volitions, nor associations; and among these the greater number of our pleasures and pains must be classed: yet, in many passages of Zoonomia, the original limitation of the term seems to have been forgotten, and sensation to have been used, as synonymous with pleasure, and pain.'

Mr. Brown next points out several phænomena of life, which cannot be reduced to any of Dr. Darwin's four classes of sensorial motions; and he traces, in a very striking manner, the want of precision in the Zoonomia, arising from the adaptation of new definitions to common words.

In the third Section, (p. 70,) the author considers the *Classes of Fibrous Motions*; following the arrangement of the Zoonomia. Dr. D. has supposed that all fibrous contractions were originally caused by the irritations of external objects: but that painful or pleasurable sensations often accompanying those irritations, the contractions became exciteable by those sensations; and that, as efforts of the will accompanied those sensations, the contractions were at length, by habit, causable by volition alone.

To this doctrine, Mr. Brown objects that, whatever may be attributed to the power of habit, it is impossible that the *reversed habit*, here supposed, should produce the effects ascribed to it; that a person, for example, should repeat the alphabet backward, with ease, because he cannot repeat it in the usual order. He adds that, even according to Dr. Darwin's own statement, the cause of fibrous contractions must be uniformly resolved into irritation.

In the fourth Section, *of Stimulus and Exertion*, the author displays great ingenuity, in combating Dr. D.'s opinion that sensorial power is *expended* on every sensorial change:

'That we have no reason to consider the spirit of animation, as expended during exertion, will be evident, if we attend to the nature

of exertion. Irritation, sensation, volition, and association, are no sensorial power: they are only its modes, or qualities. When a fibre is contracted, sensorial power is not communicated to the fibre, but simply motion, which is a necessary consequence of a certain state of sensorial power. The motion, indeed, perishes; but the motion is a state of the fibre, the effect of a *state* of sensorial power, and of that state only: for sensorial power existed in the organ, without affecting it, previously to the application of the stimulus. When the contraction of the fibre has ceased, we are entitled to infer, that the cause of the contraction has ceased; but we are not entitled to infer more. The cause of contraction was not the simple existence of sensorial power, but its existence, in a certain state; and we may, therefore, justly infer, that it has returned to the state, in which it existed, before the action of the stimulus.

'If, by the expenditure of sensorial power, nothing more be meant, than a slight change of its place in the system, this may be admitted, without adding much strength to Dr. Darwin's theory. Thus, when the vessels of the brain are stimulated by the blood, the spirit of animation may be allowed to quit the fibres, which it caused to contract; but no reason can be adduced, to prove, that it is wholly lost, which will not equally prove, that the quantity, secreted by the brain, quits the sensorium, immediately after secretion, instead of being distributed to the different fibres of the system. When sensation is propagated along a nerve, the sensorial power, in the centre of the nerve, is *expended*; but it ceases not to exist, and we have no reason to suppose, that the membrane of the nerve suddenly becomes permeable to sensorial power, and suffers it to escape from the system. If, therefore, the general quantity of the spirit of animation be not diminished by exertion, and if, at the same time, a continual supply of that fluid be secreted, the fibrous motions must continually increase in violence; and those phenomena, which seem to proceed from deficiency of strength, are thus wholly inexplicable, on the principles of the sensorial theory.

'The ingenious author of that theory himself considers exertion, as, in some instances, attended with an increase, rather than a diminution, of sensorial power. This, he observes, "sometimes happens from the exhibition of opium and of wine," Vol. II. p. 363; and, "when the vessels of the skin are exposed to great heat, an excess of sensorial power is produced in them, which is derived thither by the increase of stimulus above what is natural," Vol. II. p. 321. No reason can be shewn, that the application of heat to the skin should be attended with an increase of sensorial power, which will not prove, that this increase should be the effect of every stimulus. In that case, no bounds can be fixed. The spirit of animation, whether exerted, or at rest, is accumulated in the organs; and violent inflammation, or palsy, must, according to Dr. Darwin, be, in a few hours, the inevitable consequence of life.'

Mr. Brown afterward proceeds to shew the difficulties, on the principles of the Zoonomia, attending the supposition that the expenditure of sensorial power is proportioned to the degree

of

of the stimulus applied. According to his usual process, he then proves that, even conceding these points to the author, the doctrine will not account for the phænomena of animal life. As this subject forms so important a part of the Zoonomia, we shall extract his principal remarks:

'If inaction induce an accumulation of sensorial power, the most indolent should be the most capable of labour, and exercise be, in consequence, hurtful, as it diminishes the general quantity of the spirit of animation. If it be said that the secretion in the brain is proportionally increased, by the greater quantity of oxygene, inspired during exercise, the impossibility of fatigue, in these circumstances, will be a sufficient answer. If the secretion be precisely equal to the expenditure, the fibres will continue, in the same state, as before exertion, and, if it be greater, the secretion will continue, in an increasing ration; so that the fibres will be excited to unnatural action by their accustomed stimuli. But the quantity secreted is not equal to that expended; for fatigue is the invariable consequence of violent exercise. No benefit, therefore, will be derived to the system; but, on the contrary, general debility must ensue: for the spirit of animation, in the brain, being less, will secrete a less supply. The circulation being slower, less oxygene will be combined with the blood, and the vital functions be thus, more and more, impeded, by the increasing reaction of direct, and indirect debility.

'If it be said, that, though violent exercise may induce weakness, it, notwithstanding, when used with moderation, invigorates the system, the truth of the observation will be admitted; but Dr. Darwin's theory must, at the same time, be abandoned, Let us suppose the exercise to continue, during a certain number of hours. The spirit of animation, it is conceived, though diminished, at the end of that period, is not diminished, at the end of the first hour. If it be merely equal to the original quantity, the exercise may be indefinitely continued, without producing strength, or weakness; and, if it be greater, the causes of accumulation increasing, the sensorial power will be much more abundant, when the hours have elapsed; or, in other words, the fibres will not be fatigued.

'The indolent, and sedentary, instead of being subject to nervous fevers, should, on this hypothesis, be subject to continual attacks of inflammatory fever: for, during their inactivity, the spirit of animation must be accumulated, in so great a degree, as to render the slightest irritation insupportable.'

On the subject of *Sensual Motions*, the author has combated the account given in Zoonomia of the immediate organs of sense; and we find, in this section, a command of language and a variation of style, which evince that Mr. Brown has not always confined himself within the thorny maze of metaphysics:

'No subject is so interesting to our curiosity, as the nature of those feelings, which connect us with the world, and in which our

happiness, or misery, consists; nor is there any, in which we have derived less aid from the wisdom of past ages. The consciousness of thought is implied in the consciousness of existence; yet we are still as unacquainted with the mode, in which this mental change is carried on, as we were, before the first philosophic savage had wondered at himself. The phantasms, and species, and ideas, of the ancient schools no longer delude us with the belief of knowledge; and all, we have learned, has served only to add to the difficulty of unlearning error. What is this subtile feeling, we have still to ask, so variable, yet ever present; which elevates us to the rank of gods, or degrades us below the dull insensibility of the earth, on which we tread? The bubble still floats before our eyes, gay with all the variety of light; but what delicate touch shall retain it in expansion, and arrest its fleeting colours? The author of the Botanic Garden, who so happily succeeded, in "enlisting imagination under the banner of science," a design, easy only to powers like his, is not content, to have enlarged our acquaintance with the objects around us. Undeterred by the failure of his predecessors, he has attempted

"The doubtful task,
To paint the finest features of the mind,
And to most subtile, and mysterious things
Give *colour*, *strength*, and *motion* *."

'The immediate organs of sense, according to the theory proposed, are not expansions of their peculiar nervous medulla, but are composed of fibres, intermixed with sensorial power. They are stimulated to contraction, like the muscular fibres, from which they differ, in possessing a greater proportional quantity of the vital spirit. The motions of these fibres constitute our ideas; and, when an organ is destroyed, the ideas of that organ necessarily perish.

'Can we then suppose, that Milton described the beauties of his ideal paradise, without any conception of what he described; or, that unconscious of any loss, he could mourn, with so much apparent feeling, his insensibility of

"Day, or the sweet approach of ev'n, or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine?"

could the δολιχὴ σκιὴ ἐγχεος of Homer, to use the words of Dr. Darwin—the long shadow of the flying javelin—have been elegantly designed, "to give us an idea of its velocity, and not of its length," when the poet himself was incapable of the idea. We might, with as much reason, expect, that the rude materials of a building, ignorantly thrown together, should rise into a model of perfect architecture. If the lively descriptions of visual objects, which delight, and astonish us, in the poems of Homer, and Milton, have been produced by the total absence of ideas, who will not abjure the useless pomp of knowledge?

——— "Where ignorance is bliss,
'Tis folly to be wise."

'* Pleasures of Imagination, Book I. l. 45.'

Mr. Brown observes, that Dr. D. has differed from other metaphysicians in his definition of an idea, in confining his definition to one part of the process; the motion of certain fibres: for all admit that a certain change of the organ precedes the change of the mind. Yet Dr. Darwin, deceived, as in other cases, by its former signification, uses the term *idea* also to express a state of the spirit of animation. For the arguments by which the author proves the distinction between our ideas and fibrous motions, we must refer to the work. In the course of them, Mr. Brown has introduced a defence of the Berkeleyan doctrine of general ideas; in which we are surprised to observe no indications of an acquaintance with Mr. Horne Tooke's opinions concerning general terms.

The dissimilarity between ideas and fibrous motions is farther illustrated, in the section on the production of ideas:

'When the idea of a cup is in the sensorium, a similar concave must exist, in the organ of touch. The sensorial power must be absent, within the circumference of the idea; so that, though the surface be pierced, no sensation should ensue. Yet, even when a larger concave is the subject of our thought, as a cave, or a valley, a slight puncture is sufficient to recall our attention to the objects around us.

'To the idea of a *concave* surface nothing more is necessary, than the existence of a similar retrocession of the spirit of animation, in the sensorium. But, as that fluid cannot rise above the surface of the skin, a *convexity* of sensorial power can be formed, only by the general, or partial retrocession of the sensorial power around it. In the former case, the whole of the remaining surface of the body must be insensible: in the latter, the idea of the convex surface cannot exist, without the idea of another ascending surface, and of an intermediate concavity.

'The ideas, which Dr. Darwin ascribes to touch, instead of approaching to infinity, are limited by his theory to a small class. Though every nerve of the system be, at the same moment, compressed, and though each compression be perceived, our ideas of figure must be bounded by the extent of the spirit of animation. We may, indeed, "inspect a mite;" but we cannot "comprehend the heaven." We may view, as a whole, the humbler plant; but a tree will tower above the most expanded sensorium. The dwarf may look down on others, more diminutive than himself; but, though the age of giants were to return, they would not appear to him larger, than the two-feet dimensions of his own mind.

'When a body is pressed violently against the organ of touch, so as to excite a large concavity, pain ensues, and the effect should be similar in imagination; yet we do not feel pain, when we think of a mountain, or a valley.

'Even if the theory advanced were free from other objections, the point, which it takes for granted, remains to be proved; *that the compressed organ resembles the compressing body.* The reverse will be found

found to be the case. Pressed by a convex surface, that of the organ of touch is concave, and should, therefore, form the idea of a concave body.

'The second mode of acquiring the ideas of the length, and breadth of objects *by the continuance of their pressure on our moving organ of touch*, is liable to all the objections of the former mode, and to others, from which it is free. By the continuance of the pressure, I suppose, is meant the time, in which, moving with the same velocity, the hand passes from one extremity to the other. It is as difficult, however, to measure velocity, as length. Time we measure, by the comparison of our ideas; so that, in this case, we must remain ignorant of the continuance of time, as there are not two ideas to be compared. The same fibres of the organ of touch are, during the whole process, contracted, in the same manner, and, therefore, form one idea. The sensorial motion would be the same, if a body, equal in size to the palm of my hand, were, during a certain interval, pressed against its surface.

'The ideas of motion, time, place, space, and number, are stated to be modes of figure; and the explanation of their origin must, therefore, be liable to all the preceding objections.'

Dr. Darwin's classification of ideas as *irritative*, *sensitive*, *voluntary*, and *associate*, is condemned as too complex:—Mr. B. is of opinion that perception and association seem to be the only modes in which ideas exist.

In the section on the *Animation of Vegetables*, we find many valuable observations on the mistakes incurred by philosophers from the imperfection of language: but for these, and for the writer's ingenious objections to the *vitality* and intellectual powers which Dr. Darwin has bestowed on the vegetable tribes, with a partiality which is laudable perhaps in the author of the *Botanic Garden*, we must advise our readers to consult the performance itself; and we must here close it for the present, intending to return to it in our next Number.

[*To be continued.*] Fer...r.

ART. IX. *Medical Records and Researches*, selected from the Papers of a private Medical Association. Vol. I. Part I. 8vo. pp. 288. 7s. 6d. Boards. Robinsons. 1798.

THIS is a respectable collection of cases and observations, furnishing an additional proof of the utility of free communication among medical men engaged in actual practice. A re-union of experience is produced by establishments of this nature, which sometimes throws unexpected light on difficult subjects; and the spirit of active inquiry, which they support, diffuses its benefits through the practice of every individual engaged in them.—As all the papers contained in such an assemblage

blage cannot be of equal merit, we shall pay such attention as may appear requisite to each.

A Case of strangulated Hernia, in which a Part of the Abdominal Viscera was protruded into the left Cavity of the Chest. By Mr. Astley Cooper, St. Thomas's Hospital.

This disease was discovered only on the dissection of the patient, but had been indicated during her life, chiefly by pain in the left side, and frequent vomiting, with a sensation of "something dragging to the right side," as she described it. Its real nature was not suspected. The great arch of the colon was pushed into the left cavity of the chest, through an aperture of the diaphragm: a considerable part of the omentum had passed into the same opening; and the intestines were inflamed.

This complaint, the author thinks, may be known in the living subject, by the combination of symptoms of strangulated hernia, with those of an inflammation of the chest; *viz.* vomiting, costiveness, hiccup, pain and tension of the abdomen, together with cough, oppressed breathing, and an inability to lie on one side, occurring in a person who had been immediately before in perfect health. An erect posture, and the warm bath, are recommended for relief.

Some instances of similar morbid appearances are added.

A Case of the Tic Douleureux, or painful Affection of the Face, successfully treated by a Division of the affected Nerve. By John Haighton, M. D.

This case, while it reflects great credit on the sagacity and dexterity of Dr. Haighton, is particularly interesting; as it holds out a prospect of complete relief, in one of those complaints which embitter, though they do not shorten, life. The disease described is fortunately uncommon: but from this very circumstance its nature was less likely to be understood; and it would have been discovered only by an accurate anatomist and physiologist.

The patient, an elderly lady, was subject to repeated and excruciating pains, confined to the *ala nasi*, and to a small portion of the upper lip, on the right side of the face. The complaint resisted a variety of remedies. At length, Dr. Haighton had an opportunity of observing, during one of the paroxysms, that there was a tremulous motion of the upper lip, just where the *musculus levator labii superioris proprius* is inserted; and it occurred to him that the sub-orbitar branches of the fifth pair of nerves, which supply those parts, must be the seat of the disease. On the next exacerbation, therefore, he made a strong pressure on the skin over the sub-orbitar foramen, and found that

that the pain instantly abated. This experiment succeeded repeatedly;—and hence Dr. Haighton was led to conclude that the division of those nerves, where they leave the sub-orbitar foramen, might effect a cure.

From a careful comparison of the situation of this foramen, in thirty different skulls, he concluded that at half an inch beneath the lower edge of the orbit of the eye was the proper place for performing the operation; and, from a similar comparison, it was determined that, a line being drawn from the inferior part of the internal angular process of the os frontis, obliquely across the orbit to the center of the *os malæ*, another line, drawn downward, perpendicular to it, at the distance of 7-8ths of an inch from the internal angle of the eye, passed across the orifice of the sub-orbitar foramen. This cannot be clearly understood without the plate. 'These preliminary circumstances being settled,' says Dr. Haighton, 'the operation becomes exceedingly simple, and consists in an incision of 3-4ths of an inch in length, carried obliquely downward *, the center of which must correspond with the foramen, only 1-4th of an inch below it. The incision must be made down to the bone, otherwise we cannot be certain of dividing the nerves, as they are situated very deep.' Some other particular directions are given, for which we must refer our readers to this valuable paper. The operation put an end to the pain immediately, and the patient has lived nine years without experiencing any return.

There was a temporary diminution of sensation and action on that side of the lip, but they were never totally lost, which there was reason to apprehend.

Some observations published in France are mentioned by Dr. Haighton, which he had seen after the performance of this operation; and in which the division of the nerves was proposed as a remedy for the disease:—but his claim to the discovery appears undoubted, since he had been led to it by a process of reasoning entirely unassisted by those publications.

Dr. Fothergill had supposed this disorder to be cancerous; an opinion which is successfully combated by Dr. Haighton, from both theory and practice.

The paper is concluded with some important remarks on similar affections of other nerves of the face, in which the patient cannot be relieved by any operation; and on rheumatic

'* Left the reason for giving a slight degree of obliquity to the incision should not immediately strike the reader, it may be proper to remind him of the oblique course which most of these nerves take in their passage from the foramen to the ala nasi.'

pains

pains in the face. We would have gladly extracted these: but, as the whole essay demands particular attention from medical readers, and as our limits would not permit us to insert it entire, we shall content ourselves with declaring that we have been gratified and instructed by it, in an uncommon degree.

Account of a ligamentous Union of the Tibia, after the Removal of a carious Portion of that Bone. By Mr. Richard Smith, Surgeon of the Bristol Infirmary.

In this case, the support afforded by the fibula, which was entire, enabled the patient to make some use of the limb, previously to his death; though a ligamentous substance was formed, instead of a bony callus, to supply the lost part of the tibia.

Case of a penetrating Wound by a Bayonet passing through the Heart, in which the Patient survived the Accident upwards of nine Hours. Communicated by William Babington, M. D. by the Permission of John Lind, M. D. Senior Physician to the Royal Hospital at Haslar.

This patient fell on his own bayonet, in consequence of slipping from the deck of a ship, and did not feel himself much wounded at the moment. He drew out the bayonet himself, walked several steps, and then fainted. His body became cold, and his pulse scarcely perceptible. No blood flowed on opening a vein. All liquids received into his stomach produced sickness and retching, but no actual vomiting. He felt a suffocating weight on the right side of the breast; and a sudden strangulation in the throat carried him off.—The bayonet was found, on dissection, to have passed obliquely upward, from the left side of the abdomen, and to have penetrated the right ventricle of the heart, and through both the upper and middle lobes of the lungs.

Instances of this kind, though they afford no practical inferences, are worthy of record, as they tend to render our ideas more correct concerning the effect of injuries of the vital parts. Wounds of the heart have been generally supposed to prove immediately fatal. There are some facts, which seem to shew that wounds inflicted by the bayonet are less dangerous than might be expected: but, in the present case, the number of important organs perforated by the weapon was very great.

An Account of a Rupture of the Aorta near the Heart. By Mr. Lynn, jun. Surgeon, at Woodbridge.

The rupture of the aorta took place, in this patient, during the pains of labour; and the singularity of the case consists in her having survived the accident from the 11th to the 25th of the month.

month. The author ascribes the rupture to debility in the aorta, occasioned by chronic inflammation.

On the Use of the Tinctura Ferri Muriati, in those Suppressions of Urine which arise from a spasmodic Affection of the Urethra.

Under this head, we are presented with an extract from Mr. Cline's Lectures, containing an account of a retention of urine from a spasmodic stricture of the urethra, which was relieved by a tobacco-clyster: but it caused so much faintness, cold sweat, and disagreeable feeling to the patient, that, on a return of the complaint, he would not consent to a repetition of the remedy. Mr. Cline then gave him ten drops of the *tinctura ferri muriati* every ten minutes, till it should produce some sensible effect. When he had taken six doses, his urine flowed freely.—The same medicine relieved him on several relapses.

Retentions of urine from other causes, we are told, are not affected by this remedy.

Three Instances of Obstruction of the Thoracic Duct; with some Experiments, shewing the Effects of tying that Vessel. By Mr. Astley Cooper.

These curious facts promise a considerable addition to our knowlege of the diseases of the lymphatic system. They shew that the thoracic duct is liable to scrophulous inflammation, and to consequent ulceration and obstruction; and they discover the provision made by nature to prevent the suspension of the functions of this important organ, in the existence of anastomosing lymphatics, which convey the chyle circuitously to the upper part of the duct, in case of its obstruction in the trunk.—The pathology of the absorbents is almost an untouched subject; perhaps these and some other facts will induce physiologists to consider this class of vessels as more analogous to those which circulate red blood, than they have hitherto been disposed to allow.

The experiments on tying the thoracic duct, in dogs, seem, in Mr. Cooper's opinion, to be unfavourable to the doctrine of the retrograde motion of the absorbents; for he found, on dissecting the animals on which the experiments had been made, that many of the lacteals were extremely distended with chyle, and that some of them were actually ruptured.

We hope that Mr. Cooper will prosecute this important inquiry; and that he will continue to make additions to our knowlege of a class of diseases hitherto concealed from view, but which ought perhaps to come frequently within the calculation

tion of the practitioner, in deciding on the conclusions to be drawn from internal symptoms.

Two Cases of Rabies Canina, in which opium was given, without success, in unusually large quantities. The one by William Babington, M. D. the other by William Wavell, M. D.

Nothing occurs either in the history or the dissections of these unfortunate victims to this terrible disorder, which can serve to direct practitioners in their future conduct respecting it.

A Case of the Cæsarean Operation performed, and the Life of the Woman preserved, by James Barlow, Surgeon, late of Chorley, Lancashire, but now of Blackburn in the same county.

A successful case of the Cæsarean operation is so rare an occurrence, that it naturally excites considerable attention. The operation has been so uniformly fatal to the mother, in this country at least, that we perused Mr. Barlow's narrative with considerable eagerness, to learn the minuter circumstances of so extraordinary an event. We must confess, however, that his own relation of the fact, added to the doubts started in a late publication on this subject *, have led us to question whether this were really a case of the Cæsarean operation. In describing the steps of the performance, Mr. Barlow tells us that 'the uterus was very thin, scarcely exceeding that of' [the thickness of] 'the peritoneum, and equally so through the whole extent of the incision.' It is surely impossible that the pregnant uterus could be so thin, at the full period of gestation. Did not Mr. Barlow mistake the *membranes* for the uterus? And had not the fœtus escaped, at some period of pregnancy, into the cavity of the abdomen?

If the child had passed through a laceration of the uterus into the cavity, whether long or soon before the operation, the danger attending the extraction would evidently be much diminished; at least, as far as respects the process of the operator. It would become a mere case of gastrotomy.

A singular Case in Lithotomy. By R. B. Cheston, M. D.

This case can scarcely be understood, without seeing the whole of the paper. A stone so firmly fixed in the neck of the bladder, projecting into the perineum, that it could not be extracted by any of the usual methods, was cut upon through the urethra, and the wound was kept open for five weeks; at

* Dr. Hull's Defence of the Cæsarean Operation. See M. R. for May last.

the end of which it was found necessary to break the stone, and extract it piecemeal.

Observations on the Cure of the Hydrocele by Injection. By J. R. Farre, Surgeon.

The result of several cases, detailed in this paper, does not appear very favourable to this method of cure. The uncertainty of success with it is surely a disagreeable circumstance.

An Inquiry concerning the true and spurious Cæsarean Operation, in which their Distinctions are insisted on, principally with a View to form a more accurate Estimate of Success: to which are annexed some Observations on the Cause of the great Danger. By John Haighton, M. D. &c.

This is a *review* of some authors who have written in support of the Cæsarean operation, and the accuracy of whose evidence appears very questionable.

Rousset, an old French writer, is a principal object of Dr. H.'s criticism; and from the view here given of his credulity, his authority seems to be very light indeed. He mentions one woman who had undergone the Cæsarean operation *seven* times, and another who underwent it *thrice*. Another advocate for the section relates, that a physician at Bruges performed this operation seven times on his own wife. This kind of accumulated evidence does indeed remind us of Butler's

> "Sir Agrippa, for profound
> And solid lying much renown'd."

Dr. Haighton seems to think it probable, (setting aside the ridiculous stories mentioned above,) that the extraction of an extra-uterine fœtus has repeatedly passed for an instance of the Cæsarean section.—The danger of the operation is justly stated to arise from the large wound made in the uterus, and the discharge of blood into the abdomen. We think that the contents of this essay should be well weighed, by those who are forward in proposing so hazardous an operation.

A Case of Imperforated Hymen, attended with uncommon Circumstances. By John Sherwen, M. D. Enfield.

A great quantity of menstrual blood, much thickened, was discharged by an incision in this patient, which had given her the appearance of a pregnant woman during several years. She had been married fourteen years.

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ART.

ART. X. *The Art of Floating Land*, as it is practised in the County of Gloucester, shewn to be preferable to any other Method in use in this Country; with a particular Examination of what Mr. Boswell, Mr. Davis, Mr. Marshall, and others, have written on the Subject. Minute and plain Directions are afterwards given, for the Formation of a floated Meadow, with three descriptive Plates. By T. Wright. 8vo. pp. 95. 3s. 6d. sewed. Hatchard, &c. 1799.

To point out *how two blades of grass may be made to grow, where only one grew before*, has been allowed to be doing the country the most laudable service; and this is not only proposed to be effected in the art of floating land, or of watering meadows 'by passing a complete sheet of quick-flowing water over them at least an inch thick,' but has been actually accomplished. The method therefore of effecting it, or the detailed process with all the minutiæ of practice, it is highly meritorious to lay before the public. Mr. Wright was entitled to our commendation when he first printed a small pamphlet on this subject, (see M. R. vol. lxxx. p. 335,) and we thank him, in the name of the public, for the more matured thoughts and observations which are here exhibited. His pamphlet published in 1789 was entitled "an account of *watering* meadows:" but, in the present work, he objects to the term *watering*, as not contributing towards a clear conception of the business, but merely affording an idea of *wetting* the land by a small and inconsiderable portion of water; and he therefore substitutes the term *floating* as more expressive of the process intended; which is covering the whole surface of the meadow with a thin sheet, not of stagnant, but of flowing water; and, if possible, from a large stream.

Mr. W. tells us that he considers the water of every copious and rapid stream as loaded with manure of the most fertilizing quality; and he is not a little justified in this imagination, by the fact that land may be made rich by it, whatever be the nature of the soil and subsoil. He observes, in commenting on a position of Mr. Boswell, that 'though, for a few years, difference of soil may have considerable effect, after a continuance of floating, good water will form for itself a good new soil.'

The primary objects of this practice are stated to be, first, to procure *a deposit of manure* from the water used, and secondly to *shelter* land from the severity of winter. Whether Mr. W.'s theory be accurate respecting these particulars is of no importance. The evident utility of the practice, or the effect produced, will interest the public and give a value to his treatise.

In his former pamphlet, Mr. W. estimated too lowly the expence of making meadows for floating. He now sets the cost at between 3 and 6l. per acre.

To practise this art in perfection, there must be a command of water. This the reader will perceive by the following extract from the first part of Mr. W.'s chapter on *the method of forming a floated meadow:*

'Before I begin to point out the particular mode of forming a floated meadow; such questions as the following are necessary to be proposed: Will the stream of water to be employed in floating, admit of a temporary wear or dam across it? Can you dam up, and raise the water high enough to flow over the surface of your land, without flooding and injuring your neighbours' adjoining land? Or, is your water already high enough, without a wear; or, can you make it so, by taking it out of the stream higher up, and by the conductor, keeping it up nearly to its level, till it enters the meadow? And can you draw the water off your meadow as quick, as it is brought on? If you are free from all objections of this kind, you may proceed in the following manner:

'In the first place, when the descent is not sufficiently great to be determined by the eye, take an accurate level of the ground intended for floating, and compare the highest part of it, with the height of the stream of water to be used. Ascertain how many inches fall, there are, from the surface of the water, to the highest part of the land: if the highest part of the land, be adjoining to the stream, the process is easy; but if, as it often happens, it be distant from, or the farthest part from the stream, the execution becomes more difficult; as it is necessary, that the sides of the ditch which introduces the water, should be raised all that distance, and kept high enough to carry the water to the aforesaid highest part. In this case, cut, in as direct a line as circumstances will allow, a wide ditch, or master-feeder, keeping up its banks, not upon a dead level, but with a gradual descent from beginning to end. Supposing the highest part of the meadow to be one hundred yards distant from the stream, and you have five inches fall in that distance, you are to give to the whole length, an equal degree of descent, that is, to each twenty yards, one inch fall, and then every drop of water will be kept in equable and constant motion.'

Those, however, who have estates capable of being improved by this art, and are disposed to augment their value by the adoption of it, will no doubt attend to the whole of the directions given in the subsequent part of the pamphlet; and will probably avail themselves of Mr. Wright's offer of sending them 'a Gloucestershire floater,' on a letter being addressed to him (free of postage) at Mr. Scatcherd's, bookseller, Ave-Maria-lane, London.

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ART.

ART. XI. *The British Nepos; or Youth's Mirror:* being select Lives of illustrious Britons, who have been distinguished by their Virtues, Talents, or remarkable Progress in Life, with incidental and practical Reflections. Written purposely for the Use of Schools, and carefully adapted to the Situations and Capacities of British Youth. By William Mavor, LL.D. 12mo. pp. 464. 4s. 6d. bound. Law, &c. 1798.

IN presenting this work to the public, Dr. Mavor has not only made a valuable and much wanted addition to the school library, but has furnished a book which is well calculated for the parlour-window, and for the shelf in the room behind the shop of those tradesmen who devote to reading some of the hours which they can steal from business; justly persuaded that money without knowlege is an acquisition of little value. As we cannot be ignorant of the dulness and apparent sterility of the initiatory paths to science, we are pleased with every thing that tends to enliven juvenile study, and to excite an early love of reading. It may be objected to what is called a classical education, that it leaves us ignorant of those characters and events which are most interesting to us; that it directs the ardor and curiosity of young readers from the theatre of their own country, and from the great and illustrious persons who have acted on it, to men who have figured in remote climes and periods: and with whose history, though certainly it be worth knowing, we are not so intimately connected. Respect is due to science and virtue in all ages; and let them be presented to the minds of youth so as to fire them with the noblest ambition: but let not our systems of instruction be such that young men of genius shall contemplate with admiration the heroes of antiquity, while obscurity is suffered to rest on that part of the temple of Fame which contains the worthies of their own country.

To British History, Chronology, and Biography, the attention of the British youth ought to be awakened; and while we wonder that more works have not been compiled with this intention, we would give to Dr. Mavor the praise and credit which are due to him for this agreeable biographical manual; and we would recommend it to the masters of all our respectable schools. Though it is not without faults and defects, it is pleasingly written; and the reflections interspersed are calculated to inspire a love of pure and generous principles, and an hatred of all such as tend to degrade civilized man.

At the head of each article, Dr. Mavor has very judiciously set down the time when the person who is the subject of it was born, and when he died; and if the death was a violent one, that circumstance is specified. We could have wished that to the date of the year, he had added the reign in which each il-

lustrious person was born, and in which he died; this would help the British youth to recollect the series of our kings, and in course fix in their minds the chronology of events;—a circumstance to which due attention is not always paid in our systems of education.

The sketches here exhibited are those of Alfred the Great, Friar Bacon, John Wickliff, Geoffrey Chaucer, Cardinal Wolsey, Sir Thomas More, Cromwell Earl of Essex, Bishop Latimer, Sebastian Cabot, Biſhop Jewell, Sir Thomas Gresham, the admirable Crighton, Sir Francis Walsingham, Sir Francis Drake, Lord Burleigh, William Shakspeare, Sir Walter Raleigh, Lord Bacon, Andrews Bishop of Winchester, Sir Edward Coke, Earl of Strafford, John Hampden, Dr. William Harvey, Admiral Blake, Earl of Clarendon, John Milton, Andrew Marvel, Algernon Sydney, Archbishop Tillotson, John Locke, Lord Chief Justice Holt, Bishop Burnet, William Penn, Mr. Addison, the Duke of Marlborough, Sir Isaac Newton, Sir Robert Walpole Earl of Orford, the Earl of Stair, Sir Hans Sloane, General Wolfe, Lord Anson, the Earl of Hardwicke, Sir John Barnard, George Lord Littelton, Lord Clive, William Pitt Earl of Chatham, David Garrick, Captain James Cook, Sir William Blackstone, Dr. Samuel Johnson, Bishop Lowth, and John Howard.—The lives of Jonas Hanway, Sir Joshua Reynolds, and the Earl of Mansfield, were intended to have been given: but, at the close of the volume, we are told that another arrangement and selection had been found necessary. In a second edition, these may possibly find a place.

Embracing the most eventful and important periods of English story, this rich variety of biographical matter must prove acceptable to young readers, and to such as thirst for knowlege, which they are obliged to "*snatch*," as Pope says, "not *take*." The memoirs are introduced by judicious remarks from the pen of Dr. M.; some specimens of which we think it may be gratifying to our readers to subjoin.—The life of Latimer thus commences:

'That a religion whose distinguishing character is charity and benevolence, should ever have been employed as an engine of persecution, is mortifying to those who enter into its celestial views, and to the sceptic and the infidel furnishes a weak but plausible argument against its authenticity. In these days, indeed, when bigotry and superstition are justly exploded, it must astonish every sincere Christian, to reflect, how it could have entered into the conception of man, that God could be honoured by a flagrant violation of his express commands, "to love one another;" and that the kingdom of heaven was to be gained by the perpetration of crimes at which human nature turns pale. Yet it may be instructive to the rising generation to know,

know, that in former times fires have blazed, and human sacrifices have been offered up, under the name of a religion that abjures them.

'Latimer, Ridley, Hooper, and Cranmer, all men of eminence in learning and station, suffered at the stake, in the sanguinary reign of the bigotted Mary, and sealed the truth of genuine Christianity with their blood. We have selected the life of the former, as appearing to us to approach nearest the standard of primitive simplicity and virtue, and as furnishing the brightest example of suffering patience, and of fortitude in trial.'

The attention of the young student is thus directed to the history of Sir Edward Coke, Lord Chief Justice of England:

'Of all the professions, that of jurisprudence affords the fairest and most promising field for abilities to shine in. The divine, with very slender pretensions to talents, may mount on the props of patronage or connections; the physician is often more indebted for success to his address than his skill; but neither patronage, connections, nor address, can make a man an able lawyer or an eloquent pleader. In this line there must be intrinsic merit, which at last will surmount all difficulties, and trusting to itself alone, will, if at all called into action, command that attention which the generality of men are obliged to court. It is not, therefore, to be wondered at that there should be so many candidates for the honours of the bar; and that, from among so many competitors, there should be some splendid instances of a right direction of faculties, and successful labours.'

Farther to stimulate the exertions of youthful genius, and to excite a laudable ambition, the Doctor thus begins the memoir on the celebrated Edward Hyde, Earl of Clarendon:

'To preserve integrity of conduct, and consistency of principle, amidst public convulsions, when force generally sets right at defiance —to adhere to what is just and honourable, regardless of what is expedient or profitable, is the character of a great and a good man. How far lord chancellor Clarendon deserves this praise will be seen from a brief survey of his life.

'This celebrated statesman and historiographer was descended from an antient family in Cheshire, and was the third son of a gentleman, possessed of a small fortune, who resided at Denton, near Hindon, in Wilts; where the future chancellor was born. With no prospects of a patrimony, nor protected by great alliances, he had his fortune to make by his own merits; and in the history of men it may be remarked, that for one who has increased the original honours of his family, and enlarged his hereditary possessions, thousands have pursued retrograde movements, and sunk what they felt no necessity to advance. Hence the aspiring and virtuous mind, ungifted by fortune, may draw the most favourable arguments for hope and perseverance; and when it views the elevation which others have reached, acquiesce in the toil which is requisite to gain the ascent.'

This *British Nepos* (the title and idea of which were suggested, as we need not tell the classical reader, by a Latin book much

read in schools, entitled "the Lives of illustrious Personages by Cornelius Nepos") is preceded by an advertisement, addressed to parents and tutors, in which Dr. Mavor, with a view of 'developing the latent faculties of judgment and reflection, and of impressing the youthful mind with right principles of action, recommends that each life be made the subject of an exercise to be written by the scholars, and presented to their master once in a week, or oftener.' This hint is worth regarding. The example of the good and wise has always been considered as singularly conducive to virtue; and this mode of studying biography must give it peculiar efficacy.

Mo..y.

ART. XII. *Solitude considered with Respect to its dangerous Influence upon the Mind and Heart*, selected and translated from the original German of M. Zimmerman. Being a Sequel to the former English Translation. 8vo. pp. 316. 5s. sewed. Dilly. 1798.

THOUGH we may consider Mr. John George Zimmermann as a rational and finished writer, he is so regularly *moderate* that we should wonder at the very general popularity of his productions, were not the anecdote-gleaners and retailers of commonplace morality every where in high favor. He is well-suited to the multitude of lounging readers, who want an instructive and pleasant book, while confined to their seats by a teazing hair-dresser or a rainy day. He is a philosopher for the parlour-window. His life of Haller, his essay on National Pride, his medical and other minor works, have all passed with approbation through the hands of a polished public. Yet his writings have left but few enduring traces of their existence: like those tulips and polyanthusses which variegate the garden without perfuming it, which blow with but a feeble welcome, and wither again unmissed. They breathe an unexceptionable and rather a liberal spirit. They are written with a studious neatness, which in his time passed for exquisite elegance: but they never arouse by boldness of expression or prominent originality of thought. A redundance bordering on tautology, a variation of expression rather than of position, and a babbling love of amplification, render his prose tedious to the apprehension of a quick and apt reader. His treatises, like that of Abbt on Merit, were ranked among the classics of his country, while it had no classics. The beauties of Zimmermann would comprise little besides anecdote.

The translator of the present work informs us that

'Zimmerman's celebrated Treatise on SOLITUDE has long been known to the English Reader by the very elegant Translation made from

from the French of M. Mercier: but, unfortunately for the fame of the German writer, his sentiments have thus been most materially perverted and misrepresented: Of Twelve Chapters contained in the original work, on the various consequences of solitary habits, the French version comprehended only Four; and those such as treated only of the salutary effects of Retirement. By this means, instead of appearing in his true character as a philosophical reasoner on the subject of Retirement, Zimmerman has been considered only as an amiable recluse, painting, with the lively but visionary colours of romantic attachment, a state of life, which, incautiously embraced, or obstinately adhered to, renders its votary burthensome to himself as well as useless to mankind.

'How contrary this was to the real character of this admired writer, it is hoped the present volume will manifest. He will here be seen in his true light, not only as a man abounding in a noble and delicate sensibility, and possest of a rich and elegant imagination; but as a rational moralist, a comprehensive and enlightened Philosopher, investigating the influence of Solitude in its different stages and various forms; balancing its benefits and mischiefs; proposing regulations, and suggesting remedies.'

We shall now extract a fragment:

'The Student, secluded, by his peculiar pursuits, from the usual resorts and paths of life, frequently enters into the world at an advanced age. Some, discouraged by the neglect that marks their introduction to society, or deterred by the ridicule to which their learned uncouthness exposes them, shrink back into their retirement; despairing of ever acquiring such habits as may render them capable of social intercourse with the gay, the elegant, and luxurious; and thus at once abandon, for ever, those scenes to which a little more resolution and perseverance would have familiarized them. Others, finding the world as little agreeable to their tastes and opinions, as they are to those of the world, renounce its commerce, as a measure equally desirable for both. Some, who, perhaps, conceive they shall be looked on as having transfused all their mind into their compositions, and therefore be regarded and rejected with disdain, like empty bottles or squeezed oranges, will not encounter with their presence a society, to which it is not expected they can any longer afford instruction or entertainment. Many are there, also, who decline company, because they observe with contempt, how rarely the most numerous assemblies contain any persons capable of just and manly reflection; and that the vain and frivolous rise in insurrection, as it were, against every word that carries in it either energy or meaning.

'For these, among other causes, many characters, distinguished for their genius and knowledge, though ambitious to instruct and delight mankind, too realily forego the reciprocal benefits of the social circle. But this is no trifling loss to them. The mind will generally feel a deficiency, if to its literary acquisitions there be not added the observation and experience of living manners and passions. Without these it sees not the end to which its benevolent exertions should

should be addressed; nor the means and instruments, by which to attain them; neither is it likely ever to acquire that fine sense in morals, and exquisite sensibility of taste, which seldom fails to be caught by a vigorous and correct mind from the conversation of various characters, and an intimate discrimination of manners. The best and sagest moralists have ever sought to mix with mankind; to review every class of life; to study the virtues, and detect the vices, by which each are peculiarly marked. It has been by founding their disquisitions and essays on men and manners, upon actual observation, that they have owed much of the success, with which their virtuous efforts have been crowned.

'The society of the great, the gay, the informed, nay, of the mean, the solemn, and the uninstructed affords a continual criterion whereby to judge of the ideas we may have entertained: and at the same time offers new accessions to them; it may be employed by the studious as a means of criticism on their own works, since they may thus incidentally advance and discuss opinions before they venture on the irrevocable step of committing them to the judgment of the public. By the experiment that may be made on every one, learned or ignorant, with whom we hold discourse, we may not only bring to a touchstone the truth of our tenets, but learn how we may best elucidate and express them; and remove the impediments which might otherwise oppose their being favourably received, or assented to. Many, who have stored their minds with science and philosophy, and strengthened their faculties by meditation, attempt to enlighten the world from the obscurity of solitude; but having lived to themselves only, inattentive to the rules of ordinary life, and ignorant of the necessities and obligations that result from its various forms, these inexperienced sages know not what objects to select for displaying their knowledge, nor through what medium to convey their instructions. Unskilled in the manner of framing their address, they shock and repel, when they would wish to conciliate and engage; they command where they should persuade; and, on the contrary, where they might, with propriety and effect, employ the imperative language of assured truth and confident justice, they surrender their advantage, and betray their cause by a tone of humility and indecision.

'When the mind is once smitten with the love of science, and becomes eager to urge its powers to their utmost stretch, it usually resigns itself without reserve to the means of gratifying this ambition. The opportunity afforded by retirement to promote these means gives it a hold on the sincere student, from which he is unable, and indeed unwilling to release himself. If he is ever prevailed on to leave the quiet and freedom of his beloved privacy, at the solicitation of friendship, to mingle with society, it is by a painful violence to his inclinations, which prevents him from participating in the pleasures of the novel scene, to learn its lessons, or obtain its honours. Suddenly transported into the midst of a crowd, whose interests, feelings, and prejudices, variously modified by chance and condition, agree among themselves only in differing altogether from his, he is bewildered in the strange intricacy and complication of views

views which he can neither comprehend, nor co-operate with. To him the confined and temporary honours of the festive party offer small attraction; his more extended ambition grasping at the admiration of ages, feels as faintly prompted to exhibit its excellence in such contracted circles, as the comedian does to exert his talent before empty theatres. The elevation of mind produced by the grandeur of his designs, compensates to him the want of that credit and respect, for the acquisition of which it incapacitates him; full of the fame he hopes to possess in future ages, he is indifferent to the estimation made of him by his contemporaries, and disdains the practice of those arts, which usually secure present reputation and fortune.

'Hence it is that many learned and ingenious men, capable of improving all who might associate with them, and deserving general esteem and encouragement, wear away an obscure and solitary life in the unprofitable worship of truth and science: while hundreds, who have exerted their modicum of sense and information merely to contribute to the immediate, and perhaps, sordid convenience of the indolent and luxurious, are loaded with opulence, and treated with the regard due only to those who instruct the ignorance, or purify the morals of mankind.

'Often have I reflected with indignation and surprise on the fate of men, who though endowed with every quality to add to the happiness, engage the affections, command the respect, and merit the gratitude of society; though formed to please and shine among the elegant and great, and adapted to support and adorn the proudest offices, remain immured in poverty and neglect; while honours and emoluments are engrossed by hereditary dunces; or by knaves, who have raised themselves from the dregs of society through mean compliances and dishonest artifices.'

In discussing 'the ill effects of Solitude on *the Passions*,' the author dwells perhaps too much on the excesses, in cloisters and convents, of those whom solitude was designed to teach exemplary purity, but in whom peculiar sensuality was thus excited. His details are too much extended, and his delineations are indelicate.

The translation is in general executed with elegance, and it does even more than justice to the German original.

Tay

Art. XIII. *Memoirs illustrating the History of Jacobinism.* Translated from the French of the Abbé Barruel. Part IV. Vol. IV. 8vo. 7s. 6d. Boards. Booker. 1798.

Shortly before the French revolution, and for the purpose of facilitating some internal changes in French Freemasonry that should be favourable to the antichristian cause, and to the views of the Duke of Orleans, Mirabeau published at Paris an *Essay on the Illuminés*, which was afterward reprinted as a third volume of his Secret Memoirs of the Court of

of Berlin. As this work passes in the philosophic world for some corroboration of the Abbé Barruel's denunciation of the Illuminés, particularly as to the charge of Vandalism, it is necessary to analyze the tactics of the skilful, but unscrupulous author of this essay. At the period of its publication, the papers of the Illuminés had recently been seized, and their persons banished: they were in the condition of detected conspirators, with whom it is unsafe to acknowlege any relation, and to appear to sympathize. Mirabeau therefore, in order to avert the suspicion of similar views from the French philosophers, joins in the then fresh and loud outcry against the Illuminés; sacrificing the name to serve the cause: but, in diametrical opposition to fact, he ascribes to them precisely and exclusively all those fanatical and superstitious opinions, which their speaking trumpet, the Berlin magazine conducted by Nicolai and his illuminated coadjutors, had been so active in denouncing and exposing. By these means, the odium which the Illuminés had incurred was flung on their antagonists, the *offuscants* (as they affected to call the teachers of vulgar credulity); and the jealousy of the French government, which the political views of the Illuminés might excite, was thus pointed against superstitious and enthusiatical sectaries, and averted from the antichristian philosophists. Mirabeau's rites of initiation are invented with a bolder fancy than those of the Abbé Barruel. He breathes a browner horror over the ceremonies of his crypts; and he inserts, with a more relieving management, the Elysian scenery which succeeds. His oaths are composed in more harrowing and more orthodox terms; and his aspirants swear to venerate the *aqua-tofana*, by the Father, the Son, and the Holy Ghost. The characters whom Mirabeau denounces all belong to the credulous party; Schroepfer, the conjurer and methodist preacher; Bischoffswerder, the citer of spirits, and confesser of the Countess of Lichtenau; Lavater, the pious physiognomist and exorcist; and Pernetti the editor, or author, of the works of Swedenborg. This will suffice to convince the attentive, that Mirabeau's book has no pretensions to confidence; and that it was the *coup de main* of a skilful partisan, intended to intercept from popular view that idea of the Illuminés, which might have operated against the analogous party in France. "If we had still the Jesuits, (says Mirabeau,) we would let them loose against the Illuminés." His advice has not been lost; and his inventions are now used as facts.

This was not perhaps exactly the place for these observations:—but what is there to say about the fourth volume of a transla-

translation *, unless that in quality it resembles and in size exceeds the third? Such of the additions as are published separately we notice separately. (See the next ensuing article.) As, however, at page ix. of the Preliminary Observations, the translator thinks fit in his own person to support an absurd translation of the words

treten	*wir*	*in*	*neue*	*klüger*	*gewählte*
step	we	into	new	wiselier	chosen ones

we recommend him to purchase some German grammar for beginners. We are not surprised (see Rev. vol. xxv. p. 510) at this instance of fellow-feeling.

Tay.

ART. XIV. *Application of Barruel's Memoirs of Jacobinism*, to the Secret Societies of Ireland and Great Britain. By the Translator of that Work. 8vo. 1s. 6d. Booker.

As we have already indicated in the Abbé Barruel's translator (See Rev. vol. xxv. p. 510.) some departure, apparently voluntary, from his text, serving to misrepresent and to blacken the societies attacked, we do not now wonder at his coming forwards in his own person in the same line of hostility.

He describes (p. iii.) the English public as surprised in 1797 that the Abbé Barruel should refer an antichristian conspiracy to the philosophists of France. This surprise can only have extended to the ignorant. It cannot possibly have included the reading public; who, for thirty years past, have been perfectly aware of the avowed, systematic, and ostentatiously notorious co-operation of the Encyclopedists to overthrow Christianity. Smollet, Nugent, and others of the last generation of writers, translated into English many of the principal books composed for this purpose by the leaders of the conspiracy. The works of the foreign infidels made as little impression in this country, as those of their plundered prototypes, the deistical writers, whom Leland has enumerated. In their turn, perhaps, they will one day be known on the continent only from the Abbé Barruel's enumeration. On this portion of the work, Mr. Burke bestowed precisely the praise to which it is justly entitled.

When, however, the Abbé Barruel advanced to assert that the republicanism of France was the result of a previous agreement of the Free-masons begun in the times of the Manicheans, or before, and handed down through the Templars to the Ja-

* For an account of the original of this volume, see Rev. vol. xxvii. Appendix, p. 509.

cobins;

cobins; that the crimes and proscriptions of the executive power in France were the result of aboriginal premeditation and deliberate foresight, and formed a part of the misanthropic object and not of the accidental misfortunes of the Revolution; when he maintained that a similar ruinous crisis was an essential aim and perpetual pursuit of the Free-masons' lodges throughout the world; and when he asserted that the Illuminés of Germany had undertaken, with more complete design, to effect a similar catastrophe;—all Europe was indeed surprised, and is likely to continue so. When it is pretended that the Basedows, the Meiners', the Wielands, the Böttigers, the Bödes, the Feders, the Nicolais, the Stolbergs, the Sonnenfels, the Weishaupts, and the Cobentzels, of Germany *, were in a confederacy to abolish property and science, who can refrain from wonder at the rival audacity of so atrocious and malignant a denunciation, or a project? We have little doubt where to attribute the absurdity.

Prudence requires that we should avoid comments on what this author says concerning the societies of Great Britain and Ireland. We may, however, recommend to his attention Wood's View of the History of Switzerland †. He will there find that, in a country in which Free-masons and Illuminés were scarcely known, precisely the same phænomena occurred which he wishes to ascribe to the machinations of those sects. He will thence, surely, be led to infer that the part taken by all societies of persons, under whatever denomination, religious, convivial, or civil, is a *consequence* and not a *cause* of the general state of public sentiment. Combination and conspiracy against the magistrate every where *result* from an extensive opinion of grievance, and no where *occasion it*. They may therefore always be obviated in states, by a timely and qualified accommodation to rising opinions.

Tay-

ART. XV. *Sermons on various Subjects; more particularly on Christian Faith and Hope, and the Consolations of Religion.* By George Henry Glasse, M. A. (late Student of Chriſt-Church, Oxford,) Rector of Hanwell, Middlesex. 8vo. 7s. Boards. Cadell jun. and Davies. 1798.

THE learned author of these sermons has enjoyed the reputation of a popular preacher; and his name has been announced on several occasions, when it has been usual to apply

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* Not all these persons belonged to the society of Illuminés, though denounced by the Abbé Barruel in connection with it.

† Of this publication, an account is preparing for our Review.

to clergymen of this description. We have seen some of the discourses which he has delivered at these times, and they appeared to be adapted to the purposes for which they were written: indeed, his mode of composing, and, probably, that of his delivery, are suited to a popular audience; and we can easily conceive that they would excite attention and produce effect.—The volume before us, which contains twenty discourses on different subjects, will serve to establish the character which Mr. Glasse has acquired. They were published at the sole request of a lady in whose presence they were delivered; and if the judicious reader should not peruse them with the same satisfaction which they afforded to those who heard them, his candour will lead him to recollect that they were written for the pulpit, and not for the press. If they had been more textual and more argumentative, they would have been more acceptable to those who read sermons not merely with a view to present impressions, but to more permanent benefit. For our own part, we should have been much better pleased if they had been less desultory and declamatory, and had been addressed more to the judgment than to the feelings and passions. Instruction and lasting improvement should not be sacrificed to popularity. The effects of declamation, whatever advantage it may derive from the elegance and energy of language, or even from the graces of elocution, are very slight and transient. It conveys little knowlege to the understanding, and the impression produced by it has no long duration.

We deliver our opinion the more freely on this occasion, because the discourses belong to the superior class of such as we have now generally described. However we may differ from the author in his theological creed, or may disapprove some reflections which have escaped from his pen in the hurry of composition, we are much pleased with many of the sentiments that occur in the discourses, and with the animated manner in which they are generally expressed; and we beg leave to recommend to other preachers, the ardour and solicitude which he manifests in his endeavours to promote practical religion and virtue. We cannot but regret, at the same time, that Mr. G. should so often misapply his text, and wander from the subject which it obviously suggests; that he is desultory when he ought to be close and methodical; that he amplifies when he ought to be concise; and that he declaims when he ought to reason.

The following extracts will enable our readers to form their own judgment.

The

The first discourse, 'on the clerical character,' which was a visitation-sermon, first printed in 1794, contains many reflections well adapted to the occasion on which it was delivered. Some may perhaps think, that the preacher has exaggerated the evil of which he justly complains: but the period in which he addressed his auditory was the crisis of alarm; and, in order to rouse the clergy to proper exertion, he leads them to reflect that

'There are, even in this country, busy, restless, malicious adversaries, who have long been secretly meditating our destruction; and who, of late years, have attempted it in a more open and decisive manner. This is a truth which we must be blind indeed not to acknowlege.'—'Our ecclesiastical and civil establishment was the object of their avowed hostility. Could they but have accomplished the overthrow of either part of our system, they doubted not that the downfall of its associate would speedily follow. Therefore did they encourage themselves in mischief—therefore did they proclaim inveterate war against loyalty and religion, and set up their banners for tokens. Fain would they have planted their "abomination that maketh desolate" amidst the ruins of thrones and altars: that tree, whose fruit is unto profanation, and the end thereof everlasting death: that tree, which (like the fabled poison-shrub of the eastern world) causes all other vegetation to languish and die; which creates a desert around its noxious trunk, and rejoices in horror and devastation. And were the stately pines, the glory of Lebanon, and all the trees of the forest, to be abandoned for *this?* Were they to fall, prostrate and overthrown, before it? Above the rest was this SACRED OAK, which for so long a period has braved the violence of winds and storms, was this to be rooted out, though the hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars?" —'We have seen the rage of the oppressor let loose upon mankind —we have seen the judgment beginning at the house of God. At the commencement of those events which now astonish the world, it was the privilege of one luminous mind to trace the infant monster to its horrible maturity. During the progress, and in the consummation of those events, we have all obtained conviction. If here the arm of the destroying angel has been arrested—if here the temple, the altar, and the ministers of God are rescued from profanation, let us not be lulled into morbid and lethargic repose—still less let us ascribe to *merit*, what is due only to *mercy*. Alas! were the faithful pastors, who have fallen under the daggers of assassination, sinners above all the servants of Christ? Far otherwise. As gold in the furnace have they been tried, and received as a burnt-offering. However we may differ from them on some important doctrinal points, we must be lost to a sense of all that is great and glorious, if we do not applaud their heroic constancy, their unconquerable zeal, and that hope, full of immortality, which surmounted the fear of dissolution. Faithful confessors, intrepid martyrs, they rejoiced in following the steps of their Redeemer—and their church, solitary and a widow, is

more venerable, more lovely amidst its tears, than in all the pride and pageantry of bridal magnificence.'

Whether these high expressions of panegyric and condolence be well-founded, we presume not to say. Though we commiserate the condition of individual sufferers, condemn the violence of many of those measures of which they have just reason to complain, and lament the dissemination of infidelity in those countries in which error and superstition generally prevailed, we confess that, as Protestants and believers in revelation, we have not been accustomed to contemplate that church,—which is part of an antichristian system, and to the gradual and total overthrow of which the prophecies of Scripture direct our views,—with a very great degree of veneration and esteem.

In the sermon 'on the Creation,' the author comprehends a variety of subjects very remotely connected with the text; for he not only considers 'the history of the world—perfect in its creation'—but also 'thrown into confusion by sin—renewed by the divine mercy in Christ—and now waiting the last awful doom.—' Whether the sentiment that occurs in the following passage be not exceptionable, let the reader judge:

'We say, "under the guidance of the word of God," because we know no other way by which understanding is given to man. Nor do we consider this as the debasement, but, on the contrary, as the highest exaltation of human reason. The invisible things of him are from the creation of the world clearly seen—and why? *because God hath shewed them.* In this consists the real dignity of our nature, that its powers are called forth, not by any intrinsic ability or resources of its own, but by the all-powerful inspiration of the Holy Spirit, and the grace of God, ever present with the oracles of truth.'

In a discourse 'on the Unity of God,' founded on Mark, x. 18, —*There is none good but one—that is God*, Mr. Glasse observes,

'The church of England, established on the most sure basis of Christianity, is, in conformity to the letter and spirit of her Master's doctrine, strictly UNITARIAN. Let not my beloved brethren be startled at the word. Let them not shrink from a title, which is the glory of the true believer, because it has been profaned and contaminated by the enemies of our holy faith: because innovating heretics have dared to stigmatize us with idolatry, and to challenge for themselves, by a bold usurpation, the name of *Unitarians*, as if we had gods many, and lords many, while in fact we have but one God, and his name ONE; his holy, reverend, incommunicable name.'

After having cited the article which expresses the Unity of the Godhead, consisting of three persons, of one substance, power, and eternity, he proceeds:—

'Can any charge then be more grossly unfounded, can any assertion be more false and unprincipled, than that which accuses the orthodox believers of multiplying the objects of religious adoration, and doing homage to more gods than one?—When heretics cavil, and infidels blaspheme, be valiant for the faith. Now the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man. Witness this good confession before many witnesses. Acknowledge to its full extent the fact assumed in my text, that none is good but one, that is God. But reject with abhorrence the pestilent insinuation, that the Author of our salvation, though inferior to the Father as touching his Manhood, was not equal to him with respect to his Godhead.'

The sermon 'on the Atonement,' from Psalm xxii. 1. begins in the following abrupt manner:

'To recite these words is to apply them. Your hearts are gone already to Mount Calvary, and you behold with the eye of faith your crucified Redeemer. The rocks are rent—the mid-day sun is plunged into obscurity—the graves are opened—the saints who slept in death arise and appear—the frame of nature feels as it were the pangs of dissolution, while its Creator suffers. When, on the return of this sacred day, or at any other season of devotion, we meditate on the passion of our Lord—when we accompany the innocent Jesus through the horrors of his arraignment—through his unjust and merciless trial—when we witness the mockery and despitefulness of his triumphant enemies, the treachery, the defection, and the apostacy of his disciples—when we survey the instruments of torture—the wreath of thorns, the bloody scourge—the ponderous cross under which his weakened, exhausted nature fainted, and almost sank away—when we view him fastened to the engine of death—his hands and his feet transfixed with the nails—the iron entering into his soul—his blessed side pierced by wanton, officious cruelty—when we behold all this, how little do we comprehend the extent of our Saviour's anguish, how imperfectly do we conceive the bitterness of his cup, if we do not keep always in our view the leading feature in his passion, the woe of all woes, the terrors of God set in array against him, the wrath of his father heavy upon him, the consummate guilt of a world, heaped upon his guiltless head?'

In a similar strain of declamation, the author concludes his sermon on John, xii. 28. entitled 'The Name of God glorified.'

His manner of treating a popular subject at 'the close of the year,' *We all do fade as a leaf*, will appear from the following extract:

'The comparison between human and vegetable life has been elegantly descanted on by authors of the earliest antiquity—it has been stated, with eloquence and precision, by divines and moralists of later times—but more particularly we find it illustrated, by all the varieties of metaphor, throughout the figurative language of scripture. And surely

surely no comparison can be more apposite, no similitude more affectingly obvious.

'When you hear of infancy sent to an early grave—when you behold youth and beauty languishing under deadly sickness, does not the image force itself on your minds of a fair and blooming flower, suddenly cut down by the pitiless hand of the destroyer? Or look around you—the world is now wintry; those leaves which so lately flourished in all the perfection of their richest verdure, now lie scattered upon the ground, faded, lifeless, discoloured, and about to mingle with their parent earth! Let us read our destiny in theirs—from the dust we likewise had our origin, and thither we shall likewise return.

'The parallel so accurately drawn in my text, in its primary signification, adapts itself to the natural decay of age, as typified by the falling of the *withered* leaf. But is it not also strictly applicable to the termination of our existence at other periods? Are there not storms and tempests, which, even in the midst of summer, deprive the trees of their luxuriant foliage, and lay prostrate on the ground the glory of the once-smiling year? Is there not the slow-consuming canker? Is there not the devouring worm, that prematurely destroys while yet in the bloom, or even in the bud, the hope and the pride of spring? We are more than justified in the application of the fading leaf to death, come as it will, at any time, or in any form. At whatever season our life is brought to its conclusion, we do most assuredly fade as the leaf, all of us.

'We, like the plants and flowers, have our spring, which ushers us into life, when we burst forth in all the luxuriance of early beauty. The summer, the high meridian of our days, next advances, when we flourish in the full maturity of strength and comeliness. Before we are conscious of the alteration, but probably not before others have perceived it, the blooming tints of youth, the ripened graces of manhood, are gradually retiring from us, and we fall into our autumnal wane. One more change awaits us, and completes the revolution of our days. Soon, very soon, are we led on by the withering hand of old age to the winter of death. And lo, when we are passed away, another generation cometh in our place, to whom life is imparted on conditions exactly similar to those ordained to us, when we entered on our portion of existence. In like manner, when the winter of nature is past, a fresh succession of leaves will appear, and will flourish during their appointed season.'

In the sermons on the nature, object, and triumphs of Christian faith, are many useful and striking observations of a practical and consolatory nature, blended with some others which in our estimation are exceptionable:

'Under the sanction of this high authority (says Mr. G. referring to his text, "*Ye believe in God, believe also in me,*") I shall endeavour to shew, that to believe in God, without believing in Christ, is vain and fruitless—nay, that it is impossible—nor shall I scruple the assertion, harsh as it may sound, that he who is not a Christian, is virtually, though not nominally, an atheist—and that to believe in God and in

Christ is one inseparable act of faith; is indeed only one operation of the mind—which, if we allow not that Christ is God, can never take place; and therefore the acknowledgment of OUR BLESSED SAVIOUR'S DIVINITY, in which alone our hope of everlasting joy is founded, will be the glorious result of our enquiries.

'An act of faith is the assent of the mind to the certainty of that which reason of itself cannot comprehend, nor argument demonstrate, upon the reliance we have on the authority which declares it to be true.'—'Now to the belief in God, this act of faith is equally necessary, as to the belief in Christ Jesus.—Reason, that is, unassisted reason, cannot comprehend, nor, without the help of revelation, can argument demonstrate the one or the other.—If without revelation *any man* could form a notion of God, *every man* must do so.—A truth of this nature, if it could be seen by any, would be seen by all; and those gracious manifestations of himself, which God in pity to our infirmities hath from time to time vouchsafed us, would have been unnecessary and superfluous. But they are not superfluous. The spirit of man is the candle of the Lord. Until the candle be lighted, where is its usefulness? And this light it cannot be said to have in itself, being indebted for it to the fire, without which it is altogether unprofitable. Thus, with respect to spiritual knowledge; the soul, which by Divine assistance can apprehend so much, without ILLUMINATION is able to comprehend nothing. Let the mind of man be enlightened by the power of God, and he is then, and not before, enabled to discern the Creator in his wondrous works.'

Pure Deism the author describes as

'A religion without a service, without a temple, without a sacrifice, without a Redeemer, without a Comforter, without prayer, without praise, without faith, without hope, without sanctification, without salvation—without every thing!'——'Gospel truth, or the religion of the Bible, declares, that the Son of God is come, and hath given us understanding, that we may honour him that is true; and we are in him that is true, even in his Son Jesus Christ—THIS IS THE TRUE GOD, and everlasting life. Little children, keep yourselves from idols. If this is the true God, it follows, that all other gods are false; and he who denies the truths of Christianity, must pardon us for pronouncing him to be absolutely without God, inasmuch as he is without the only true object of religious adoration.'

Mr. Glasse might well apprize those who may be dissatisfied with some of the positions advanced in this sermon, by an advertisement prefixed to it, that 'if he should be attacked on the subject, he is enabled to retire for protection to the adamantine shield of Bishop HORSLEY.'—In the introductory sentences of the sermon entitled 'The Christian's Rest,' on Psalm iii. 5. *I laid me down and slept—I awaked, for the Lord sustained me*, the author informs us that the words have a natural, and that they have a spiritual signification. 'They are a morning hymn for the faithful Christian while on earth; and they will, on the resurrection-day, burst from his heart, after his silence

in

in the grave.' He therefore proposes in the sequel to 'speak of sleep, and of waking—of death, and of rising again.'

The other subjects, which we have not already recited, are 'the Transfiguration'—'the State of the Departed'—'the Vanity of Human Wishes'—'the just Judgments of God'—'the Foundation and Promise of Christian Hope,' &c. &c. Re.s.

ART. XVI. *The Equality of Mankind:* a Poem, by Michael Wodhull, Esq. Revised and corrected, with Additions. 8vo. pp. 40. London. 1798.

WHEN this poem was first printed by its respectable author, we paid due attention to it, in M. Rev. vol. xxxiv. p. 23. Having then treated the subject as a mere poetic fiction, and delivered our opinion of the impossibility of forming social systems on so Utopian an idea, we shall here abstain from repeating it; choosing rather to refer to sentiments on such a topic which were given by us in a calm, unagitated period:—nor need we repeat our idea of the merit of Mr. W.'s poem as a composition. We shall therefore content ourselves with pointing out the alterations and additions which distinguish this *new* impression.

Poets write more frequently from the head than from the heart, and are not so much bent on making converts as on gaining admirers. Mr. W.'s despair of producing any practical effect, by this effort of his muse, may be inferred from the new motto which he has chosen:

——— "*Carmina tantum*
Nostra valent, Lycida, tela inter martia, quantum
Chaonias dicunt, aquila veniente, columbas." VIRGIL.

Neither does he seem desirous of provoking controversy, for the short advertisement prefixed thus concludes:—'Whether the opinions of those to whom the author takes the liberty of sending copies accord with or differ from his own, in regard to the auspicious or malignant influence of those signs which still continue to retain their ascendant in the political Zodiac, he flatters himself they will be received as marks of personal respect.'

The present poem commences with the 7th line of the original edition; the first six being very properly expunged;

'Untaught to bend the pliant knee, and join'—

The passage extending from line 36 to line 44 inclusive in the first edition is transposed, and now follows line 6.

The ten lines following line 26 in the original edition are omitted.

For "War a *needful* trade" in l. 61. of the original edition, we now read 'War a *licens'd* trade.'

The lines which followed, reflecting on Frederick of Prussia, are expunged.

For (at line 109. original edit.)

" Craft with prowess join'd
Soon tam'd the *generous fierceness* of mankind,"

we now read (see l. 93. new edit.)

' Craft with prowess join'd
Subdued the *liberal spirit* of mankind.'

" Call'd him a *King*," is altered to ' Call'd him a Monarch.'

Line 124 of original edition

" Set up a little idol of their own"

now stands

' Fashion'd these idols to their Sires unknown.'

For these two lines after line 130 in the first edition,

" No; 'twas their baffled pride whose last resource
Dragg'd this perdition on their heads by force,"

we have these four,

' No; 'twas their pride which knew not how to yield,
Their rage for conquest in the tented field,
To slight Heaven's Umpire warp'd th' untoward crew,
And on their heads a just perdition drew.'

The word " *bewail'd*" at l. 171 of the old edition is now judiciously exchanged for ' behold.'

" *Merit a sound*" l. 182, is changed to

' Good works an empty sound.'

Line 189, for " *ruthless* joy" we now read ' *matchless* joy.'

Line 258, for

" Murders and sorceries, and *men whose heart*
Ne'er *prompted* one humane, one generous part,"

we read at l. 245 of the present edition,

' Murders, and sorceries, and *th' obdurate heart*
Ne'er *prompting* one humane, one generous part.'

Line 261, " While some *vain mortal*, arbiter of ill,
Govern'd *the rest*,"—altered to

' While some *capricious* arbiter of ill
Govern'd the *pliant* nations.'

Line 278, " Fomenting some unnecessary strife," is changed to

' Impell'd to perish in some idle strife.'

The couplet following line 280 in the original edition,

" Stoop then, ye sons of reason, stoop, and own
The veriest beast more worthy of a throne,"

is happily exchanged for

' Stoop then, ye vain Philosophers, and own
Reason from man to happier beasts is flown.'

Line

Line 292, for "*Partaking* of the soil which gave him birth," we now read

'*And venerates* the soil which gave him birth,' l. 278, new edit.

L. 301. "Where *Commerce* never rears her impious head," is altered to

'Where *Rapine* never lifts her impious head.'

After having gone through the several classes of society, and pointed out their dependence on each other, like the several links of what is called an *endless chain*, where extremities unite, the view in the original edition thus concludes, on describing the *Eastern* monarch:

"Is not a wretch like *this*, to either side
Of Life's perverse extremities allied?
Here to its source the line revolving tends,
Here close the points and here the circle ends."

In the new edition (l. 313.) it is thus improved:

'*Stands* not a wretch like this, on either side,
With Life's perverse extremities allied?
Here at its source the line revolving *meets*,
This the huge circle of thy wheel completes,
O Fortune, thus contiguous dost thou place
The rich, the poor, th' illustrious, and the base.'

L. 335. "Monarchs, we see, were then at first design'd
A general good, a blessing unconfin'd,"

we now read (l. 323. new edit.)

'In ancient days was Monarchy design'd
To guard the menac'd rights of Human Kind.'

A line or two below, Kings were said, in the old edition, to "*vindicate the laws:*" the new edition makes them '*rectify* the laws.'

For "Stung by a snake, the pious Priest expir'd,
While Folly gaz'd and ignorance admir'd,"

we now read

'By venom'd serpents stung, the Priest expir'd,
While Folly gaz'd and *awe-struck* throngs admir'd.'

Clarendon, in his account of Lord Brooke, as the first edition of this poem tells us, l. 376,

"Shews half the *Royalist* and half the Saint;"

here he

'Shews half the *subtle Lawyer*, half the Saint.'

Then follow twelve additional lines, containing a spirited comparison between the Hero and the Historian, for which we must refer to the poem.

There are also some additions and alterations in the account of the exertions of Caledonia for her religion.

The following couplet (l. 433, 4)

" At Truth's historic shrine shall victims smoke,
And a fresh Stuart bleed at every stroke,"

in the present edition stands thus:

' Then, boldly entering Truth's historic fane,
Will Britons ever loathe a Stuart's reign.' l. 435.

The address to 'perfidious Albemarle,' which concludes with

" *Shall* meet the *felon*'s undistinguish'd fate,
Sure of contempt, unworthy of our hate,' l. 442.

is altered to

' Shall meet the *Traitor*'s doom, borne down by Fate,
Sure of contempt, too abject for our hate,' l. 443.

At l. 457 in the first edition we read,

" Succeeding Kings extend the generous plan,
And Brunswick perfects what Nassau began;"

now it stands,

' The Brunswick line improv'd each generous plan
Ordain'd to perfect what Nassau began.'

The author's sentiments respecting the politics of the day are pointedly expressed by the alteration which the following lines have undergone:

" But if in Faction's loud and empty strain, (l. 465.)
Yon frontless rabble vex a gentle reign,
In peace itself ideal dangers find,
Provoke new wars and challenge half mankind;
Who tho' another Tully at their head
From breast to breast the rank contagion spread:
Say what are we? some *pension'd* patriot's tools,
Mere artless, unsuspecting British fools."

In the new edition, we read at l. 467,

' But if thy Children, to themselves untrue,
With jaundic'd eye, through false perspectives, view
The rising sun of Liberty display,
O'er long-benighted realms his chearing ray,
And league with Despots to replace that yoke
Which Gallic tribes in thousand fragments broke,
While, measuring right and wrong by gold alone,
Under State Quacks thy trampled cities groan;
Soon fall thou must, though myriads guard thy shore,
As Tyre and Carthage fell, to rise no more.'

The sons of Albion are said in the first edition, l. 484, to be

" Untaught to serve, unable to be free."

In the present edition, the poet is still more displeased with his countrymen; for he tells them that they are

' Too *proud* to serve, too *abject* to be free.'

The poet asks whether the peasant be to rise from his grave to slavery, and the monarch in a future state be to wield a mimic sceptre?—but, not contented, as in the first edition, with proposing these queries, he now adds the two following lines:

' If

'If on these terms, to thee, O Truth, we live,
What joys, what honors, what hast thou to give?'

To the new edition are subjoined the lines which follow, as a

'POSTSCRIPT.

'Long ere the martial progeny of France
'Gainst banded Despots hurl'd th' unerring lance,
Drove Superstition from her wide domain,
And rais'd to Liberty a votive fane,
These artless notes the rustic Muse began,
Chanting with feeble voice the Rights of Man:
Now age o'ershadowing damps poetic fire,
And Time's rude hand hath snatch'd away her lyre,
When for its gratulating strains might call,
O Babylon, thy long-predicted fall;
Still sooth'd by Hope, disdaining abject Fears,
She stands collected in the vale of years,
Imploring Him who bids the tempest cease
To wrap th' infuriate world in lasting peace,
Nor suffer Statesmen, rancorous, vain, and blind,
For Priests, or Peers, or Kings, to sacrifice Mankind.'

There is certainly elegance in this *rustic* muse: but it does not appear, by this specimen, that *age* has either abated its fire, or taught it prudence and moderation. A great part of the poem has little relevancy to the title; and the motto to the postscript would have served as a motto to the whole:

"*Quod Regum tumidas contuderit minas.*"

To this poem on the Equality of Mankind, are annexed *Verses on Mr. Hollis's Print of the Rev. Dr. Mayhew*, the first sketch of which, we are told, was published in the Gentleman's Magazine; and a Poem on *the Use of Poetry*, part of which has already appeared in the Morning Chronicle, under the title of "The Origin of Fable."—In these, Mr. W.'s prominent sentiments are vigorously expressed: he laments that poetry should ever have wreathed a garland but for the brow of Liberty; and he hopes that, in future, the Muses may only be employed in exalting the fame and embalming the memory of the good and the wise.

Mo..y.

ART. XVII. *An Examination of the leading Principle of the New System of Morals*, as that Principle is stated and applied in Mr. Godwin's Enquiry concerning Political Justice. 8vo. 1s. 6d. Longman. 1798.

THE fallacy of ingeniously constructed and seducing systems generally conceals itself in their assumptions and most prominent principles. To allow the leading proposition, which stands

stands in the foremost rank of the argument, and claims all the respect and honour due to an axiom, is often to grant to the constructor of a theory all that he wishes and requires. The grand postulatum admitted, one doctrine follows another in regular systematic order; and conclusions, however unexpected and alarming, obtrude themselves as most fairly and legitimately deduced. It was suspected by the ingenious author of the 'Examination' before us, that this was the case with the *New System of Morals* which Mr. Godwin has offered to the public in his "Enquiry concerning Political Justice;" and we are of opinion that he has justified his suspicions, by detecting the sophistry which lurks in that performance.

'My sole wish' (says this author in his Advertisement) 'is to expose in its elements, and while it may yet avail, a system of ethics which has long, in its principle at least, been stealing into favour; and which in its certain tendency to undermine the foundation of whatever is excellent or valuable in the human heart, is exactly adapted to qualify us for either of the two descriptions of character which form the shame and scourge of the age—for the unprincipled and obsequious tool of political corruption, on the one hand, and the vain desperate votaries of political empiricism, on the other.'

Apprehensions more terrific than the case itself justifies may, perhaps, be entertained by this gentleman, in contemplating the Godwinean system; he may imagine it to be more stealing into favour than it really is, for we are of opinion that it does too great violence to the principles and affections of human nature ever to be current; yet it comes in "so questionable a shape," that it demands examination, and he who ably refutes it must be allowed to have rendered service to the cause of morals.

We should be sorry, therefore, to be thought to give cold and stinted praise to the author of these pages, for the pains which he has taken to place this theory in its true light. He has, we think, "laid the axe to the root of the tree;"—he has exposed it in its elements; and he has evinced its foundation-principle to be erroneous.

Mr. Godwin's radical position is,

'That we are bound in *justice* to do all the good we can, and that all moral duty therefore is comprised in Justice. It is just to do all the good we can; it is unjust not to do all the good we can. Being bound in justice to do all the good we possibly can, the only just motive for preferring either our own good to that of others, or of other persons, the good of any one individual to that of any other, must be a sense of the superior quantity of good which that individual, whether it be ourselves or another, is capable of producing; because, by pursuing this plan only, can we produce all the possible good in our power; whatever therefore leads us to prefer either ourselves

selves or others upon a different account, is immoral and unjust. To execute this grand design of producing all the good in our power, by ourselves or through others, we must be perfectly free from restraint, too, as well as bias; all promises, oaths, contracts, &c.—whatever blindly determines us to act in any definite way—should not be allowed therefore, or not regarded: if they do *not* lead us to deviate from the only right line of conduct—that of producing all the good possible—they are useless; if they do, they are immoral and unjust. Besides a freedom from restraint and bias, a knowledge of truth, also, is necessary to enable us to be just: truth therefore should at all times and under all circumstances be spoken; and secresy, prudential reserve, delicate concealment, &c. should have no place in the world. The moral as well as physical order of things being equally governed by necessity, virtue can be approved only on the same principle that we approve a fertile vale; and vice disapproved, as we disapprove an infectious distemper; as the cause of good, and as the cause of evil: rewards and punishments must be regarded only as a means, and that an irrational one, of reforming error, which can be effectually cured only by an infusion of truth; and resentment, remorse, and affliction for past events, must be extinguished from the face of the earth. In fine, the truly wise and just man will be actuated neither by interest nor ambition, the love of honour, the desire of fame, nor emulation; the good of the whole will be his only object; this good he will incessantly pursue, and the pursuit of it will constitute his happiness,—a happiness, which nothing but bodily pain, and scarcely that, can disturb *.'—

'If we are bound in Justice to do all the good in our power, to produce the greatest sum of happiness in sentient nature, which it is within the compass of our faculties to effect—Then, doubtless, Justice being altogether an inflexible duty, admitting no dispensation, no remission, no, not for a moment, our whole mind must be solely directed to this single purpose; and the desire to effect it, must constitute the only legitimate motive of human action. Then whatever leads us to act upon any other incitement, or with any other view, must be extirpated or subdued, as revolting against the rules of Justice. Then every passion and emotion of the human heart must be extinguished as abhorrent to our duty; it being in the essence of all affections of this kind to prompt us to act upon particular motives, sometimes not apparently conducive to the general good, and never certainly grounded upon it. Then patriotism, friendship, gratitude, affection, pity, all the public and private virtues, all the social and domestic charities, which have hitherto been considered as the best blessings and surest hope, as well as the grace and ornament of our nature, must be effectually rooted from our feelings, as creating an unjust preference in favour of certain individuals, or descriptions of individuals, independently of their disposition and their power to cooperate with us in promoting the general good. Then whatever obstructs us in the pursuit of this good, is an abateable nuisance. All

'* See Pol. Jus. 4to edit. passim; and particularly B. 2. c. 2. and 6.; B. 3. c. 3.; B. 4. c. 4, 5, 6.; B. 6. c. 5.; B. 7. and 8.'

determinate

determinate rules are blind restrictions. All legal property is inveterate injustice: I have a right to just as much as I conceive will best enable me to accomplish my grand project; and nobody has a right to any other portion, upon any other title. All law is usurpation upon reason: all judicious process, fetters and oppression: prevailing sentiments and manners, antiquated prejudice.—If we accept the principle, we must take the consequences—they are potentially included.'

Having thus exhibited an outline of the system in its elements and corollaries, the examiner thus proceeds to refute it:

'What (says he) does this axiom, viz. "that we are bound in justice to do all the good we can," assume? It takes for granted; and it is the only circumstance which gives the colour of plausibility to the position, that because the end of virtue is the general good (as it is undoubtedly, and of every other principle moulded into the composition of physical and moral nature) that it is its tendency to this end, which determines us to distinguish it as virtue; that because the final cause of moral distinction is utility, that utility must be its proximate cause also;—an assumption, which, without any sort of internal evidence in its favour, (as an abstract proposition it is impossible that it should have any,) is directly controverted by the very proof which we should naturally expect to find adduced in its support—the presumptions, I mean, and sometimes very strong ones, which may be drawn from analogy. We are actuated to various ends by various principles; by more perhaps than a superficial observer will suppose or allow. After a pretty careful review of this subject—it is one of the most curious and instructive in the circle of contemplative enquiry—I may venture to affirm that there is no single instance, no, not the minutest, in the whole moral œconomy of man, in which the end to be attained, is, as this axiom presumes, the motive appointed to attain it. Let us take the most familiar cases that can occur. The end of eating and drinking is the sustenance of our bodies; do we eat and drink for that purpose? The end of the union of the sexes is the propagation of the species; do we unite with that view? The end of parental affection is the preservation of helpless infancy; do we love our children on that account? The ultimate end here, too, is the general good; does it form any part of the incitement?"—

'If it is the utility of an action which constitutes it virtuous, we must all be conscious of it. It is absolutely impossible that we should be mistaken in our feelings, however we may be misled in our reasonings about them. Turn then to the writers who speak the language of nature and truth, the poets and orators of all ages. Are the virtues they celebrate ever ascribed to this motive, are they ever exalted in this view, are they ever recommended on this principle? Nothing less. Look into the historians; they express exactly the same sentiments. The deaths of Socrates and Seneca were worthy of their lives; and shed, beyond all question, a ray of interest over their course, which the highest noon of their ascendant never equalled: What apparent connection is there between the unshaken fortitude and philosophic calmness which overpower us with awful admiration in the dying moments of these great teachers of morality, and the general happiness of mankind? In actions which affect this happiness much more directly, their

their tendency to promote it, seems to constitute no ingredient in the motive of the agent, or the approbation of the spectator.'

Herein our author follows Bp. Butler; who cautions his readers (' *Dissertation on the Nature of Virtue,' subjoined to his Analogy*) " against imagining the whole of virtue to consist in singly aiming, according to the best of their judgment, at promoting the Happiness of Mankind in the present state."

If we be not to act till we have ascertained the greatest possible good that we may produce, there could be no acting at all. To require so vast a motive as the proximate cause of our conduct, or as the *primum mobile* of virtue, is to require too much of man as a moral agent. Universal benevolence is an amiable sentiment, but it cannot govern every spring of individual action. The mother will not suckle and protect her child, nor the farmer house his corn, from the sole motive of the general good. Man is so constituted, that individual affections first touch his soul, which by degrees are brought to expand themselves into social regard: but Mr. Godwin would *in*vert the order of nature, or rather completely *sub*vert it, by making the social principle of General Happiness obliterate in us all individual affections. The mind is to be so expanded with the sublime and glorious idea of Universal Good, that self-love is to be annihilated and forgotten. This is utterly impossible. There is not, therefore, in this theory, any *fitness* for the Being to whom it is with so much formality proposed. Let us, however, follow the Examiner in his farther exposition of the Godwinean theory: ' Let us see to what it leads.'

' I am bound to produce all the good in my power. I am bound then to act upon this principle only, to have this object perpetually before me, and to pursue it with all the faculties I possess. I am bound, of course, to discard every other principle of action as immoral and unjust, and to extinguish or subdue, as much as in me lays, every passion and instinct of my nature, to make way for the operation of this grand precept. I must not till my farm, nor marry a wife, nor rear my children, from the common motives of profit, love, or affection, but from a conviction that by so acting I shall best promote the general good. For how can I promote that good to the utmost of my power, unless in each particular act, at each particular moment, I do my utmost to promote it? And how can I be said to promote it at all, unless I act with that design? Since as to any good that may casually result from my conduct (and casually it must result if I act from any other motive), I can no more be said to have produced it, than I can be affirmed to have saved the life which my posthumous son saved, because I begot him. Morality, on this scheme, is not an occasional alterative, but our constant diet. I must not stir a step, but from a conviction, that, of all the possible modes of action, it is the one most conducive to the general welfare.'

This, however, as our ingenious Examiner observes, is 'to invert the natural series, to transform the last and remotest extension of our regards into the original spring from which we are to derive all others.'

It is a sufficient refutation of the theory so ably combated by our Examiner, to pourtray the Being whom it would produce as a model of political perfection.

'What should we think of an animal in any of these shapes, or in the shape of man, whom no intimacy could endear, no kindness attach, no misery move, no injuries provoke, no beauty charm, no wit exhilirate; whose cold heart no sorrows could thaw, no festivity warm; but who pursued, with inflexible perseverance, some abstract idea of the general good; dead to the glow of virtue; dead to the shame of vice; and calculating the degrees of rectitude, of posthumous advantage over present suffering, by De Moivre upon chances?'

'But the general welfare or the general good, after all, is but an aggregate of individual good; and our capacity to suffer and enjoy, remains precisely as it was. Mr. Godwin furnishes us with no sixth sense; he opens no new inlet to gratification; he discovers no *terra australis* of delight, physical, or moral, present or to come. All things stand exactly as they were; except, that instead of each man's providing for himself, he is to purvey for others; every body is to busy himself in every body's business but his own; every body is to meddle in every thing but what he is competent to manage; all are to cater, and none to consume; and in the mortification, confusion, perplexity, distrust, and despair, of each individual, is to consist universal confidence, peace, plenty, security, and happiness.'

The author makes the *original sin* of the whole theory to consist 'in considering, as the result of reason, an effect which it is not in the competence of reason to produce'; and he very properly reprobates the Universal Despotism, and even intolerance, at which the system laid down by Mr. Godwin aspires. Our moral sentiments, he remarks, are original principles of action. Hence 'we do not merely *believe* an action to be of a certain description called moral or immoral, we approve or disapprove it as such; and this sentiment of approbation or disapprobation has a positive influence on human conduct.'—In his theory of Moral Sentiments, the Examiner professes to follow the celebrated Adam Smith; and in exposing the fallacy of the Godwinean theory, he observes that by placing virtue in utility it *presumes* on a general affection for the general good.

Thus have we, as far as our limits would allow, given various specimens of the close reasoning and ingenuity manifested in this *Examination*;—sufficient to prove that the subject has been deeply considered by the author, and that his pamphlet deserves to be read by all who have been invited to the perusal of Mr. Godwin's "Political Justice."

The writer supposes that the resolution of "Virtue" into "the promotion of the general good" was probably suggested by Mr. Hume to Mr. Brown, and from him adopted, with modifications, by Mr. Paley. He has requested us, however, (in a private letter,) to inform the public that he mistook; and that Mr. Hume's "Enquiry concerning the Principles of Morals," which he confounded with his "Essays," was not published till *after* the first appearance of Mr. Brown's Essays; though the same doctrine had been previously inculcated in his "Treatise on Human Nature," published some years before. As to Mr. Paley's Definition of Virtue, he has found it explicitly asserted in the Dissertations prefixed to Dr. Law's * edition of Archbishop King's Origin of Evil.

A new edition of this pamphlet, just published, gives the name of its author, Thomas Green, Esq. and rectifies the errors into which he had fallen in the *history* of the principle discussed in his letter. Other parts are re-touched; and Mr. G. has added, in a Postscript, an extract from Bp. Butler's 2d Dissertation at the end of his Analogy; desirous of shewing that he does not stand alone in the controversy with those who "resolve morality into expediency."

Mo..y.

ART. XVIII. *An Essay on the Revenues of the Church of England.* By Morgan Cove, LL.B. Vicar of Sithney, Cornwall. 2d Edit. 8vo. pp. 390. 5s. Boards. Cadell jun. and Davies. 1797.

THE object of this publication is to establish the following points: 1st, That the Clergy of the Church of England have a natural, precedented, and legal right to the revenues with which they are endowed. 2dly, That, though these revenues may collectively appear large, they afford a very moderate competency to the many thousands whose subsistence depends on them; and lastly, That these revenues, particularly the part of them arising from tithes, are neither burdensome to the individual nor injurious to the public. These positions are pursued through many chapters and sections, which begin with the history of tithes deduced from the Phœnicians, Greeks, and Romans, to the Jews and primitive Christians; and likewise from the first establishment of Christianity in England, to the progressive confirmation of them in our own times.

As we prefer facts to opinions, we shall extract only such passages as may tend to information.

Of the revenues of the church in general, the author remarks:

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* Dr. LAW, the late Bishop of Carlisle.

'Thus, when it is said, that the Cathedral Revenues, throughout the kingdom, amount to the gross sum of 140,000l. *per annum*, yet, let it be remembered, that there are, in all, not less than 1,700 persons, who are partakers of those revenues, in a greater or smaller proportion.

'The Parochial Clergy have been more fortunate and successful, than either their Episcopal or Dignified Brethren. Their incomes, being chiefly dependent on the state of landed property, whosoever might be the possessors of it, have been necessarily more augmented, by the increased value of the rental of that property; and their rights and claims, not being of a fleeting nature, but immovably affixed to the soil of each parish, have suffered little diminution, except from the easiness, inattention and neglect of the Clergy themselves.

'It appears from the *Liber Regis*, according to *Arch-Deacon Plymley in his Charge to the Clergy of Salop in the year* 1793, that there are in England and Wales, 5,098 Rectories, 3,687 Vicarages, and 2,970 Churches which are neither Rectorial nor Vicarial; in all, 11,755 Churches, contained in about 10,000 parishes, at which number the parishes, throughout the kingdom, are usually estimated.

'Of these Rectories, many are, without doubt, highly valuable. The same may be said in respect to some of the Vicarages, from being possessed of large glebes, or large endowments, or from both causes united; but, however, there are many Rectories, and Vicarages, in particular, whose tithes are wholly impropriated, and without even any parsonage house. Of the Churches, which are neither Rectorial nor Vicarial, perhaps, two fifths are merely Chapels of Ease, and appendant to some extensive and valuable benefices, or else built on speculation in populous parts of the kingdom, in which districts they are chiefly to be found. And, of the remaining Churches, to which neither houses, glebes, nor tithes most commonly belong, the incomes must necessarily be very inconsiderable, as they can alone proceed from trifling contingencies.'—

'From the aggregate amount of the incomes of 3,181 livings, now and formerly in charge in the King's Books, situated in every county in the kingdom, and whose value hath been collected almost entirely within the last ten years, from various sources of public and private information, it appears,—that each of these livings is now worth, on the average, 141l. *per annum*, and that, when compared with the value annexed to them in the King's Books, they have all increased in the *general* proportion of about ten to one, since the time of the Reformation;—but, that the Rectories have increased in the ratio of nearly eleven to one, and are at present of the yearly value of 162l. each,—and that the Vicarages have increased in the ratio of rather more than nine to one, and are at present of the yearly value of 106l. each. The number of Rectories, included in this calculation, is 2,037, and of the Vicarages 1,144:—the collective value of the former, in the King's Books, being 30,158l. and of the latter 13,379l.—and the collective value of the former, at present, being 330,754l. and of the latter 121,403l. *per annum*.

'According,

'According, then, to the present average value of these Rectories and Vicarages, and to the number of the Rectorial, Vicarial, and other Churches throughout the kingdom, as before given from the *Liber Regis*, the revenues of the Parochial Clergy will be increased to the amount of 1,313,000l. *per annum*, as thus appears:—5,098 Rectories, at 162l. each, will give 825,876l.—3,687 Vicarages, at 106l. each, will give 398,222l.—And, 1782 (that is, three fifths of 2,970) Churches, which are neither Rectorial nor Vicarial, but are presumed to be Parochial Cures, at—suppose the ample allowance of—50l. each, will give 89,100l. And when, to these sums, are added the Episcopal, Cathedral, and University revenues, amounting, as before stated, to 392,000l. *per annum*, it will be seen, that the Bishop of Landaff's valuation of the Church and University revenues, is exceeded, by the sum of 205,000l.'

From the revenues, the essayist proceeds to estimate the number of the established Clergy:

'They have been variously estimated, as much above 20,000, as below 15,000:—a medium between both, or 18,000, is, most probably, the correctest statement of them, as it will allow a Supernumerary or Curate to about one half of the before stated number of 11,755 Churches.

'These eighteen thousand persons, whether beneficed or expectant, with their families and dependents, make up, possibly, near 100,000 souls, reckoning at the rate of five and an half persons to a family. However, as a part of the Clergy, like those of other professions, may be supposed to be single men, this computation will, therefore, at first sight, appear exaggerated; but, when it is considered, that the Clergy are an exception to those of other professions, and are, for the most part, married men, with numerous families in general, the calculation, in estimating the whole body of them with each a family of five and an half persons, may turn out, neither rash nor ill-founded:—and, more especially, since, computing two thirds of them to be married men, with families and dependents of seven persons each, the same gross product will almost appear,—as seven times twelve thousand amount to 84,000, and the remaining one third, (or 6,000 single men) with one dependent each, will make up the whole number to be 96,000.

'And, thus, taking the population of the kingdom at 8,000,000 of persons, the Clergy, with their families and dependents, are about an eightieth part of the people.'

It appears that, by the addition of the Cathedral and the equalization of the Parochial incomes, the revenue to be enjoyed by each parish priest would not exceed 172l. *per annum.*

In a parallel drawn between the Church Establishments of England and Scotland, we learn that

'The whole provision of the Ministers of the Kirk of Scotland was estimated, about forty years past, in the year 1755, at about 68,500l. *per annum*; which, being divided between 944 Ministers, afforded to each of them, on the average, an annual income of 72l.

This provision may, indeed, have been increased; but, nevertheless, whatever it may be now, it appears, from the foregoing anthenticated publications, to be daily growing of less and less estimation, and scarcely an object of desire. It is so incompetent to the decent and comfortable maintenance of the present Ministry, notwithstanding the great cheapness of the necessaries of life in Scotland, when compared with the prices of them in England, that not only the Ministers themselves complain and are uneasy in their situations, but their unpleasant and confined circumstances are so obvious, that the youth of respectable families and connections are prevented and deterred from entering, as formerly, into the Ministry.

'The consequences of this have been, that those of inferior families and situations in life have been already candidates for, and have been necessarily ordained into the Ministry, from the mere want of others, of more respectable connections, and more qualified by education and professional studies. From time to time, even this class of the people will withdraw themselves, (as views of bettering their conditions in the commercial line, or some lucrative employment, continue to present themselves before them,) and others of still less character, consequence and qualifications, will be brought forward, and, (though ill calculated to further the purposes of religion,) must through necessity be introduced into its offices. And, thus, will the poverty of the Scottish Establishment prove its most deadly foe, and, in the event, in all likelihood, work its ruin; as all the good effects, both civil and religious, which have been deduced from it, will gradually vanish.'

Mr. Cove has shewn considerable talents as a calculator in this publication; and those of his arguments which he has founded on his calculations are proposed with candour, and with propriety of style and manner.

ART. XIX. *Lyrical Ballads*, with a few other Poems. 12mo. pp. 210. 5s. Boards. Arch. 1798.

THE author of these ingenious compositions presents the major part of them to the public as *experiments*; since they were written, as he informs us in the *advertisement* prefixed, 'chiefly with a view to ascertain how far the language of conversation in the middle and lower classes of society is adapted to the purposes of poetic pleasure.'

Though we have been extremely entertained with the fancy, the facility, and (in general) the sentiments, of these pieces, we cannot regard them as *poetry*, of a class to be cultivated at the expence of a higher species of versification, unknown in our language at the time when our elder writers, whom this author condescends to imitate, wrote their ballads.—Would it not be degrading poetry, as well as the English language, to go

go back to the barbarous and uncouth numbers of Chaucer? Suppose, instead of modernizing the old bard, that the sweet and polished measures, on lofty subjects, of Dryden, Pope, and Gray, were to be transmuted into the dialect and versification of the xivth century? Should we be gainers by the retrogradation? *Rust* is a necessary quality to a counterfeit old medal: but, to give artificial rust to modern poetry, in order to render it similar to that of three or four hundred years ago, can have no better title to merit and admiration than may be claimed by any ingenious forgery. None but savages have submitted to eat acorns after corn was found.—We will allow that the author before us has the art of cooking his acorns well, and that he makes a very palatable dish of them for *jours maigres*: but, for festivals and *gala* days,

> " *Multos castra juvant, & lituo tubæ*
> *Permistus sonitus.*"

We have had pleasure in reading the *reliques of antient poetry*, because it was antient; and because we were surprised to find so many beautiful thoughts in the rude numbers of barbarous times. These reasons will not apply to *imitations* of antique versification.—We will not, however, dispute any longer about names; the author shall style his rustic delineations of low-life, *poetry*, if he pleases, on the same principle on which Butler is called a poet, and Teniers a painter: but are the doggrel verses of the one equal to the sublime numbers of a Milton, or are the Dutch boors of the other to be compared with the angels of Raphael or Guido?—When we confess that our author has had the art of pleasing and interesting in no common way by his natural delineation of human passions, human characters, and human incidents, we must add that these effects were not produced by the *poetry*:—we have been as much affected by pictures of misery and unmerited distress, in *prose*. The elevation of soul, when it is lifted into the higher regions of imagination, affords us a delight of a different kind from the sensation which is produced by the detail of common incidents. For this fact, we have better authority than is to be found in the writings of most critics: we have it in a poet himself, whose award was never (till now) disputed:

> " The poet's eye, in a fine frenzy rolling,
> Doth glance from heaven to earth, from earth to heav'n;
> And, as imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shape, and gives to aiery nothing
> A local habitation and a name." SHAKSPEARE.

Having said thus much on the *genus*, we now come more particularly to the *species*.

The author's first piece, the *Rime of the ancyent marinere*, in imitation of the *style* as well as of the spirit of the elder poets, is the strangest story of a cock and a bull that we ever saw on paper: yet, though it seems a rhapsody of unintelligible wildness and incoherence, (of which we do not perceive the drift, unless the joke lies in depriving the wedding guest of his share of the feast,) there are in it poetical touches of an exquisite kind.

The Dramatic Fragment, if it intends anything, seems meant to throw disgrace on the savage liberty preached by some modern *philosophes*.

The *Yew-Tree* seems a seat for *Jean Jaques*; while the reflections on the subject appear to flow from a more pious pen.

The Nightingale sings a strain of true and beautiful poetry; —Miltonic, yet original; reflective, and interesting, in an uncommon degree.

> 'No cloud, no relique of the sunken day
> Distinguishes the West, no long thin slip
> Of sullen Light, no obscure trembling hues.
> Come, we will rest on this old mossy Bridge!
> You see the glimmer of the stream beneath,
> But hear no murmuring; it flows silently
> O'er its soft bed of verdure. All is still,
> A balmy night! and tho' the stars be dim,
> Yet let us think upon the vernal showers
> That gladden the green earth, and we shall find
> A pleasure in the dimness of the stars.
> And hark! the Nightingale begins its song,
> "Most musical, most melancholy"* Bird!
> A melancholy Bird? O idle thought!
> In nature there is nothing melancholy.
> —But some night-wandering Man, whose heart was pierc'd
> With the remembrance of a grievous wrong,
> Or slow distemper or neglected love,
> (And so, poor Wretch! fill'd all things with himself,
> And made all gentle sounds tell back the tale
> Of his own sorrows) he and such as he
> First nam'd these notes a melancholy strain;
> And many a poet echoes the conceit,
> Poet, who hath been building up the rhyme
> When he had better far have stretch'd his limbs

* "*Most musical, most melancholy.*" This passage in Milton possesses an excellence far superior to that of mere description: it is spoken in the character of the melancholy Man, and has therefore a *dramatic* propriety. The Author makes this remark, to rescue himself from the charge of having alluded with levity to a line in Milton: a charge than which none could be more painful to him, except perhaps that of having ridiculed his Bible.'

Beside

Beside a brook in mossy forest-dell
By sun or moonlight, to the influxes
Of shapes and sounds and shifting elements
Surrendering his whole spirit, of his song
And of his fame forgetful! so his fame
Should share in nature's immortality,
A venerable thing! and so his song
Should make all nature lovelier, and itself
Be lov'd, like nature!—But 'twill not be so;
And youths and maidens most poetical
Who lose the deep'ning twilights of the spring
In ball-rooms and hot theatres, they still
Full of meek sympathy must heave their sighs
O'er Philomela's pity-pleading strains.
My Friend, and my Friend's Sister! we have learnt
A different lore: we may not thus profane
Nature's sweet voices always full of love
And joyance! 'Tis the merry Nightingale
That crowds, and hurries, and precipitates
With fast thick warble his delicious notes,
As he were fearful, that an April night
Would be too short for him to utter forth
His love-chant, and disburthen his full soul
Of all its music! And I know a grove
Of large extent, hard by a castle huge
Which the great lord inhabits not: and so
This grove is wild with tangling underwood,
And the trim walks are broken up, and grass,
Thin grass and king-cups grow within the paths.
But never elsewhere in one place I knew
So many Nightingales: and far and near
In wood and thicket over the wide grove
They answer and provoke each other's songs—
With skirmish and capricious passagings,
And murmurs musical and swift jug jug
And one low piping sound more sweet than all—
Stirring the air with such an harmony,
That should you close your eyes, you might almost
Forget it was not day! On moonlight bushes,
Whose dewy leafits are but half disclos'd,
You may perchance behold them on the twigs,
Their bright, bright eyes, their eyes both bright and full,
Glistning, while many a glow-worm in the shade
Lights up her love-torch.

A most gentle maid
Who dwelleth in her hospitable home
Hard by the Castle, and at latest eve,
(Even like a Lady vow'd and dedicate
To something more than nature in the grove)
Glides thro' the pathways; she knows all their notes,
That gentle Maid! and oft, a moment's space,

What time the moon was lost behind a cloud,
Hath heard a pause of silence: till the Moon
Emerging, hath awaken'd earth and sky
With one sensation, and those wakeful Birds
Have all burst forth in choral minstrelsy,
As if one quick and sudden Gale had swept
An hundred airy harps! And she hath watch'd
Many a nightingale perch giddily
On blos'my twig still swinging from the breeze,
And to that motion tune his wanton song,
Like tipsy Joy that reels with tossing head.
Farewell, O Warbler! till to-morrow eve,
And you, my friends! farewell, a short farewell!
We have been loitering long and pleasantly,
And now for our dear homes.—That strain again!
Full fain it would delay me!—My dear Babe,
Who, capable of no articulate sound,
Mars all things with his imitative lisp,
How he would place his hand beside his ear,
His little hand, the small forefinger up,
And bid us listen! And I deem it wise
To make him Nature's playmate. He knows well
The evening star: and once when he awoke
In most distressful mood (some inward pain
Had made up that strange thing, an infant's dream)
I hurried with him to our orchard plot,
And he beholds the moon, and hush'd at once
Suspends his sobs, and laughs most silently,
While his fair eyes that swam with undropt tears
Did glitter in the yellow moon-beam! Well—
It is a father's tale. But if that Heaven
Should give me life, his childhood shall grow up
Familiar with these songs, that with the night
He may associate Joy! Once more farewell,
Sweet Nightingale! once more, my friends! farewell.'

The Female Vagrant is an agonizing tale of individual wretchedness; highly coloured, though, alas! but too probable. Yet, as it seems to stamp a general stigma on all military transactions, which were never more important in free countries than at the present period, it will perhaps be asked whether the hardships described never happen during revolution, or in a nation subdued? The sufferings of individuals during war are dreadful: but is it not better to try to prevent them from becoming general, or to render them transient by heroic and patriotic efforts, than to fly to them for ever?

Distress from poverty and want is admirably described, in the '*true story of Goody Blake, and Harry Gill:*' but are we to imagine that Harry was bewitched by Goody Blake? The hardest

hardest heart must be softened into pity for the poor old woman;—and yet, if all the poor are to help themselves, and supply their wants from the possessions of their neighbours, what imaginary wants and real anarchy would it not create? Goody Blake should have been relieved out of the *two millions* annually allowed by the state to the poor of this country, not by the plunder of an individual.

Lines on the first mild day of March abound with beautiful sentiments from a polished mind.

Simon Lee, the old Huntsman, is the portrait, admirably painted, of every huntsman who, by toil, age, and infirmities, is rendered unable to guide and govern his canine family.

Anecdote for Fathers. Of this the dialogue is ingenious and natural: but the object of the child's choice, and the inferences, are not quite obvious.

We are seven:—innocent and pretty infantine prattle.

On an *early Spring*. The first stanza of this little poem seems unworthy of the rest, which contain reflections truly pious and philosophical.

The Thorn. All our author's pictures, in colouring, are dark as those of Rembrandt or Spanioletto.

The last of the Flock is more gloomy than the rest. We are not told how the wretched hero of this piece became so poor. He had, indeed, ten children: but so have many cottagers; and ere the tenth child is born, the eldest begin to work, and help, at least, to maintain themselves. No oppression is pointed out; nor are any means suggested for his relief. If the author be a wealthy man, he ought not to have suffered this poor peasant to part with *the last of the flock*. What but an Agrarian law can prevent poverty from visiting the door of the indolent, injudicious, extravagant, and, perhaps, vicious? and is it certain that rigid equality of property as well as of laws could remedy this evil?

The Dungeon. Here candour and tenderness for criminals seem pushed to excess. Have not jails been built on the humane Mr. Howard's plan, which have almost ruined some counties, and which look more like palaces than habitations for the perpetrators of crimes? Yet, have fewer crimes been committed in consequence of the erection of those magnificent structures, at an expence which would have maintained many in innocence and comfort out of a jail, if they have been driven to theft by want?

The mad Mother; admirable painting! in Michael Angelo's bold and masterly manner.

The Idiot Boy leads the reader on from anxiety to distress, and from distress to terror, by incidents and alarms which,

though of the most mean and ignoble kind, interest, frighten, and terrify, almost to torture, during the perusal of more than a hundred stanzas.

Lines written near Richmond—literally "most musical, most melancholy!"

Expostulation and Reply. The author tells us that 'these lines, and those which follow, arose out of conversation with a friend who was somewhat unreasonably attached to modern books of moral philosophy.' These two pieces will afford our readers an opportunity of judging of the author's poetical talents, in a more modern and less gloomy style than his Ballads:

"Why William, on that old grey stone,
Thus for the length of half a day,
Why William, sit you thus alone,
And dream your time away?

"Where are your books? that light bequeath'd
To beings else forlorn and blind!
Up! Up! and drink the spirit breath'd
From dead men to their kind.

"You look round on your mother earth,
As if she for no purpose bore you;
As if you were her first-born birth,
And none had lived before you!"

'One morning thus, by Esthwaite lake,
When life was sweet I knew not why,
To me my good friend Matthew spake,
And thus I made reply.

"The eye it cannot chuse but see,
We cannot bid the ear be still;
Our bodies feel, where'er they be,
Against, or with our will.

"Nor less I deem that there are powers,
Which of themselves our minds impress,
That we can feed this mind of ours,
In a wise passiveness.

"Think you, mid all this mighty sum
Of things for ever speaking,
That nothing of itself will come,
But we must still be seeking?

"—Then ask not wherefore, here, alone,
Conversing as I may,
I sit upon this old grey stone,
And dream my time away."

'AN EVENING SCENE, ON THE SAME SUBJECT.

'Up! up! my friend, and clear your looks,
Why all this toil and trouble?
Up! up! my friend, and quit your books,
Or surely you'll grow double.

'The

'The sun above the mountain's head,
A freshening lustre mellow,
Through all the long green fields has spread,
His first sweet evening yellow.

'Books! 'tis a dull and endless strife,
Come, hear the woodland linnet,
How sweet his music; on my life
There's more of wisdom in it.

'And hark! how blithe the throstle sings!
And he is no mean preacher;
Come forth into the light of things,
Let Nature be your teacher.

'She has a world of ready wealth,
Our minds and hearts to bless—
Spontaneous wisdom breathed by health,
Truth breathed by chearfulness.

'One impulse from a vernal wood
May teach you more of man;
Of moral evil and of good,
Than all the sages can.

'Sweet is the lore which nature brings;
Our meddling intellect
Mis-shapes the beauteous forms of things;
—We murder to dissect.

'Enough of science and of art;
Close up these barren leaves;
Come forth, and bring with you a heart
That watches and receives.'

The Old Man travelling, a Sketch, finely drawn: but the termination seems pointed against the war; from which, however, we are now no more able to separate ourselves, than Hercules was to free himself from the shirt of Nessus. The old traveller's son might have died by disease.

Each ballad is a tale of woe. The style and versification are those of our antient ditties: but much polished, and more constantly excellent. In old songs, we have only a fine line or stanza now and then; here we meet with few that are feeble:—but it is *poesie larmoiante*. The author is more plaintive than Gray himself.

The Complaint of a forsaken Indian Woman: another tale of woe! of the most afflicting and harrowing kind. The want of humanity here falls not on wicked Europeans, but on the innocent Indian savages, who enjoy unlimited freedom and liberty, unbridled by kings, magistrates, or laws.

The Convict. What a description! and what misplaced commiseration, on one condemned by the laws of his country, which

which he had confessedly violated! We do not comprehend the drift of lavishing that tenderness and compassion on a criminal, which should be reserved for virtue in unmerited misery and distress, suffering untimely death from accident, injustice, or disease.

Lines written near Tintern Abbey.—The reflections of no common mind; poetical, beautiful, and philosophical: but somewhat tinctured with gloomy, narrow, and unsociable ideas of seclusion from the commerce of the world: as if men were born to live in woods and wilds, unconnected with each other! Is it not to education and the culture of the mind that we owe the raptures which the author so well describes, as arising from the view of beautiful scenery, and sublime objects of nature enjoyed in tranquillity, when contrasted with the artificial machinery and "busy hum of men" in a city? The savage sees none of the beauties which this author describes. The convenience of food and shelter, which vegetation affords him, is all his concern; he thinks not of its picturesque beauties, the course of rivers, the height of mountains, &c. He has no *dizzy raptures* in youth; nor does he listen in maturer age "to the still sad music of humanity."

So much genius and originality are discovered in this publication, that we wish to see another from the same hand, written on more elevated subjects and in a more cheerful disposition.

Dr B....y.

MONTHLY CATALOGUE,

For JUNE, 1799.

HISTORY, &c.

Art. 20. *Historical View of the Rise, Progress, and Tendency of the Principles of Jacobinism.* By the Rev. Lewis Hughes, B. D. 8vo. 1s. 6d. Wright. 1798.

THIS is a professed compilation from the work of the Abbé Barruel; undertaken, as we are informed, at the suggestion of the Bishop of Bristol. Here the Abbé's hypothesis of a regular and deeply-concerted conspiracy of infidels, against the Christian religion, is maintained: but the proofs, though they display the zeal and address with which philosophic and speculative unbelievers have attacked Christianity, do not establish the whole of the declaration respecting a conspiracy. Supposing this to have been the case, however, with some men of letters on the continent, and supposing the Abbé Barruel to have just cause of resentment against them, it is not greatly to the credit of our Protestant church, that we cannot defend our religion, without assuming ground occupied by a Papist, and palliating, though not defending, principles rejected in our establishment: (such, for instance, as those which relate to religious or-

ders and monastic institutions;) and without speaking respectfully of the Inquisition itself *. Popery was the great source of infidelity on the continent. That and Christianity were considered as synonimous terms. Hence infidelity was more prevalent in France, even during the monarchy, than among us.—Is it become necessary for us to make a common cause with Popery? Surely it is not prudent to do it. Among us, our greatest philosophers have not only believed in, but have been advocates for, the Christian religion; and what does this prove but that Protestantism is more propitious to faith among sensible men; and that our arguments for the Gospel need not partake of the weakness which, almost from necessity, adheres to those of Catholic apologists?

If Mr. Hughes had given a spirited review of our own Deistical writers, and exhibited an antidote against irreligion and infidelity, suited to the circumstances of Great Britain, he would have done more for Christianity than will probably be accomplished by this epitome of the Abbé Barruel.

Mo..y.

AGRICULTURE, &c.

Art. 21. *The Practical Planter*; or, a Treatise on Forest Planting: comprehending the Culture and Management of planted and natural Timber, in every Stage of its Growth: Also, on the Culture and Management of Hedge Fences, and the Construction of Stone Walls, &c. By Walter Nicol, Author of "The Forcing and Kitchen Gardener," &c. 8vo. pp. 430. 8s. Boards. Edinburgh.—Scatcherd, London. 1799.

Professional men, especially in the department of taste, *find their account* in authorship: for a book is a good advertisement, and it is an indication of the author's merit in the line of his profession. Mr. Nicol evidently publishes with a view of making himself more known as (what is called) a landscape-gardener, or as a surveyor and designer of pleasure grounds, plantations, &c. and, as his terms are so very moderate, (only one guinea per day, with travelling charges, on horseback, or by stage-coach,) we will not throw a damp on his endeavours. The rural ornamentalist is a favourite character with our nobility and country-gentlemen; and from two to five guineas a-day, and often more, with all travelling charges, *not* on horseback, nor by stage, but in a post-chaise, are paid for his attendance. With him an architect is sometimes associated, and then *Sir Visto is sure to pay for having a taste.*

Mr. Nicol appears by this publication to have some knowlege of the art of planting; and if his taste in designing be equal to his practical experience, his assistance in planning parks and shrubberies, and in making walks and lines of approach to the mansion, may be cheaply obtained; of this, however, the volume before us presents no opportunity of forming a judgment. It is a work resulting rather from experience and practical observation, than from genius: but it

* 'The delusion has extended its fatal influence to the recesses even of the Inquisitorial Court, and disarmed that *aweful* power of its *vigilance* and its terror.' p. 77.

may

may be presumed that a man, who has made rural Nature his study, has been admitted to the knowlege of some of her beautiful secrets.

The book treats of the situations most advantageously suited to the cultivation of forest trees,—of the soils adapted to the different kinds of them;—of the nursery;—of hedge-rows and pollards;—of thinning and pruning; of sub-dividing large tracts by belts and stripes;—of the value of forest timber, and of various modes of fencing. In treating of these subjects, he shews himself to be no novice; and his book on planting may be of considerable use to those gentlemen who amuse themselves with being their own designers and foremen.

Mr. N. might, however, have compressed his matter into a narrower compass; and he ought to have explained some provincial terms which will not be understood in the southern parts of Great Britain. We particularly approve his recommending acorns to be sown in young plantations;—his mode of meliorating sterile and exposed districts by striping and belting; and his strong inculcation of the old maxim—*If you want a large tree, plant a small one.* M

Art. 22. *Hints on Inclosing, Agriculture, Stewardship, and Tythes.* By T. Pallett, Land and Timber Surveyor, Hatfield Woodside, Herts. 8vo. 1s. 6d. Robinsons.

These remarks are cursory, but they are evidently the result of experience. All gentlemen of landed property, who are obliged to entrust the care of it to others, must wish their stewards to peruse Mr. Pallett's detail of 'what a steward ought to be.'—Mr. P. wishes for a general inclosure-bill, and for an alteration in the mode of paying tythe, or rather for a substitute for tythes. D

MATHEMATICS, ASTRONOMY, &c.

Art. 23. *The complete Practical Arithmetician*, &c. By Thomas Keith, Private-Teacher of Mathematics. 2d Edit. 12mo. 3s. 6d. bound. Scatcherd, &c.

The first edition of this work was noticed in our Review for October 1789. The author has adopted the improvement suggested by us, which was to be effected by merely altering the arrangement; and the rules and examples are now placed together. Mr. K. has, however, not only differently disposed the parts of his publication, but has rescinded some old and inserted some new notes; a few pages are also added on proportion, square and cube numbers, &c. W

Art. 24. *An Epitome of Astronomy*, with the new Discoveries: including an Account of the Eidouranion, or Transparent Orrery, invented by A. Walker, as lectured upon by his Son, W. Walker. 8vo. 1s. 6d. Robson, &c.

This small tract is well calculated to assist those persons who attend Mr. Walker's Lectures on Astronomy. It has indeed the common fault of books of this nature, in abounding in pompous phraseology;—we continually meet with infinitude of worlds—mind lost in the immensity of contemplation—&c. expressions which fill the ear, but feed not the mind. Philosophy should produce a thirst for know-

lege, not excite wonder; and should induce the true and rational elevation of mind, by offering to man an object worthy of his ambition and within the compass of his powers. Wood...

Art. 25. *A plain System of Geography*, connected with a Variety of Astronomical Observations, familiarly discussed in a Conversation between a Father and his Son. By Evan Lloyd, Schoolmaster. Illustrated with Copperplates and Maps. 12mo. Boards. Edinburgh, 1797. London, Richardson.

This book is intended for the instruction of youth, and certainly is executed with sufficient ability to answer its end. Although the style is not entitled to commendation, yet the manner in which the instruction is conveyed is not uninteresting. Do

Art. 26. *Tables of Interest*, calculated at 5 per Cent. Shewing at one View the Interest of every Sum, from One Pound to 365 Pounds. They are also carried on by Hundreds to One Thousand Pounds, and by Thousands to Ten Thousand Pounds, from One Day to One Hundred Days. To which are added, Tables of Interest from One to Twelve Months. By Joseph King, Accountant, Liverpool. 8vo. pp. 227. 7s. 6d. Boards. Richardson.

The design of these tables is sufficiently set forth in the title-page; on their accuracy we cannot undertake to decide. Though the calculations are made for 5 per cent., yet, by means of a table prefixed to the work, they may be used for any other rate of interest. Do

RELIGIOUS, *&c.*

Art. 27. *A Vindication of the Divine Inspiration of the Holy Scriptures*, and the Doctrines contained in them, being an Answer to Mr. Paine's Age of Reason. By Thomas Scott, Chaplain to the Lock Hospital. Second Edition. 12mo. 1s. Matthews.

We announce with satisfaction the second edition of this pamphlet, which, for common use, we have already mentioned as the best antidote against "The Age of Reason." If we cannot at all times subscribe to Mr. Scott's opinions, we have full proofs of the candour and liberality of his mind, and heartily rejoice in the success of his truly Christian exertions.

Mr. Scott thus speaks of this edition: 'The author has corrected some errors and inaccuracies of the former edition: and he has bestowed considerable pains, in rendering the whole more instructive and convincing to the serious enquirer. He hopes, therefore, that though the work is rather shortened, it is in many respects improved; and especially rendered more suitable to the case of those, who, having never read *The Age of Reason*, are yet perplexed with difficulties concerning the divine inspiration of the Scriptures, and wish to have their objections fairly considered, their arguments answered, and their doubts removed: and that it may better answer the purpose of those benevolent friends of revelation, who desire to put such an answer into the hands of their sceptical acquaintance.'

In the chapter on prophecy, he has qualified what in the first edition stood as an universal proposition. He now says: 'I am confident that the sober student of the Bible will find *very few passages*,

sages, in which the idea of a divine impulse, in one way or other, is not evidently connected with the words *prophet*, or *prophecying*; except where false prophets are evidently intended.'

Art. 28. *Observations on the Signs and Duties of the present Times*: with some Account of a Society of Clergymen in London, who have agreed to preach in Rotation weekly Lectures in each other's Churches and Chapels, on this important Subject: and a Summary of their Views and Endeavours to excite a Spirit of Prayer, and of Exertion to promote vital Godliness at this alarming Period. Drawn up by the Desire of the Society, and published with their Approbation. By Thomas Scott, Chaplain to the Lock Hospital. 8vo. 6d. Matthews, &c. 1799.

Of Mr. Scott's zeal and Christian piety, the public have had many specimens. In this addition to them, the object proposed by him and his brethren of the Society, mentioned in the title, is highly laudable; though there are some expressions in the account before us which do not seem to be the most happily calculated *generally* to diffuse the spirit of piety.

Mr. S. begins with observing that 'an *understanding of the times* (he does not mean political understanding) is peculiarly necessary to ministers, and to private Christians; since every man's duty varies, in some respect, according to circumstances, and it cannot be properly performed if he remains entirely uninformed of these matters;' and he farther remarks, when he comes to the *signs of the times*, as they concern Great Britain, that 'no one who compares *facts* with the *Bible* will be sanguine respecting ourselves.'

Such observations seem preparatory to a statement of the necessity of *general* repentance and *piety* to avert national judgments, and to make *what the Lord is about* (to use Mr. S.'s familiar expression) issue in blessings to our country;—but this is not the case; for, though the sin and departure of all from God have made the danger of all, the *universal seeking of God in prayer* is not necessary to remove it. 'Our hope rests (Mr. S. tells us) on the *remnant of real Christians* scattered through the land;—they are the *chariots* and *horsemen* of the *nation*;—they are the *only persons* whose *intercessions* for the land can be properly considered as *effectual*; and therefore we ought to enquire what should be done to stir them up to attend to the alarming signs and important duties of the times.'

The mode recommended for *stirring up* this *remnant* of believers is a weekly lecture; and the clergymen composing this Society propose to the candid attention of this *remnant* of this *pious and noble army of national deliverers*, their sentiments on the following subjects:

1. The duty of intercession for the nation and for the church, in seasons of danger and distress.

2. The nature and special objects of those prayers which may be supposed to be availing on such occasions.

3. The prevalence of acceptable prayer according to the Scriptures.

4. The other duties which are incumbent on us, along with our prayers, in the present emergency.

Much

Much of what Mr. S. advances under these heads, with the prayer at the end, deserves our approbation, and will be perused with satisfaction by all serious Christians. We have only to lament that, to eminent goodness of heart, Mr. Scott does not yet add a greater expansion of sentiment:—but the time may come.

Mo..y.

IRELAND.

Art. 29. *Speech of the Right Hon. John Foster*, Speaker of the House of Commons of Ireland; delivered in Committee of the whole House, April 11th, 1799. 8vo. 2s. 6d. Robinsons.

Mr. Foster's elaborate investigation of a very nice and difficult state-problem has engaged much of the public attention; and we, who have already ventured to express our satisfaction with the general idea of a national Legislative Union of the sister islands, cannot honestly withhold our acknowlegement of not only the literary but the patriotic merit of the present oratorical composition.

Allowing this able statesman to make the most of the ground on which he has chosen to take his stand, and to exert the full force of his eloquence against the proposed measure, it seems to be the general opinion that he has powerfully attacked the principal arguments which have been advanced by Mr. Pitt, in his celebrated speech, Jan. 31*; when he offered to the British House of Commons the *resolutions* which he proposed as the basis of an union between Great Britain and Ireland. The Right Hon. Speaker of the Hibernian House of Commons, however, in discussing those resolutions, and weighing in the political balance the importance of this great national question, takes a wide compass indeed, beyond the range of the English Minister's oration. He considers every political and commercial branch of the subject, that has been agitated by the principal advocates for the *great expedient*, on either side of the water; and he proceeds, with manly confidence in the ample extent of his *information* and undoubted ability, to make the *best use of it*, in support of his decided opposition to a plan which *he deems* pregnant with the most fatal consequences to his country.

In regard to the state of religion in Ireland, Mr. Foster has, very prudently, chosen to avoid rather than to meet the difficulties which certainly attend that most momentous part of the subject, acknowleging that it is a topic too delicate for *unnecessary* discussion: at the same time condemning the imprudence which had brought it forwards, 'as if the object were, by rousing animosities, and setting the nation by the ears, to make any change, even that of surrendering its liberty and independence, worth consideration, if not worth trial, I will only observe on it, that Mr. Pitt's language † is of such a nature, that one would imagine he had the two religions on either side

* See M. R. March last, p. 342.

† This distinguished champion of the independence of the Irish, such as they now actually possess and enjoy it, is not only occasionally sarcastic, but even severe, in his glances towards the British Premier. We might have quoted some striking passages: but we would rather use oil than vinegar on the present occasion.

of

of him, and *one was not to hear what he said to the other.* He tells the Catholics, in his speech, that it is not easy to say what should be the church-establishment in this kingdom, and in his 5th resolution states that the present church-establishment is to be preserved.'

We presume that the Irish opponents of the projected union will, generally, consider this famous production, (the *argumentive* parts of which we are obliged to pass over without extracts, for want of room,) as comprehending their great POLITICAL CREED:—from their faith in which, we fear, it will not prove an easy matter to convert them. Be that as it may, the speech reflects high honour on the ABILITIES, and [we doubt not] on the INTEGRITY, of the Right Honourable Speaker.

Art. 30. *Substance of the Speech of Lord Auckland,* in the (British) House of Peers, April 11, 1799, on the proposed Address to his Majesty, respecting the Resolutions adopted by the two Houses of Parliament as the Basis of an Union between Great Britain and Ireland. 8vo. 1s. Wright.

Union is a charming word, and the true advocate for it is entitled to esteem. The union which this speech endeavours to promote is honourable to Great Britain: but the great question is, how it can be carried into effect without its appearance in a different light to the sister kingdom? 'Few,' says Lord Auckland, at the commencement of his speech, 'can deny the necessity of some great change being made in the system of Irish government.' The independence with which Ireland has flattered herself has been more imaginary than real; while this *imaginary* * independence has been in a great measure the cause of depriving her of the tranquillity, the civilization, and the prosperity, enjoyed by us.

As the object of all the European powers, especially those of the first order, is *consolidation,* for the purpose of united and powerful operations both of attack and defence, policy calls on us to give an *oneness* to the British empire, and to consider it no longer as made up of parts, but as a firm, compact, homogeneous whole.

Lord Auckland endeavours to remove the fears and prejudices of the Irish, and to place the subject before them in its true light; persuaded, as he says, that 'the present resistance to it will give way to the commanding voice of reason and truth.'

Lord A.'s remarks are full of just observation and sound reason. Is it not true, he asks, 'that, whilst Great Britain has gradually advanced in civilization of manners, and in every art, science, and improvement, which can give happiness, honour, and security to nations and to individuals; Ireland, possessing the same climate, a fruitful soil, excellent ports, and a numerous people, to whom the Common Parent of all gave great acuteness and ingenuity, has nevertheless been at all times involved in comparative disorder, poverty, turbulence, and wretchedness? I might add, without exaggeration, that in the 600 years since the reign of Henry II. there has been more un-

* 'What in point of fact is the independence of a country which has no means of defence, or security, or self-preservation, but through the aid and protection of its more powerful neighbour?'

happines

happiness in Ireland, than in any other civilized nation, not actually under the visitation of pestilence or of internal war. And all these evils may be traced to the disjointed and jarring action of two unequal powers, closely adjacent to each other, possessing the same interests, and subject to the same crown, but with separate legislatures.'

The noble speaker enters into a variety of statements respecting commerce, which we cannot detail, but which serve to prove the advantages held out to Ireland, and the importance of realizing *one constitution*, 'having incorporated interests directed by one legislature.'

Mo..y.

Art. 31. *The Speech of Lord Minto* in the House of Peers, April 11, 1799, on a Motion for an Address to his Majesty to communicate the Resolutions of the two Houses of Parliament respecting an Union between Great Britain and Ireland. 8vo. 2s. 6d. Stockdale.

This noble orator, who is also a strong and warm advocate for the union, discusses the subject at great length,—his elaborate and energetic discourse occupying not fewer than 155 very full pages. His reasoning, and his arrangement of the copious materials collected for this attentive and close investigation, are much to be commended; and his language is well suited to the immense consequence and dignity of the occasion. We are particularly pleased with his manly avowal of his political principles. 'I like,' says he, 'to see on my own and my country's liberty the seal of the old Whigs; and am apt enough to think *that* counterfeit which does not bear this mark.'

With respect to the highly important measure which produced the debate, his Lordship thus concludes his judicious and pertinent observations:—'I have satisfied my mind, on the whole matter, that this measure is expedient in itself, and that Parliament is competent to execute it. I have expressed a strong opinion, that the union of the two nations, already united by nature in their interests, must, in the order of human events, necessarily come to pass; and I shall conclude by a sincere and fervent prayer, dictated by the purest and the most ardent desire for the happiness of both kingdoms, that the blessings sure to flow from a consummation so devoutly to be wished, may not be long delayed.'

Like the author of the "Demonstration," &c. hereafter mentioned, Lord Minto has, in one of the various lights in which he has considered the subject of a legislative union between the two islands, treated the general question PHILOSOPHICALLY. His Lordship, like that ingenious author, thus expresses his persuasion of the *necessary event* (p. 29): 'I cannot help looking to the union not merely as an advantageous and desirable event, and on that account likely to bring itself about, but as *certain* and unavoidable, although I shall take care not to commit my philosophy too rashly, by assigning any particular period, whether long or short, for the accomplishment of its predictions.'

Art. 32. *Three Letters to a Noble Lord*, on the projected Legislative Union of Great Britain and Ireland. By a Nobleman. 8vo. 2s. Wright. 1799.

This author vindicates and recommends the proposed union, with most commendable calmness and judgment. We do not remember ever to have perused a more temperate discussion of so important a subject. The able writer circumstantially enters, like Mr. Foster, into the three principal divisions of the question,—*viz.* the influence of this great measure on the Legislation, the Commerce, and the Religion of the sister country; and his arguments certainly merit the attention of all parties. He differs, totally, on many of the leading points and conclusions, from Mr. Foster; whom, however, he names but once; and then he proves his candor, by the respect with which he mentions that great leader of the *Anti-Unionists.*

Whether the author of these letters really belongs to that superior class of our fellow-subjects in which he has ranked himself in his title-page, it is impossible for us to say: we have therefore only to add, that he writes in the character of a native of Ireland.

Art. 33. *Union or Separation.* By R. Farrell. 8vo. 1s. Dublin. 1798.

This sensible and seasonable pamphlet seems to have been well-calculated to remove the prejudices of those of the Irish people, who are averse from the projected union: a measure, the absolute necessity of which he plainly deduces, in a style of reasoning and language happily adapted to common understandings, from the wretched condition of the country under 'the present system.'—The terms of the union, he conceives, may hurt the pride and feelings of his countrymen, and prove especially repugnant to their ideas (delusive ideas!) of *independency:* but, argues he, let us, of two evils, "chuse the least." This is his MOTTO; and we think that, concise as it is, it powerfully aids his reasoning. With equal decision and brevity, he adds, in his conclusion, 'we may be better, we cannot be worse.'

Art. 34. *Essays on the political Circumstances of Ireland.* Written during the Administration of Earl Camden. With an Appendix, containing Thoughts on the Will of the People. And a Postscript, now first published. By Alexander Knox, Esq. 8vo. pp. 240. 5s. Boards. Chapple.

The author professes to have used, in these essays, dispassionate argument; and that it was by no means his wish to indulge in unqualified censure or acrimonious severity towards political agitators. 'I would (says he) much rather convince than exasperate them; and I should be sorry to excite the detestation of others against them, if I could only hope that they themselves would be led to regret their misconduct, and to open their bosoms to "the compunctious visitings of nature." Notwithstanding these expressions of forbearance, the author, in the very same paragraph, accuses them of being 'guilty beyond what words can express;' and, instead of the temperance and spirit of conciliation of which he had taught us to expect an appearance at least, we meet with a continued series of acrimonious and exulting reproach. The position principally maintained is, 'that, notwithstanding all that may be alledged by men lost alike to truth and to humanity, no fact can be more established than that the society of United Irishmen, from the first moment of

its institution, has been, with respect to its leading members, a band of systematic traitors; that no possible means would have been adequate to their suppression but the most unremitting coercion.'

The latter essays contain *Thoughts on the Will of the People.* These thoughts are little more than contemptuous expressions. Of the public will, or will of the people, the author says, 'we are sometimes told, that law is or ought to be the expression; of *this*, it has been said, that the Legislature should be the organ,' &c.

The principle that the general or public will is the only legitimate source of law, the author denies, and claims the merit of disproving. Mr. Knox has chosen, in this dissertation, to assume that the general will is the will of a mob. 'Let us,' he says, 'suppose the people, a mixed multitude, set completely free from every restraint which had been imposed upon them by the habits and customs of regular society, the gradations of rank, the institutions of civil polity, and the authority of government, and in a situation not only to pronounce their will, but, when pronounced, to enforce it.' From the sequel, it is evident that Mr. K. has not deceived himself into a belief that, in such a situation, the will of a nation could be expressed; for, in the same page, he declares that in no state of society would freedom of speech be more completely annihilated. He nevertheless proceeds, arguing on this as being the *empire of the public will.*

In a preface, we are told that most of these essays were originally written 'for insertion in news-papers, or for circulation in the form of hand-bills;' and that they are now republished 'in order to the present restoration of tranquillity, and for the purpose of future information and instruction.' We are of opinion that neither the subjects, nor the manner in which the author has treated them, are well adapted to answer the purposes professed; and that the perusal of this publication will afford little either of pleasure or of instruction to readers of a liberal and temperate disposition.

Capt. B...y.

Art. 35. *Considerations upon the State of Public Affairs* in the Year 1799. IRELAND. 8vo. 2s. Rivingtons.

When we inform our readers that these Considerations respecting *Ireland* are from the same pen which produced the "Considerations on the State of Public Affairs in *France*," noticed in our Review, N. S. vol. xxv. p. 456. some expectations will naturally be excited in their favour; and by a perusal of them it is probable that these expectations will not, in any respect, be disappointed. The author possesses the first requisite for good writing, a thorough knowlege of his subject. Those who wish to see the expediency of the proposed incorporation of Ireland placed in a luminous point of view would do well to peruse this pamphlet, which contains strong facts and sound reasoning, a lucid arrangement and an elegant and spirited style; arising from that liberal and expansive contemplation of the subject, which mounts above and despises all the mean barriers of party; winging a strait course to the public good. It may not be prudent for a man in a public or ostensible situation, to speak so plainly and without compliment, as our author does: but he conceives that from 'the calm and privacy of the closet,' he may safely speak out, and deliver the truth without the necessity of using varnish and false colouring.

The great measure of an incorporate union between the two countries, our author considers on the first view as resolved into these two questions, decisive of its fate; "Whether the parliaments of Great Britain and Ireland were competent to treat for their constituents?" and "Whether the treaty proposed were beneficial to the contracting parties?"

The conduct of the parliament of Ireland, in rejecting the discussion of these questions, is reprobated as precipitate, as well as disrespectful to the crown. A proper allowance, however, is made for the prejudices which operate in Ireland against this measure, at the same time that it is proved that they are carried to an unreasonable length.

The author considers Ireland as composed of two distinct parts; the native Irish, and the *English colony* settled there by conquest, in whose hands are all the powers of government. Towards the former, he says, we have not done our duty. 'It is certainly a matter very little to our honour, in any point of view, that after a period of six hundred years, so little progress should have been made in the conciliation of the minds of the Irish, or in their fusion and intermixture with the colony—it is our cruel indifference to the instruction and well-being of the native, and our obsequious tenderness to the settler, that the "final settlement" of Ireland has been deferred through so many reigns, and that we are *now* attempting that which ought to have been perfected by every Prince, at least since the Reformation.'

There cannot be a doubt that a very defective, if not vicious, policy has prevailed with regard to Ireland; and that, under these circumstances, the hostility of the native Irish must be deemed 'more unwise than unnatural.' It is time, however, that *we* should be *wise*; and the way to be wise is to be just, and by justice we shall conciliate their affections.

The author next attends to that part of the inhabitants of Ireland which he has distinguished as '*the colony*;' and he exposes the folly and ingratitude of their opposition to the proposed legislative union. The state of America, which has separated from us, is considered, and contrasted with the state of Scotland, which is incorporated with us; and from the consequent prosperity of the latter, a strong argument is drawn in favour of the projected measure respecting Ireland. 'Scotland preferred the substantial useful glory of a common sceptre and an imperial legislature, to the dull privilege of provincial greatness and municipal ambition; and she has not repented, but has rather had reason for exulting in her prudence and true magnanimity.' After having dwelt on the blessings which have resulted to Scotland in consequence of the union, the author adds; 'If all this experience is lost and thrown away, if this analogy and contrast are both ineffectual, I know not what argument can reach the deep-rooted prejudice of Ireland.'

The question of the competency of the two parliaments is treated as it deserves. The writer is not for assembling the population of an empire on every new case and occurrence, to collect the votes of labourers and shepherds.

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As to the adjustment of 1782, he condemns it as 'the most unjust as well as the most unwise on the statute-book, the calamities and crimes springing from which an union only can cure;' and his dislike and aversion to this act is only diminished by his regarding it as having prepared and accelerated that happy and desirable event.

We cannot refrain from transcribing what he says respecting the change produced by the act of 1782, and the actual state of Ireland.

'The real change that was operated in the colony by this pretended experiment in the gift of independence, was the mere substitution of influence in the room of prerogative, and of ministerial favour for parliamentary controul. The dependence was not, nor could be changed; but the mode and application of the principle were adopted to a new and a worse position, and transferred from the constitution to the treasury. Dependence is the natural and the necessary order for every colony that ever was or can be planted, so long, at least, as it requires the aid and protection of the parent country; and to give it the name and qualification of independence, while nature and necessity forbid the substance of the thing, is to betray and expose it to corruption, and all the base and little passions of avarice and left-handed ambition. Did the Irish colony receive nothing, then, by the act of 1782? Did we confer nothing by this high-sounding term of independence? Unfortunately we gave a fatal boon, the kindness of which will be better conjectured than explained, when we consider the present state of the independent parliament! There are, or there were at the time when the union was first proposed in the House of Commons, one hundred and sixteen placemen in that Assembly, whose complete number does not exceed three hundred. I will not comment upon this blushing text, nor will I search into the red-book of the civil-list of Ireland. I wish only to be understood, and I draw a veil over every thing that can disgust or inflame. The privilege obtained, therefore, was not to be independent, which was impossible, but the privilege to be paid for obedience, which was but too easy. Prerogative had disappeared with the statute of George the First, and corruption by the law-politic had taken its place. I withdraw my eyes from this filthy spectacle; I leave to others to detail a venal peerage, and pensioned lubricity; the empire of the custom-house, and commissions in the army given for sale to provosts or to priests.'

We cannot gratify our readers with farther extracts, but we recommend the whole to the consideration of Catholics and Protestants, of England and of Ireland. Mo..y.

Art. 36. *A Demonstration of the Necessity of a Legislative Union of Great Britain and Ireland;* involving a Refutation of every Argument which has been or can be urged against that Measure. By a Philosopher. 8vo. pp. 40. Dublin, 1799.

This very uncommon production places the subject in a light in which, we think, it has been seldom viewed. There seems to be something of irony in the title-page, whence the reader who has seen only the Advertisement may be led to conclude that the

author has taken rank under the ministerial standard: but this is by no means the case. He treats the question *philosophically;* in order to *demonstrate* that the event of a legislative union between Great Britain and Ireland is *inevitable* as *effect* from *cause;* and probably *not far distant*; and this consummation he considers as the '*political death* * of Ireland.'—It were needless to add that, (as the evident advocate for Irish independency,) he does not himself rejoice in the prospect which he opens to the view of his countrymen.—Without entering with the writer into the depths of his politico-philosophic discussion, we only add that, considered as a *literary composition*, we regard his performance as a master-piece of eloquent writing.

POETIC *and* DRAMATIC.

Art. 37. *Gortz of Berlingen, with the Iron Hand.* An Historical Drama, of the Fifteenth Century. Translated from the German of Goethe. 8vo. 3s. 6d. Cadell jun. and Davies.

The reputation of Goethe is so well established, by different performances which have attracted universal notice, that his name is a sufficient passport for any work. The rapid progress and great celebrity of the German drama exhibit, indeed, a singular phænomenon in literary history. A nation just emerged from barbarity offers, in the poetical compositions of its own language, models to surrounding countries which have been long favoured both by Melpomene and Thalia; and its first attempts to imitate foreign writers are received with an eagerness and an admiration, which would seem to announce that they have excelled their originals. The fame of our immortal Shakspeare is scarcely greater among us, at this moment, than that of Schiller and Goethe, who have professedly copied him. Nor is the influence of the Teutonic stage confined to the terrible and severe; the sentimental comedy has emigrated from France, to soften the proud hearts of German nobles, and has taught them to weep even for the misfortunes of those who cannot boast the honour of thirty descents.

There is a peculiar character of wildness and energy in the German tragedy, which seizes the imagination, and scarcely leaves time for the decision of the judgment. With all the bold irregularity of our older writers, there is also, in Goethe especially, a striking attention to the manners of those ages to which we are thus recalled. In the present play, the author presents us with a view of the distracted state of Germany, during the vigour of the feudal system, and under the weak guidance of Maximilian I. The insurrection of the peasants,—a theme hitherto unknown to the stage, and little regarded even in general history,—is introduced, to add interest to the piece; and the *Secret Tribunal*, now generally known from the romance of Herman of Unna, furnishes a very impressive scene. This tragedy, though it evidently bears the stamp of genius, is not entirely free from defects. Some of the scenes are flat and uninteresting, and consume

* If death, however, be only (as righteous and good men hope and believe) a passage to a better state, why all this fearful apprehension of *the change?*

the

the time in trifling and unnecessary details; of others, even when the action is hurried forwards, the effect must depend on the skill of the performers, since the dialogue furnishes little that is interesting. In attempting to avoid an over-strained and affected manner of writing, authors sometimes sink beneath propriety. Professor Goethe does not always appear to have distinguished between writing naturally, and writing trivially. We shall take, without selection, a complete scene, as an evidence of our assertion.

Enter a Soldier.

'*Soldier.* We have had a tedious chace, but at last we have brought home noble game. God keep you, gracious ladies.

Elizabeth. Falkenhelm is then in your power?

Soldier. He, and three of his attendants.

Elizabeth. How happened it you were so long away?

Soldier. We lay in ambush for him between Nuremberg and Bamberg. He did not appear, and yet we were certain he must be on the way; at last we got intelligence that he had taken a bye road, and had arrived undiscovered at the count of Schwartzenburg's.

Elizabeth. Schwartzenburg! Do they want to excite him also to enmity against my husband?

Soldier. I told my master that was their intention, the moment I heard that Falkenhelm was on a visit there. Well, away we gallop'd to the Haslacher wood, and at length met Falkenhelm attended only by four servants.

Maria. My heart trembles with apprehension.

Soldier. I and my comrade, as my master had commanded us, fastened upon Falkenhelm as if we would have grown to him, and completely prevented him stirring or freeing himself; in the mean time my Lord and Hans took care of his attendants; but one of them has escaped us.

Elizabeth. I am curious to see this Falkenhelm; will they be here immediately?

Soldier. I left them in the valley, in a quarter of an hour they must arrive.

Maria. He will be sadly dejected.

Soldier. Yes, he looks gloomy enough.

Maria. The sight of him in such circumstances will pain me to the heart.

Elizabeth. Well, I will go and prepare dinner, you will all have good appetites, I suppose.

Soldier. We are all hungry enough.

Elizabeth. Take the keys of the cellar, and fetch some of the best wine, you have well deserved it. [*Exit.*]

Charles. Aunt, I will go with you.

Maria. Come, boy! [*Exeunt.*]

Manet Soldier.

Soldier. The lad does not take after his father, or he would have gone with me to the stable.

Enter GORTZ *of Berlingen, and* ADELBERT *of Falkenhelm with Attendants.*

Gortz. (*Laying his sword and helmet on the table.*) Unbuckle my cuirass here, and give me my cloak. Rest will now taste sweet to

me. Brother Martin thou saidst well! Falkenhelm, you have kept us in breath. (*Falkenhelm does not answer, but walks up and down in great agitation.*) Be of good courage, come, disarm; Where are your cloaths? I hope they have not been lost in the scuffle—(*to the page*) ask his pages. Open the baggage, and see that nothing is missing. I can lend you some of mine.

Falkenhelm. Let me remain as I am, it signifies not.

Gortz. I can give you a nice clean dress enough: to be sure it is only coarse stuff, 'tis grown too tight for me; I had it on at the marriage of his highness the Count Palatine, that day when your bishop shewed so much rancour against me. I had sunk two of his vessels on the Mayne about a fortnight before, and as I and Francis of Sickingen went into the Hart inn at Heidelberg; half way up the stairs there is a landing place with an iron railing, you know; and there stood the bishop, who shook hands with Francis as he passed up, and as I followed gave me too his hand. I laughed within myself, and said to the Landgrave of Hanau, who was always gracious to me, "The bishop took me by the hand, I'd wager any thing he did not know me." The bishop overheard me, for I spoke aloud on purpose, and coming up to me in a great passion, he said, "you have guessed right, it was only because I did not know you that I offered you my hand." My Lord, I answered, I perceived you mistook me, and since that was the case, there you have your hand again. Then the little man grew as red as a lobster with rage, and ran to complain of me to count Lewis, and the prince of Nassau, We have often laughed about it since.

Falkenhelm. I entreat you, leave me to myself.

Gortz. For what reason—(*earnestly,*) I pray you be at ease. You are in my power, but I will never misuse it.

Falkenhelm. I never felt a fear on that account. Your honor and your knighthood both forbid you.

Gortz. And you know well that they both are sacred to me.

Falkenhelm. I am a prisoner—of the rest I am careless.

Gortz. You should not talk thus. Suppose you had to do with princes who would throw you loaded with chains into a dungeon, and perhaps command the watch to rouse you at every quarter from your sleep, or—

[*The attendants come in with cloaths, Falkenhelm disarms, and puts them on.*]

Enter CHARLES.

Charles. Good morrow, Father.

Gortz. Good morrow boy, (*kissing him*) how have you been of late.

Charles. Very clever, father, my aunt says I am very clever.

Gortz. So!

Charles. Have you brought me any thing home?

Gortz. No; not this time.

Charles. I've learnt a great deal since you've been gone. Shall I tell you the story of the good boy?

Gortz. After dinner, after dinner.

Charles. I know something.

Gortz.

Gortz. Why, what may that be?

Charles. "Yarthausen is the name of a village and castle on the river Yart, which has belonged for two centuries by right and by inheritance to the Lords of Berlingen."

Gortz. Dost thou know the Lord of Berlingen?

Charles. (*Looks stedfastly at him.*)

Gortz. (*Aside, laughing*) Through sheer learning he does not know his own father. (*To the child*) Why to whom does Yarthausen belong?

Charles. "Yarthausen is a village and castle on the river Yart."

Gortz. That was not what I asked: I was acquainted with every path, wood, and wild of it, before I knew what river, village, or castle meant. What, is thy mother in the kitchen?

Charles. She is getting some roast lamb and turnips ready.

Gortz. Thou canst tell that then, little scullion boy.

Charles. And my aunt is roasting an apple for my supper,

Gortz. Can't you eat it raw?

Charles. It tastes better roasted.

Gortz. Thou must ever have something set apart for thee. Falkenhelm, I will return to you immediately: I must go and see my wife. Come, Charles!

Charles. Who is that man?

Gortz. Go, make him welcome, and tell him to be chearful.

Charles. There, man! there's my hand for thee. Be merry, Why dinner will be ready directly.

Falkenhelm. (*Taking him up in his arms and kissing him*) Happy Child! who can imagine no greater evil than the delay of the dinner! God give you much joy of the boy! Berlingen.

Gortz. Where there is much light, there will also be strong shadow. Yet was he welcome to me. We will see what is to be done.

[*Exeunt Gortz and Charles.*]

We do not give this extract either as the best or the worst part of the whole; it conveys a tolerable idea of the execution of the play in general. The egotism and garrulity of the hero, by which the reader's attention to his importance is perpetually solicited, cannot fail to excite some disgust in the judicious admirers of Shakspeare; who will immediately recollect the calm dignity and unaffected sublimity of his heroic characters. It must, besides, occur to the critical reader, that the interest is much weakened by the author's custom of delineating characters by narratives of past events, instead of expressions of their present feelings. Where the German author runs into a multiplicity of little circumstances, which disperse and enfeeble instead of accumulating the reader's feelings, our bard would have seized the leading features with the boldness of a master, and have left the others in the shade.

We have, in our language, a writer of acknowleged genius, who closely resembles in manner the popular German authors, though he is not a dramatist; and if we were inclined to hazard a bold conjecture, we might suggest the probability that some of the defects of our neighbours originate in their admiration of RICHARDSON. The same passion for unlimited detail, and the same interminable flow of dialogue,

dialogue, pervade them; yet the sensibility and enthusiasm which prevail in their works extort the applause of the reader, in spite of their irregularities. The dialogue, in all Richardson's novels, is so level, that it has never furnished a single quotation; and it would be very difficult to prove his knowlege of the heart, from any unconnected sentence. He abounds in descriptions, not in maxims. Yet no person of taste and feeling can read his works, without experiencing the strongest interest in his plots, and without contracting a kind of attachment to his principal characters. This is the sensation produced by the tragedy of Goethe. We read with increasing curiosity, yet we retain no striking passage, as we proceed; and though our passions are agitated frequently before the conclusion, we do not revert to any scene on which we can dwell with particular fondness. On the contrary, those minute particulars, which roused attention at the first perusal, prove insipid on a review of the performance.

We are aware that many of the faults, which we have noticed, are imputed to the prevalent admiration of Shakspeare among the German dramatists. The errors of Shakspeare would be readily forgiven in any man who should approach his excellence: but we confess that he has not been frequently brought to our recollection in the present work. If, however, luxuriance of style be a promise of good-writing in the infancy of art, as Quintilian establishes it to be in that of the individual, we may still hope to see unexceptionable dramatic pieces produced by the German School. When its writers shall elevate themselves more to the majestic simplicity of the Greek Tragedians, and when they shall attend to the correct representation of human passions more than to stage-effect and the impression of vulgar prejudices, we may receive from them productions worthy of our study and our tears. Fer.

Art. 38. *Adelaide of Wulfingen*, a Tragedy, in Four Acts, (exemplifying the Barbarity which prevailed during the Thirteenth Century,) from the German of Augustus Von Kotzebue. By Benjamin Thompson, jun. 8vo. 2s. Vernor and Hood.

It has been frequently observed, that Professor Kotzebue's plays are distinguished by great latitude of morals. In the present instance, we conceive that his licence has been extended too far; and we cannot help thinking that he has acted very injudiciously, in combining an attack on bigotry and hypocrisy with something like a vindication of incest. We should have dismissed an inferior writer from our bar with a summary rebuke, but the popularity of this author renders his errors extremely dangerous. The *intended* moral of the play seems to be, that superstitious prejudices are the bane of society: but surely no wise nor good man would rank detestation of an incestuous marriage, though contracted from the ignorance of the parties, among blameable feelings: yet the innocent and virtuous heroine of the piece is driven, by discovering that her husband is her brother, to the murder of her children. This is an unnecessary and shocking termination of the action, and it is very improperly made to pass before the eyes of the audience. We may truly say, after having gone through the play, that we "have supped full with horrors;" though we

we perceive no salutary effect from the agitation of the passions produced by it.

This tragedy contains more of Kotzebue's faults, and fewer of his excellencies, than any of his numerous productions that have come under our notice. To his former works, we have given our tribute of applause; it may not be useless, therefore, in the present instance, to point out some of his defects.

Probability is violated, throughout this play; the Countess of Wulfingen is introduced, in the first scene where she makes her appearance, carrying two pitchers of water from a well in the village. This proof of humility reminds us of Foote's *Piety in Pattens*, and is not to be excused by the barbarous manners of the age. There are customs and modes of life, which, however true and usual at certain periods, are totally unfit for dramatic representation. A tragic poet, who should produce Andromache making a mash for Hector's coursers, or feeding them, on the stage, might quote Homer's authority, without being able to save himself from ridicule. These are not the *convenientia* recommended by Horace.

Another obvious defect of this play is, that, however improbable the plot may appear, the author has depended so much on it, that he has not finished one character, excepting the superstitious timidity of Old Bertram. There are no phrases, no sentiments in the dialogue, which take possession of the reader's mind; we are hurried on by the rapidity of the action; and wherever that seems to pause, we are instructed in the feelings of the characters, not by their own expressions, but by the help of *marginal directions* to the actors. Without this new species of tuition, many pathetic pages in our author would excite neither pity nor terror. If one of his characters should merely have to say, "how do you do?" the reader's feelings would be little interested: but, should he be informed by the friendly interpreters within crotchets, that these words are to be spoken [*very mournfully, or with real agitation, though under a constrained appearance of indifference*] he would doubtless sympathize with the afflicted orator.

This invention, it must be confessed, is much superior to Mr. Bayes's plan for "insinuating the plot into the boxes;" for not only is the *jeu du théatre* thus conveyed with full effect to the reader, but the whole expence of thought and invention in the dialogue is retrenched.

In justification of these strictures, we shall cite the following passage, from that trying scene in which Sir Hugo is suddenly informed of the casual marriage contracted between his son and daughter, during his absence in Palestine. This situation would have severely tasked the invention of a tragic writer of the Old School; horror, remorse, affection, and shame, would have been displayed in bursts of impassioned eloquence. The German hero's speech consists of two words; '*Well! Proceed!*' quiet words in themselves: but they affect the reader in a wonderful manner, by means of the marginal directions, which are very pathetic indeed.

HUGO.

[*Starts like a man who suddenly espies a phantom, but has courage enough to run towards it, and unmask it. The muscles of his face, for some*

some moments, expresses an inward struggle, which, however, soon subsides. That serenity, which ever accompanies firmly-rooted principles, resumes its place in his countenance, and he turns to Bertram.] WELL! PROCEED.

This pantomime reminds us of Puff's actor in the Critic, who inculcates so many political truths by the significant manner of shaking his head. Cervantes compares authors, who have recourse to similar means of moving the passions, to those painters who are obliged to write under their figures, *this is a cock*, or *this is a lion*, for the information of the spectators: but the device was never carried to such a length in his time. Had this been the only instance of the practice, we should have overlooked it: but it occurs so frequently in Kotzebue's works, that we cannot forbear to notice it.—How differently is the silent anguish of Shakspeare's Macduff impressed on our feelings! We need not apologize for quoting the passage, though it must be fresh in the memories of most of our readers:

Rosse. Your castle is surprized: your wife and babes
Savagely slaughter'd: to relate the manner,
Were, on the quarry of these murdered deer,
To add the death of you.

Malcolm. Merciful Heaven!
What, Man, ne'er pull your hat upon your brows,
Give sorrow words; the grief that does not speak,
Whispers the o'er fraught heart, and bids it break.

Macduff. My children too!

There need no marginal notes to inform us what have been the workings of Macduff's passions, previously to this exclamation; it is the cry of Nature, and penetrates every heart. Let us try how this pathetic scene would appear in the Teutonic style:

Malcolm. Thunder of Heaven!

Macduff. [Draws forwards his bonnet, so as to conceal his eyes; crosses his arms on his breast; stamps; gnaws his under-lip; the whole muscles of the body expressing violence of resentment, grief, and desire of revenge; he then looks up to heaven, afterward turns to Rosse, and says, in a broken voice] Go on!

Art. 39. *The Virgin of the Sun.* A Play, in Five Acts. By Augustus Von Kotzebue. Translated from the genuine German Edition, by Anne Plumptre. 8vo. 2s. 6d. Phillips, Symonds, &c. 1799.

After the copious remarks which we have made on the preceding play, we have little to add on the subject of this. We meet here with fresh proofs of the author's capacity for better things; more extravagance of plot, more attacks on superstition, and more *marginal directions*. We acknowlege, however, amid all the writer's errors, that this piece excites considerable interest; and that it may be read, once, with satisfaction:—but he is evidently deficient in judgment and labour; without which no powers of invention can deliver to mankind a production, in which there will not be something that they would willingly resign.

We

We have, in this play, many attempts at the sublime, in which Kotzebue has not succeeded. Such is the following speech of Rolla, when he is informed that Cora is condemned to die:

"Tremble then, O earth, and let thy whole surface become desolate! Groan! groan! ye hills! Thou fire, burst forth in the valleys [vallies] and consume the fruits of the soil, that the fertile spots may no longer be crowned with verdure, but the whole earth appear as one vast scene of conflagration! Rise, ye terrors of Nature, ye storms and whirlwinds, that I may breathe more freely amid your mighty conflicts,—that the voice of my agony may contend with your roarings! that my arm may slay more rapidly than the lightning itself.'

We remember a similar passage in a burlesque tragedy, which had some celebrity in the days of our youth, and which was considered as the successor of Hurlothrumbo:

"A blow! shall Bombardinian take a blow?
Blush, blush, thou Sun! start back, thou rapid Ocean!
Hills, Vales, and Mountains, all commixing crumble,
And into chaös pulverize the world!
For Bombardinian has receiv'd a blow,
And Chrononhotonthologos shall die!"—

Even this *tirade* of Rolla, however, is out-done in a succeeding speech, where he threatens to kill his enemies after he is dead:

'Sooner shall he be stretched upon the earth, senseless, motionless, a *breathless corpse!* Yet let him not *even then* be trusted hastily! examine carefully that every spark of life be really extinguished, since if only one be left smothering, it will assuredly burst forth into a flame, and consume the persecutors of Cora!"

This stroke seems rather calculated for the meridian of Tipperary, than that of Vienna or London. We can, however, assure the numerous admirers of this poet, that this is by no means the worst of his performances.

Art. 40. *The Reconciliation:* a Comedy, in Five Acts. Translated from the German of Augustus Von Kotzebue. 8vo. 3s. Ridgway.

In this comedy, more attention is paid to the discrimination of character, than in some of the preceding dramas: but it is unfortunately over-run with an exuberance of sentiment; a fault which the Germans seem to have contracted, just as we have been getting rid of it. Here are a sentimental shoemaker and house-maid, who open the piece, and give a view of the characters, in the following delectable dialogue:

'*Will.* Good morrow to you, Miss Ann.

'*Ann.* Thank you, honest William.

'*Will.* How are all the family? how does the old gentleman come on?

'*Ann.* He has had a tolerable good night; he is getting better every day.

'*Will.* Upon my soul I am glad of it, for the sake of your good mistress, and for your own sake too, Miss Ann.

'*Ann.*

'*Ann.* You are right there; for such a good place I shall never have again. Be our pittance ever so scanty, my master has no better fare than myself; and when love and affection distribute the bread, no matter whether the slices be large or small. There is many a lady's maid, indeed, that has greater wages than mine, and that dresses in silk and muslin: but then the mistresses are sometimes so queer and ill-tempered—never pleased—no pin will do unless pinned ten times over—and every fold in a handkerchief is to be twisted into a thousand different shapes, before it will suit their fancy. But my young mistress, up she gets in a minute, dressed she is in another, and wants no assistance whatever.

'*Will.* And carries always the smile of a Madonna on her countenance.

'*Ann.* I never yet heard her utter an angry word in my life.

'*Will.* Her lips seem not to be formed for that neither.

'*Ann.* Ah, she is a good child, indeed! she will never be so much as out of temper. She has borne the long illness of her father with uncommon constancy and resolution. The old man might mutter and grumble ever so much, she would be courteous and resigned. She has not slept a wink these many weeks, and would not suffer me to sit up by the old gentleman; as soon as the clock struck ten she would bid me go and lie down. In the beginning I was very uneasy about it. Miss is young, thinks I; she may be well-disposed for aught I know, but she may fall asleep; and when young people have once shut their eyes, not even a thunderclap will rouse them. But I was in the wrong box there: Miss Charlotte would nod by her father's bed-side, but at the least cough she would be at his service.'

This, it may be said, is Nature: but it is certainly not *la belle Nature.* In the description of Village-Manners, the blacksmiths' or barbers' shops would furnish scenes perfectly natural, but very disgusting. The rustics introduced here are distinguished by nothing that can apologize for their production on the stage; while they talk, the reader yawns, and the plot stands still.

In the character of Frank Bertram and his Servant, we perceive an attempt to copy Uncle Toby and Trim: but the recollection is rather unfavourable to Kotzebue; for Sterne possessed the art of *blotting* too well, to permit insipidity to constitute any part of their qualities.

For...

Art. 41. *Feudal Times*; or the Banquet Gallery; a Drama, in Two Acts. Written by George Colman, the Younger. 8vo. 1s. 6d. Cadell jun. and Davies. 1799.

This drama being, as the author humbly informs us, a mere vehicle for well-painted scenes, ingenious machinery, and music, rather than containing in itself poetry, plot, or character, no fame is to be expected from its dramatic merit. Had Milton, when he wrote his Mask of Comus, been of this opinion, would he have thought it worth while to bestow so much pains and poetry on that exquisite production? Our lyric bards, at present, seem to think that any nonsense, if it be *well-tuned*, will do for music; or, as Mr. Colman contemptuously calls it, *Sing-Song*; and, under this prejudice, they take it for granted that neither genius nor pains can be necessary in arranging the fable, striking

striking out new characters, enlivening the dialogue, or polishing the songs; and thus they perpetuate the idea of *nonsense* being a fitter *excuse for singing* than good poetry would be. We will just remind our lyric scribes, that no musical piece ever fully succeeded on our stage without dramatic merit; which is the more essential in our national theatres, because the dialogue is declaimed, and intelligible to all hearers, and not recited to musical sounds like the Italian recitative. The French comic operas, performed in the same manner as ours, are all as well-written dramas, exclusively of the merit of the musical airs, as any pieces entirely intended for declamation; and Metastasio's Melo-dramas are not the less fit for music, because they are admirably constructed, and abound with beautiful sentiments in the dialogue, as well as exquisite poetry in the airs which terminate each scene.

Though the first act of *Feudal Times* chiefly consists in noise (we beg Mr. Kelly's pardon) and show, the incidents of the second act are sufficiently interesting to excite fear for the success of the plot, and terror for the safety of the principal characters. We cannot help adding to the preceding reflections, that the words of the songs are uncommonly rough, and in want of lyrical selection. However harsh and rude our Celtic dialect may be, compared with that of Italy, Mason, in his Elfrida and Caractacus, has manifested the possibility of giving such a variety and polish to the lyric measures, without enfeebling the sense, as clearly point out to the musical composer, the kind of melody, whether pathetic, graceful, or spirited, that will best suit the numbers, and embellish and fortify the ideas of the poet.

We are not told at what period of time we are to imagine that Fitzallan, the principal character of the piece, lived: but, as the incidents, scenery, and decorations, carry us up to Gothic periods and feudal contentions, we doubt whether the *costume* of those times will allow of such a knowlege of the use of gunpowder, as the discharge of cannon and the springing of mines imply. Dr. B..

Art. 42. *The Peckham Frolic: or Nell Gwyn.* A Comedy, in Three Acts. 8vo. 1s. 6d. Hatchard. 1799.

The scene of this little drama is laid at Peckham in Surry, where Charles the Second frequently resided with some select friends. The jokes and freaks of this witty and thoughtless monarch and his facetious companions have been so well preserved by tradition, and retailed from Joe Miller, that they are become too old and thread-bare for present wear. Yet we must own that the language of the dialogue is *new*, however antient may be the jokes. We believe that the following words and fashionable cant-phrases were not current during the last century: *revolts, retrospective, felicitous, eventful, hebdomadal—habit of intimacy, matrimonial contact, decided approbation, give you credit for that pun, bold to tell you*, &c.—The title of *Miss* was not given to spinsters, however young and beautiful, in the time of Nell Gwyn: it was *Mrs.* Eleanor Gwyn, *Mrs.* Ann Killigrew, *Mrs.* Arabella Hunt, and even *Mrs.* Anastasia Robinson, at the beginning of the present century.

The *bons mots* of Voltaire and his friends have been lately dramatized at Paris, in a similar manner, in a piece entitled *Une journée de Fernay*,

Fernay, written by a junto of four different authors: Piés, Barré, Radet, and Desfontaines. We have not seen this drama: but the French journalists say that, its object being to unite all the characteristic features of Voltaire in one frame, the attempt has perfectly succeeded.—We have heard that Mr. Jerningham is the author of the drama before us. D.r B...

Art. 43. *The Discarded Secretary*; or, the Mysterious Chorus. An Historical Play, in Three Acts. By Edmund John Eyre, of the Theatres Royal Bath and Bristol. 8vo. 2s. Longman.

Prefaces complaining of the ill-behaviour of managers, and of the plagiarisms of rival bards, are so frequently penned by authors of rejected plays, that we can scarcely prevail on ourselves to read them; but to comment on them, or to enter into the merits of the cause for the information of our readers, is beyond our most industrious efforts. Many complainants are indeed unable, in telling their own story, to make either the hearer or the reader understand their grievances; and if they do, inquiry still remains to be made into the accuracy of their deposition. So much for the Preface.

The writing of this piece appears, in some scenes, far from contemptible; yet the author is not always correct in his historical facts, nor in his delineation of the principal characters. The eulogium of Queen Elizabeth on Admiral Blake, previously to the year 1588, indeed surprized us: as that great seaman and supporter of Cromwell was not born till 1599! We do not very well understand how the son of the Earl of Leicester comes to be *Lord* Frederic; the title of Lord before the christian-name only belonging to the younger sons of Dukes and Marquisses. If Frederic was the eldest son of the then Earl of Leicester, his title must have been Frederic *Lord Dudley*, the first honour conferred by Elizabeth on her favourite.—On the whole, we do not much wonder that this production was not received by a London manager: indeed it does not appear, as yet, to have been represented on any stage. D.C

Art. 44. *Laugh when you can*: a Comedy, in Five Acts. As performed at the Theatre Royal, Covent Garden. By Frederic Reynolds. 8vo. 2s. Longman. 1799.

It ever seems inauspicious, when much mirth is promised previously to the relation of a story, or to the appearance of a new play or new character on the stage. Perhaps expectation may be raised to an insatiable degree; or, from a perversity in human nature, there may be an unwillingness even to *laugh* by *compulsion*. There is a great difficulty in obtaining a laugh or a tear on the credit of an author's promissory notes. Traps for wit, and traps for mirth, are alike uncertain of their object.—We have never been present at the representation of this comedy, and are unable to judge of its effects on the stage: but we must own that, on perusal, our old and rigid muscles were seldom convulsed, or our dignity diminished by risibility.—Indeed the chief business of this *jocular* play being the seduction of a married woman, and the dishonour and distress of a worthy husband, it cannot possibly be rendered comical by the flippant jokes of profligate characters.

The Prologue is a parody on Pope's celebrated Prologue to Addison's Cato. The first act begins with the developement of a fine-gentleman-inn-keeper, a modern Boniface; who does not indeed associate with highwaymen, though he is extremely familiar with jockeys and gamblers. The insolence of this gentleman's self-importance is sarcastically comic: but the subsequent scenes are serious villainy, mixed with the grave censure and moral reflections of an honest negro servant, and the mischievous calumny and plots of an envious old maid. This seems to be the business of *la comédie larmoiante*, not of *contes à rire*. Indeed, Miss Emily's wish to be married, and the *hoaxing* bet, are not unpleasant.

Act the second contains serious distress and determined libertinism throughout, except in the farcical determination of the *hoaxing* bet.

In Act the third, the fable is but little advanced. Indeed we discover now, for the first time, who is Emily's guardian: but though the young lady is in close confinement, she offers her service to 'make inquiries after Mortimer.'

The fourth and fifth Acts are confused, and the *denouement* is brought about in an aukward manner. We know not what turn Mr. Lewis may have given to the part of *Gossamer*, the Momus of the piece: but, in perusal, the jokes are flat, and the humour is neither natural nor pleasant.

Dr B....y.

POLITICS, FINANCE, &c.

Art. 45. *Three Essays, on Taxation of Income.* With Remarks on the late Act of Parliament on that Subject. On the National Debt; the Public Funds; on the probable Consequences of the Law for the Sale of the Land Tax; and on the present State of Agriculture in Great Britain: with a Scheme for the Improvement of every Branch of it, and Remarks on the Difference between National Produce and Consumption. 8vo. pp. 140. 3s. Cadell jun. and Davies. 1799.

The author of these essays recommends that all assessments should be laid on income, and that articles of consumption should be entirely relieved from taxation. He argues respecting the inequality of taxation on consumption, that those who expend their full income must contribute in a greater proportion than those who live only on a small part; and that such taxes are objectionable on account of the great additional expence which the mode of collection throws on the consumer. It is obvious that taxes on consumption must greatly obstruct commerce: but, where the necessities of government are so great as at present they are in Great Britain, a branch of revenue so productive as the customs and excise could not be spared, nor indeed any other tax, without an equivalent.—It is likewise a principle in the author's plan of finance, to raise sufficient for the whole of the expenditure, and a surplus beyond, within each year. All this, he is of opinion, can with ease be obtained by means of taxing income only.

In so short a time as that which has elapsed since the adoption of the income tax, it has become a fashion in financial speculations to regard it as a resource inexhaustible, and capable of effects far

beyond the most sanguine of all former calculations. 'Fortunately for us,' says the author, 'it appears still to be in our power, by placing all future assessments upon income, instead of laying them on articles of consumption, to raise such an ample sum yearly, as may not only put it in the power of government to add a large sum annually to the sinking fund, and thus speedily to lessen many of those taxes which chiefly seem to require it; but to provide fully for the expences of the war, of whatever duration it may be. Let the people be convinced, that an efficient plan is set on foot for removing, in a moderate length of time, the severest part of the burdens with which they are assessed, and they will cheerfully give whatever may be required. If a tenth part of their income will not prove sufficient, there is much reason to believe that they would give an eighth, a sixth, or even a fourth, if it should be requisite. Most amply, indeed, would they be repaid for this kind of sacrifice; the effect of which would be permanent, while any inconvenience or distress which such an extraordinary advance might induce, would prove short and temporary.'

With respect to taxation on consumption, should it ever be intended to give relief, it would be reasonable to make a distinction in favour of useful and necessary consumption; as all beyond that, being a species of waste, may properly be regarded as a just object of taxation, by which it would be rendered of some use.

The sale of the land tax, which is the subject of the second essay, is disapproved as being not only disadvantageous to the purchaser, but, in the opinion of the author, detrimental to the public, 'by giving a high artificial value to the funds, thereby attracting too great a proportion of the national wealth towards them.'

The agriculture of Great Britain, in the author's judgment, is capable of improvement 'so as to yield considerably more than double, probably three times, the present amount of it.' The principal part of the scheme of improvement proposed is the giving large and properly directed premiums; and, by lending sums of money, to the amount of a million in every year, to the cultivators and *proprietors* of land, to be free of interest for twenty years:—or even double that sum. The author shews a tenderness for the proprietors of land, for which we can see no just reason. 'The proprietors of the whole territory of the kingdom' he describes as being 'the poorest class in the community;' and in their favour he would have the land tax repealed. The occupiers of land are those who are most immediately interested in its improvement; yet, the general benefit being so much concerned, there appears good reason for giving encouragement, and, perhaps, occasionally, assistance, to the cultivator. Where the occupier is the proprietor, having no rent to pay out of the produce, he must be supposed to be the less in need of assistance.

It appears to us that the author entertains too high an opinion of the resources of the country; that he thinks too lightly of the burthens of high taxes; and that he much under-rates our necessities. If, under the present circumstances, the affairs of the nation can be conducted so as to prevent any considerable increase in the present debt, it will be doing much; more we think it would not be wise to undertake;

undertake; for we agree not in opinion with those who, as taxes become heavier, believe that the ability to bear taxation is increased. Many of the remarks in these essays, however, merit much attention. The tax on income, the writer argues, ought to have been extended to incomes considerably under 60*l.*; and that the scale of gradation should have been continued in some degree of proportionable increase on incomes beyond 200*l.*—We shall conclude this article with the following extract, containing the author's ideas on the benefits which might be derived to the country, from a more general use of committees of members of parliament:

'The most important advantages have been derived from the exertions of every committee that has yet been appointed for the investigation of political matters; and the reason is obvious: in the election of committees, men of abilities only are fixed on; chiefly those, indeed, who, from their situation in life, their pursuits, and other circumstances, are supposed to be peculiarly fitted for the purpose for which they are chosen; and who, therefore, with only one object in view, very commonly obtain all the information with regard to it which it is possible to procure: by which they are enabled to elucidate, in the best possible manner, every subject with which they are entrusted. Now, why may not similar advantages be obtained in the management of every object of equal national importance? Might not permanent committees be established, at the beginning of every parliament, each consisting of a few select members? and to every committee some important national object being entrusted, such views would soon be obtained of all of them as we are never likely to possess from any other plan.

'In these committees, the nation would enjoy this important advantage, of having men of the first abilities and knowledge in business brought into action, who, from not being enabled to deliver their sentiments as public speakers, are often entirely lost, or never heard of in the full meetings of parliament; but who might often be well fitted for giving the clearest and best views on every point in which they should have occasion to act with more confined numbers.

'In this manner, many of the most able men in the nation might at all times be employed, and with no expence to government, in giving the utmost possible perfection to every scheme of public utility.'

Capt. B...

Art. 46. *Necessity of destroying the French Republic*, proved by Facts and Arguments. Translated from the French by the Author, with Additions. 8vo. 1s. 6d. Debrett, &c. 1799.

A review is here taken of the actual state of each European power, and of the designs of Republican France; from which it is inferred that there can be no reliance on treaties of peace with her, since her present circumstances command and oblige her to make a jest of any covenant which she may form with sovereigns. There is, consequently, the most urgent necessity for crushing this all-devouring Hydra.

The powers of Europe not only seem to be of this opinion, but appear to be rapidly advancing to the completion of their object.

Mo..y.

Art. 47. *Neutrality of Prussia.* Translated from the German, 8vo. 1s. Wright.

We are told that this pamphlet has been read with avidity on the continent. Its object is to reprobate *neutrality*, and to stimulate Prussia to re-join the coalition against France. It takes a view of the relative situation of all the states of Europe towards France, points out what they are to expect from its present government, and undertakes to delineate the real interests of Prussia, and her means of safety. The author notices the jealousy existing between the courts of Vienna and Berlin as the cause of the Neutrality of Prussia: but he calls on the latter to reflect that the fall of Austria would be a sure prelude of her own destruction. He fears, however, that the favourable moment for the deliverance of Europe is past: but, before this time, he has probably altered his opinion. The victories of the allies in Italy have happily changed the face of European politics; yet it may be proper for Prussia to consider whether a co-operation with Austria be not preferable to a treacherous peace with the French Directory. The powers of Europe are exhorted not to temporize, but to act with union and firmness. Mo-

Art. 48. *An Inquiry into the Truth of the two Positions of the French Oeconomists*, that Labour employed in Manufactures is unproductive, and that all Taxes ultimately fall on Land. By Daniel Wakefield. 8vo. 1s. Rivingtons. 1799.

The French œconomists are among the first writers in modern times, who applied analysis to the important subject of national prosperity. The various details into which they entered, supplied an abundance of materials for enabling succeeding authors to correct their errors, and to improve their system. Mr. Hume, in his political essays, and after him, more fully and more elaborately, Dr. Smith, in his Wealth of Nations, in opposition to the French œconomists, who refer national wealth to one only source, prove that it results from many sources; and when they conjoin land and labour, they mean by the latter not merely labour bestowed on the ground, but all other kinds of profitable industry. In doing this, they have recurred to the doctrine of one of the first, and by far the greatest, of all political œconomists; who taught that labour was the only just measure of the value of all possessions, and clearly explained the distinction between labour in a political sense productive, and labour merely useful *.

In returning to this antient system, however, Dr. Smith is still so far influenced by the French œconomists, that he considers landholders as a productive class; whereas, in strictness of language, land-holders are mere receivers of rents; and, instead of being labourers and producers, are the veriest idlers and the greatest consumers in society. The exigency of the present crisis has indeed turned them to their proper employment, the defence of their country; a kind of labour certainly highly useful and honourable, but not in the political sense productive †.

* See Aristotle, Gillies's translation, vol. i. p. 271. and vol. ii. p. 38.

† See our Review of Dr. Gray's pamphlet, entitled *Essential Principles of the Wealth of Nations*, &c. vol. xxiv. p. 31.

In

In Mr. D. Wakefield's pamphlet now before us, the doctrines of the French œconomists are attacked with force of argument, and ingenuity of illustration; and some of Dr. Smith's strictures on their system are placed in a new and striking light: but our limits will not permit us to enter into any satisfactory detail on the subject; and we can only recommend the pamphlet to the attention of those who interest themselves in the discussion. Gil...s.

Art. 49. *A Country Parson's Address to his Flock*, to caution them against being misled by the Wolf in Sheep's Cloathing, or receiving Jacobin Teachers of Sedition, who intrude themselves under the specious Pretense of instructing Youth and preaching Christianity. By Francis Wollaston, Rector of Chislehurst, Kent. 8vo. 1s. Wilkie. 1799.

From this laudable display of the abominable principles and dangerous practices (in most parts of Europe) of what is called the '*Jacelin* party,' we shall extract a passage which may afford new information to many of our readers, respecting the origin of that denomination;—although we have somewhere noticed it before:

'The court of France, surrounded and besieged as it was, with the false philosophers of Voltaire, the followers of Rousseau in his ideal scheme, and the enlightened of Weishaupt, having had many of the adepts belonging to each sect introduced imperceptibly into every department, and become leading men at the head of affairs in that nation, was ripe for an explosion when the signal should be given.

'The time for that signal was now arrived. The distress in the finances of that court, and the disposition of the last king of France to relieve the burthens of his people, and to consult their wishes, gave rise to a meeting of the nobles for that purpose; a meeting secretly instigated by those who wished for a new scene of things.

'At the head of the free-masons in France, and grand master of their order, was that infamous wretch the last duke of Orleans, (who afterwards took the name of Egalité, or Equality; though it is well known that the obtaining of the crown itself was the real object at the bottom of his heart,) having under him little short of 300 regular lodges of free-masons, dispersed in as many towns in that nation, subject with implicit obedience to his nod. A general meeting of them was summoned at Paris; and did meet in the church of the Jacobins; one of the religious orders at that time. To this very numerous meeting of the free-masons, some leading disciples from Weishaupt were sent as delegates: delegates from other clubs and other societies to inflame these with the farther designs of the enlightened or illuminated followers of Weishaupt. In that they succeeded too well. To the liberty and equality of original free-masonry; to the fierce rancor of Voltaire and his self-called philosophers against Jesus Christ and his religion; to the democratic principles of Rousseau, and his visionary schemes about the origin of all government; these delegates added, the rage of Weishaupt and his pretended more enlightened followers, against all kings, or rather against all who under any title bear any rule among men. The fiery spirit of the French kindled at once into a flame. The names of free-mason, of philosophers, of friends to a social compact, of illuminé or enlightened,

ened, were from that instant all absorbed in the one name of Jacobin. The others are heard no more. Jacobin became the name; liberty and equality the watchword; while a rancorous hatred against all good order and all good faith among men, was the object, openly pursued from that day by a most numerous Horde; which had been training up gradually during 60 years to a most stupendous highth, to become the scourge of the earth.'

We understand that the intrusion of certain sectarists, into the author's parish, gave rise to this *Address*; which, though designed for his own Flock, he thinks may have its use, in cautioning others against a practice of the Jacobin Societies, of which few are sufficiently aware. It were to be wished, that the Law gave to the Minister of a Parish the Power of proceeding, in a summary Way, against such as intrude unasked into the Fold committed to his Care.'

Mr. Wollaston, we apprehend, is the respectable writer of whom, as a man of SCIENCE, we have more than once taken honorable notice, in the course of our literary labours: we have now had the pleasure of beholding him in the still more revered character of an active and zealous Christian minister.

MISCELLANEOUS.

Art. 50. *Proposals for forming by Subscription, in the Metropolis of the British Empire, a Public Institution* for diffusing the Knowlege and facilitating the general Introduction of useful *Mechanical Inventions and Improvements*, and for teaching, by Courses of Philosophical Lectures and Experiments, the Application of Science to the common Purposes of Life. By Benjamin Count of Rumford, F. R. S. &c. 8vo. 6d. Cadell jun. and Davies. 1799.

In this pamphlet are explained the reasons which render it desirable to create an institution, such as is described in the title-page. The writer likewise gives the circumstances of the origin and progress of the institution; the terms of subscription; the present subscribers; the managers; and the regulations, laws, &c. which are proposed to be adopted.

The union of art, of science, of speculative truth, and of practical utility, which formerly was indolently desired rather than actively attempted, has of late years and in many instances been accomplished. To promote such an union, no one has laboured with greater zeal or more success than the author of the present proposals. With unceasing activity, he has exerted himself to increase the conveniencies of life, and to enlarge the stock of human happiness. In founding the present institution, he seems desirous of perpetuating his benevolence, and of ensuring a continuance of that activity which labours to attain what Bacon calls the true and legitimate goal of Science; the endowment of life with new inventions, and new sources of abundance. May success continue to crown his laudable endeavours! Woo

Art. 51. *Biographical Anecdotes of the Founders of the French Republic*, and of other eminent Characters who have distinguished themselves in the Progress of the Revolution. Vol. II. 12mo. pp. 470. 5s. Boards. Johnson, &c.

The

The first volume of these anecdotes was noticed in our Number for December 1797; the second differs not materially in character. Its contents are also very amusing: but they may also require occasional correction. A less sparing citation of authorities would better have enabled the critical reader to estimate the authenticity of the facts related. A collection so various in style is probably the work of various pens. Many articles, as those respecting Brissot, Condorcet, Mirabeau, Roland, &c. are drawn up with superior information and ability:—but too many personages are introduced. Where the public importance of a character is small, and where individual peculiarities are not prominent, as in the case of Poggé, Chalier, Cochan, &c. it is most convenient in a foreign country wholly to forget them. Tay.

Art. 52. *Provincial Copper Coins, or Tokens*, issued between the Years 1787 and 1796, engraved by Charles Pye of Birmingham, from the Originals in his own Possession. 8vo. 1s. each Plate. Nichols.

These engravings are offered to the public as a substitute for a collection, or complete series, of the coins above mentioned, which many have been desirous of attaining, but have failed in the attempt. The number of plates is thirty-six, each plate containing five coins, with the obverse and reverse. Those which have been best executed the engraver has endeavoured to keep by themselves. We have no doubt that they will all be deemed fair representations of their originals.—Some, of the later coins, we are told, were struck not for circulation, but merely for the collectors; so that several were unknown at the places whence they derive their names. The greater part of them are to be considered as half-pennies.—An index is added, which gives, (as far as they could be obtained,) with the names of places, those also of the persons by whom the dies were executed. Hi.

Art. 53. *Copies of original Letters from the Army of General Bonaparte in Egypt*, intercepted by the Fleet under the Command of Admiral Nelson. PART THE SECOND. With an English Translation. 8vo. 4s. 6d. sewed. Wright. 1799.

In our Review for February last, p. 231, we gave some account of the former part of the publication of these intercepted letters. This second collection is made by the editor of Part I. which circumstance will be considered as a sufficient recommendation with respect to the great article of AUTHENTICITY.—These truly curious letters, which never reached the hands of those to whom they were directed, (and to whom, no doubt, they would have proved highly interesting,) are chiefly written by Bonaparte himself, and by his officers; and they are *introduced*, as was the preceding set, by the animated, sarcastic, but pertinent observations of the loyal and exulting editor. There is likewise given, by way of *appendix*, a very curious letter [both in the original Greek and in an English translation] from the Metropolitan, the Archbishop, of Constantinople, addressed to the "Most dear and honoured Nobility,—and all ye Christians of *Corfou, Cephalonia, Zante, Cerigo, Ithaca, St. Maure*, &c. our beloved Children in the Lord, &c. &c." earnestly and pious exhorting them to persevere in their loyalty to the Ottoman Porte; and to co-operate with the allied powers in resisting the invasion of the impious

and treacherous French. The letter is well adapted to the occasion: but whether HIS SUBLIME HIGHNESS will fully confirm and substantiate the promise made (in his name) by the good Metropolitan, that the inhabitants of the Archipelago "shall have full power to select whatever form of government they shall judge most conducive to the benefit of their country,—either the aristocratical constitution of Ragusa, or any other that may please them better,"—is a matter which must be left to the manifestation of time.

Art. 54. *Reports of the Society for bettering the Condition and increasing the Comforts of the Poor.* Vol. I. 12mo. 2s. Becket, &c. 1798.

In our account of the second Number of the Reports here collectively republished, it was observed that tracts relating to matters so uncommonly useful and interesting, especially to the poor, should be published at the cheapest rate, so that they might be conveniently circulated among that class of readers who were concerned in their contents.—In a word, that *the poor might read them.*

It is possible that the hint then thrown out may have, in some degree, attracted the notice of the gentlemen who superintend the business of the society. Accordingly, we here see an edition of the separate *Reports*, which constitute the first volume, and which may be purchased for *one third* of the cost of the original publications.

This instance of judicious attention to the proper management of the concerns of the society merits our due approbation; yet, still, we fear that our wish is not fully accomplished; for can it be supposed that readers, circumstanced as are those here described, can always, till their condition is bettered, well afford to purchase a book at even so moderate a price as *two* shillings?—We spoke of *three-penny pamphlets*, as more suitable to the circumstances of the labouring classes.

In the mean time, the benevolent, the charitable, and the patriotic may have opportunities of distributing the present edition of the *first* volume; which contains the first Six Reports, re-printed from the large octavo edition. The seventh and eighth Numbers, in part of the second volume, have also made their appearance.

CORRESPONDENCE.

We do not at present recollect any work which we could mention in answer to the inquiries of our correspondent *Clara*.

F. P. is not perfectly correct in saying that it is our *custom* to announce works which are yet in the press. We rarely do it, and only in cases of large, important, or foreign publications. In the present instance, we must beg to decline the insertion of F. P.'s advertisement.

We have received Mr. Ashdowne's letter, but must refrain from any farther discussion of the subject.

An Old Friend is received, and transmitted to the gentleman to whose remark it bears reference.

☞ In the last Appendix, p. 490. l. 22. for :: i : 2 i+ read :: i : 2 × i+; 507. l. 8. for 'build,' r. *built*; 572. l. 8. for 'vary then' r. vary; then,

THE

MONTHLY REVIEW,

For JULY, 1799.

ART. I. *Travels in the interior Districts of Africa:* performed under the Direction and Patronage of the African Association, in the Years 1795, 1796, and 1797. By Mungo Park, Surgeon. With an Appendix, containing Geographical Illustrations of Africa, by Major Rennell. 4to. pp. 460. 1l. 11s. 6d. Boards. Nicol. 1799.

AT length the narrative of Mr. Park has appeared; and public curiosity, which has been highly excited, will now seek its gratification. Yet, what has happened in similar cases, when expectation has been immoderately raised, will happen in this; and we shall hear of hopes un-realized, and curiosity disappointed: hopes which had perhaps no distinct object of completion, and curiosity which required to be gratified with the narration of events stupendous in their magnitude, or improbable in their strangeness.—Among those, however, who balanced the difficulties of an undertaking like that of Mr. Park, and the means by which those difficulties were to be encountered; who, putting aside childish or inordinate expectations, calmly computed the result of the undertaking, if successful;—there will be no complaint of disappointment. The countries, through which the travels were to be made, had been rarely and imperfectly explored: the little that was known of them proved that they were full of various and great obstacles: though the history of the manners and dispositions of the people, at whose mercy the traveller must be, slightly depended on vague, scanty, or suspicious accounts, yet there was sufficient ground for suspecting that some of these people were inhospitable, cruel, and rapacious; and if physical and moral impediments oppose the solitary traveller, with what arms can he meet them? The mind may rise superior to all circumstances of distress, yet the body must at length yield to continued hunger and toil: human fortitude and sagacity are limited in their operation; cruelties may be borne, and the snares of designing malice may be avoided: but what escape is there from a foe who strikes without mercy, without provocation, and without restraint?

Dismissing, however, the question whether the expectation of those who previously estimated the success of the undertaking

be disappointed, or not, every one must allow that it was prosecuted with a most rare perseverance, in despite of obstacles which really presented themselves, and which were unforeseen in their nature, number, and magnitude. Common evils had been calculated: but Mr. Park was exposed to some which were beyond the apprehension of terror or the conception of despondency. The people among whom he was to travel were known to be poor, and were therefore justly suspected to be thievish: but it was scarcely to be imagined that they would plunder openly, with impunity, and with insult. The disposition of the Moors was said to be cruel: but it might be presumed that they would not be cruel without incentive. Could the traveller be in a more calamitous situation than when at the mercy of a needy and ferocious people, among whom he might be plundered at leisure and at will, and with whom even the assasination of him would be a meritorious act? In such circumstances, enterprize was useless, or led to destruction.

'My instructions * (says Mr. Park) were very plain and concise. I was directed, on my arrival in Africa, "to pass on to the river Niger, either by the way of Bambouk, or by such other route as should be found most convenient. That I should ascertain the course, and, if possible, the rise and termination of that river. That I should use my utmost exertions to visit the principal towns or cities in its neighbourhood, particularly Tombuctoo and Houssa; and that I should be afterwards at liberty to return to Europe, either by the way of the Gambia, or by such other route, as, under all the then existing circumstances of my situation and prospects, should appear to me to be most advisable."

These instructions were not completely fulfilled, but the mission of Mr. Park is not therefore to be deemed fruitless. Those who sent him were aware that many difficulties were likely to attend the undertaking: but the obstacles of penetrating into Africa might possibly have been exaggerated, or a fortunate combination of circumstances might diminish them; in which cases, the adventurer must be provided with instructions to direct his farther researches. Tombuctoo and Houssa were, if possible, to be visited: but, if that were impracticable, the undertaking was not to be supposed to have failed: they were rather proposed as terms or limits to the expedition; sufficiently distant indeed under the most fortunate union of circumstances. Of the rise, course, and termination of the

* For our account of this laudable Association, and of its early proceedings, see M. R. N. S. vol. ii. (1790) p. 60.—See also Mr. Edwards's abstract of Mr. Park's account of his Travels, M. R. vol. xxvi. p. 436.

Niger,

Niger, the course only has been ascertained; and a most important determination it is, confirming the assertions of antient writers, and preventing all farther controversy.

The narrative of Mr. Park is simple: he seems to have described things as he saw them, and to have consulted his senses rather than his imagination; he is unwilling to glut credulity by the narration of wonders; he draws no exaggerated picture of his sufferings and dangers; nor does he ascribe to his own sagacity any event which resulted from chance or accident. The manners, dispositions, and customs of the people are detailed fully and (we believe) faithfully: for if what is described be not real, at least that which is invented is probable, since we discover no remarkable deviation from the manners which have been observed to prevail among other people in like circumstances:—they are what we should have supposed them to be, from the light which former travels afford. Human nature, in its general characters, is nearly the same in all times and in all places; admitting modifications from the influence of climate, and from arbitrary regulations, which it is the business of the traveller to note; and which Mr. Park has noted. Those readers, then, who seek in the present work for what is marvellous and anomalous, will seek in vain. The author found, on the borders of the Desert and on the banks of the Niger, what has been found in all countries, a mixture of good and evil; he saw no people exempted from the influence of passion, and solely guided by a predominating reason; no consummate polity and pure religion: but forms of government, weak, imperfect, or oppressive; the wildest fanaticism and the most debasing superstition. The inhabitants of Africa, possessing few arts, could have few of the conveniences of life; and without books, they must be without any stores of imagery, principles of science, and comprehension of knowlege. Their wants were found to be few, yet their means scarcely adequate to supply them; and their vices and virtues were gross, simple, and circumscribed in their operation. Their schemes of invention, and their scenes of happiness, are beneath the envy or the imitation of an European. Human nature is shewn in Africa nearly in its lowest scale; and, after having learnt what its inhabitants think, enjoy, and can do, we must exclaim, with Kafra the slave-driver, "Black men are nothing *."

Two descriptions of readers, however, may possibly complain of disappointment, after the perusal of Mr. Park's Travels: but they are such as no author will be very ambitious to

* See Travels, p. 359.

satisfy; the one, those who purposely ask too much; the other, those who are indefinite in the object of their expectations, and know not what it is which they demand. To all other persons, who, by a sense of the obstacles and the means of combating them, tempered the zeal of hope; or who saw a distinct object in it, by the light of other Travels; the present work will appear important, as having considerably augmented the knowlege of what its most learned commentator calls the moral and physical geography of Africa.

We now proceed to take more particular notice of the contents of this volume; and in doing this, we shall endeavour to present our readers with a variety of particulars, in addition to the brief abstract which we made of Mr. Edwards's epitome of Mr. Park's Travels, in our Review, vol. xxvi. p. 436, already cited. We shall also perhaps, unavoidably, repeat some circumstances which were before mentioned: but this, if it should so happen, the reader will excuse.

The instructions given to Mr. P. have already been mentioned. In consequence of them, he left England for Africa, 22d May 1795, and arrived at Pisania, a British factory on the river Gambia, 5th July. The first object of the author, on his arrival at this place, was to learn the Mandingo language, as being generally spoken in the parts through which he was to travel. On the 2d of December, he left Pisania, accompanied by a Negroe servant who spoke both the English and the Mandingo tongues, and by a Negroe boy who spoke the language of the Serawoollies, an inland people. His baggage consisted of provisions for two days, linen, a small assortment of beads, amber, and tobacco, an umbrella, a pocket sextant, a magnetic compass, a thermometer, two fowling pieces, two pair of pistols, and other small articles. His course was easterly towards the kingdom of Woolli; the capital of which, Medina, he reached on the 5th December. He stopped here a day, and was kindly treated by the King, who tried to dissuade him from the journey; warning him of the fate of Major Houghton. On the next day, however, having procured a guide, the traveller pursued his journey, and on the 8th reached Kolor. On the 9th he proceeded, and on the 11th arrived at Koojar, the frontier town of Woolli. Here he drank a liquor resembling beer, and in fact made from corn previously malted, with bitter roots instead of hops.—To reach the kingdom of Bondou, he was obliged to pass a wilderness of two days' journey; in crossing which he was accompanied by three Negroes, elephant hunters. On the 13th he reached Tallika the frontier town of Bondou, the inhabitants of which are Mohammedan Foulahs; one of the four great classes into which the inhabitants on the

 banks

banks of the Gambia are divided. At Fatteconda, the capital of Bondou, where Mr. P. arrived on the 21st of December, he was introduced to the King Almami, who had behaved unkindly to Major Houghton. The ignorance and cunning of this Prince are thus related:

'We found the monarch sitting upon a mat, and two attendants with him. I repeated what I had before told him concerning the object of my journey, and my reasons for passing through his country. He seemed, however, but half satisfied. The notion of travelling for curiosity, was quite new to him. He thought it impossible, he said, that any man in his senses would undertake so dangerous a journey, merely to look at the country, and its inhabitants: however, when I offered to shew him the contents of my portmanteau, and every thing belonging to me, he was convinced; and it was evident that his suspicion had arisen from a belief, that every white man must of necessity be a trader. When I had delivered my presents, he seemed well pleased, and was particularly delighted with the umbrella, which he repeatedly furled and unfurled, to the great admiration of himself and his two attendants; who could not for some time comprehend the use of this wonderful machine. After this I was about to take my leave, when the king, desiring me to stop a while, began a long preamble in favour of the whites; extolling their immense wealth, and good dispositions. He next proceeded to an eulogium on my blue coat, of which the yellow buttons seemed particularly to catch his fancy; and he concluded by entreating me to present him with it; assuring me, for my consolation under the loss of it, that he would wear it on all public occasions, and inform every one who saw it, of my great liberality towards him. The request of an African prince, in his own dominions, particularly when made to a stranger, comes little short of a command. It is only a way of obtaining by gentle means, what he can, if he pleases, take by force; and as it was against my interest to offend him by a refusal, I very quietly took off my coat, the only good one in my possession, and laid it at his feet.'

The following is the author's description of Bondou:

'Bondou is bounded on the east by Bambouk; on the south-east, and south, by Tenda, and the Simbani Wilderness; on the south-west by Woolli; on the west, by Foota Torra; and on the north, by Kajaaga.

'The country, like that of Woolli, is very generally covered with woods, but the land is more elevated, and towards the Falemé river, rises into considerable hills. In native fertility the soil is not surpassed, I believe, by any part of Africa.

'From the central situation of Bondou, between the Gambia and Senegal rivers, it is become a place of great resort, both for the Slatees, who generally pass through it, in going from the coast to the interior countries; and for occasional traders, who frequently come hither from the inland countries, to purchase salt.

'These different branches of commerce are conducted principally by Mandingoes and Serawoollies, who have settled in the country. These merchants likewise carry on a considerable trade with Gedumah, and other Moorish countries, bartering corn and blue cotton cloths for salt; which they again barter in Dentila and other districts for iron, shea-butter, and small quantities of gold-dust. They likewise sell a variety of sweet smelling gums packed up in small bags, containing each about a pound. These gums, being thrown on hot embers, produce a very pleasant odour, and are used by the Mandingoes for perfuming their huts and clothes.

'The customs, or duties on travellers, are very heavy; in almost every town, an ass-load pays a bar of European merchandize, and at Fatteconda, the residence of the king, one Indian baft, or a musket, and six bottles of gunpowder, are exacted as the common tribute. By means of these duties, the King of Bondou is well supplied with arms and ammunition; a circumstance which makes him formidable to the neighbouring states.

'The inhabitants differ in their complexions and national manners from the Mandingoes and Serawoollies, with whom they are frequently at war. Some years ago the King of Bondou crossed the Falemé river with a numerous army, and after a short and bloody campaign totally defeated the forces of Samboo King of Bambouk, who was obliged to sue for peace, and surrender to him all the towns along the eastern bank of the Falemé.

'The Foulahs in general (as has been observed in a former Chapter) are of a tawny complexion, with small features, and soft silky hair; next to the Mandingoes they are undoubtedly the most considerable of all the nations in this part of Africa. Their original country is said to be Fooladoo (which signifies the country of the Foulahs); but they possess at present many other kingdoms at a great distance from each other: their complexion, however, is not exactly the same in the different districts; in Bondou, and the other kingdoms which are situated in the vicinity of the Moorish territories, they are of a more yellow complexion than in the southern states.

'The Foulahs of Bondou are naturally of a mild and gentle disposition, but the uncharitable maxims of the Koran have made them less hospitable to strangers, and more reserved in their behaviour, than the Mandingoes. They evidently consider all the Negro natives as their inferiors; and when talking of different nations, always rank themselves among the white people.

'Their government differs from that of the Mandingoes chiefly in this, that they are more immediately under the influence of the Mahomedan laws; for all the chief men (the king excepted) and a large majority of the inhabitants of Bondou, are Mussulmen, and the authority and laws of the Prophet, are every where looked upon as sacred and decisive. In the exercise of their faith, however, they are not very intolerant towards such of their countrymen as still retain their ancient superstitions. Religious persecution is not known among them, nor is it necessary; for the system of Mahomet is made

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to extend itself by means abundantly more efficacious:—by establishing small schools in the different towns, where many of the Pagan as well as Mahomedan children are taught to read the Koran, and instructed in the tenets of the Prophet. The Mahomedan priests fix a bias on the minds, and form the character of their young disciples, which no accidents of life can ever afterwards remove or alter. Many of these little schools I visited in my progress through the country, and observed with pleasure the great docility and submissive deportment of the children, and heartily wished they had had better instructors, and a purer religion.

'With the Mahomedan faith is also introduced the Arabic language, with which most of the Foulahs have a slight acquaintance. Their native tongue abounds very much in liquids, but there is something unpleasant in the manner of pronouncing it. A stranger, on hearing the common conversation of two Foulahs, would imagine that they were scolding each other.

'The industry of the Foulahs, in the occupations of pasturage and agriculture, is every where remarkable. Even on the banks of the Gambia, the greater part of the corn is raised by them; and their herds and flocks are more numerous and in better condition than those of the Mandingoes; but in Bondoù they are opulent in a high degree, and enjoy all the necessaries of life in the greatest profusion. They display great skill in the management of their cattle, making them extremely gentle by kindness and familiarity. On the approach of night, they are collected from the woods, and secured in folds, called korrees, which are constructed in the neighbourhood of the different villages. In the middle of each korree is erected a small hut, wherein one or two of the herdsmen keep watch during the night, to prevent the cattle from being stolen, and to keep up the fires which are kindled round the korree to frighten away the wild beasts.

'The cattle are milked in the mornings and evenings: the milk is excellent; but the quantity obtained from any one cow is by no means so great as in Europe. The Foulahs use the milk chiefly as an article of diet, and that, not until it is quite sour. The cream which it affords is very thick, and is converted into butter by stirring it violently in a large calabash. This butter, when melted over a gentle fire, and freed from impurities, is preserved in small earthen pots, and forms a part in most of their dishes; it serves likewise to anoint their heads, and is bestowed very liberally on their faces and arms.

'But although milk is plentiful, it is somewhat remarkable that the Foulahs, and indeed all the inhabitants of this part of Africa, are totally unacquainted with the art of making cheese. A firm attachment to the customs of their ancestors, makes them view with an eye of prejudice every thing that looks like innovation. The heat of the climate, and the great scarcity of salt, are held forth as unanswerable objections; and the whole process appears to them too long and troublesome, to be attended with any solid advantage.

'Besides the cattle, which constitute the chief wealth of the Foulahs, they possess some excellent horses, the breed of which seems to be a mixture of the Arabian with the original African.'

Leaving Bondou, Mr. Park proceeded to the kingdom of Kajaaga; the inhabitants of which are called Serawoollies; a trading people, and deriving considerable profit from the sale of salt and cotton cloths. At Joag, the frontier town, he was ill-treated, and robbed of half his effects by order of Batcheri, King of Kajaaga. Here he embraced a favourable opportunity of prosecuting his journey to the kingdom of Kasson, under the guidance of Demba Sego, the King's nephew: to pay for whose protection, he was plundered of half of his remaining effects by Demba and his father. Eager to quit people who sold their kindness at so dear a rate, Mr. P. on the 10th of January 1796, left Tessee, the frontier town of Kasson, on his way to Kooniakary, the capital. Between Tessee and Kooniakary lay the town of Jumbo, the native place of a blacksmith, one of Mr. P.'s companions. We shall extract the simple and affecting account of the interview between the African artist and his friends.

'About two miles farther to the eastward, we passed a large town called Madina; and at two o'clock came in sight of Jumbo, the blacksmith's native town, from whence he had been absent more than four years. Soon after this, his brother, who had by some means been apprized of his coming, came out to meet him, accompanied by a singing man: he brought a horse for the blacksmith, that he might enter his native town in a dignified manner; and he desired each of us to put a good charge of powder into our guns. The singing man now led the way, followed by the two brothers; and we were presently joined by a number of people from the town, all of whom demonstrated great joy at seeing their old acquaintance the blacksmith, by the most extravagant jumping and singing. On entering the town, the singing man began an extempore song in praise of the blacksmith, extolling his courage in having overcome so many difficulties; and concluding with a strict injunction to his friends to dress him plenty of victuals.

'When we arrived at the blacksmith's place of residence, we dismounted, and fired our muskets. The meeting between him and his relations was very tender; for these rude children of nature, free from restraint, display their emotions in the strongest and most expressive manner. Amidst these transports, the blacksmith's aged mother was led forth, leaning upon a staff. Every one made way for her; and she stretched out her hand to bid her son welcome. Being totally blind, she stroked his hands, arms, and face, with great care, and seemed highly delighted that her latter days were blessed by his return, and that her ears once more heard the music of his voice. From this interview I was fully convinced, that whatever difference there is between the Negro and European in the conformation of the nose and the colour of the skin, there is none in the genuine sympathies and characteristic feelings of our common nature.

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'During the tumult of these congratulations, I had seated myself apart, by the side of one of the huts, being unwilling to interrupt the flow of filial and parental tenderness; and the attention of the company was so entirely taken up with the blacksmith, that I believe none of his friends had observed me. When all the people present had seated themselves, the blacksmith was desired by his father to give them some account of his adventures; and silence being commanded, he began; and after repeatedly thanking God for the success that had attended him, related every material occurrence that had happened to him from his leaving Kasson to his arrival at the Gambia; his employment and success in those parts; and the dangers he had escaped in returning to his native country. In the latter part of his narration, he had frequently occasion to mention me; and after many strong expressions concerning my kindness to him, he pointed to the place where I sat, and exclaimed, *affille ibi siring*, "see him sitting there." In a moment all eyes were turned upon me; I appeared like a being dropped from the clouds; every one was surprised that they had not observed me before; and a few women and children expressed great uneasiness at being so near a man of such an uncommon appearance. By degrees, however, their apprehensions subsided; and when the blacksmith assured them that I was perfectly inoffensive, and would hurt nobody, some of them ventured so far as to examine the texture of my clothes; but many of them were still very suspicious; and when by accident I happened to move myself, or look at the young children, their mothers would scamper off with them with the greatest precipitation. In a few hours, however, they all became reconciled to me.'

At Kooniakary, the author was treated kindly by the King, who had seen Major Houghton and had presented him with a horse. On account of an impending war, which was likely to involve the kingdoms of Kasson, Kajaaga, Kaarta, and Bambarra, the traveller remained in Kasson till the 3d of February, when he resumed his journey, and arrived on the 12th at Kemmoo, the capital of Kaarta. Here he was introduced to the King, Daisy; who advised him to return to Kasson, or, if he was determined to proceed, to take a circuitous route through the Moorish kingdom of Ludamar, into Bambarra. From Kaarta to Bambarra he could not immediately proceed, without the danger of being apprehended as a spy. As Mr. Park was unwilling to spend the rainy season in the interior, he resolved to follow the route through Ludamar, which Daisy prescribed; and accordingly, on 13th February, he left Kemmoo, and arrived on the 14th at Marina; near to which place he saw two Negroes gathering what they called tomberongs. As the account of these tomberongs is important, we shall extract it:

'These are small farinaceous berries, of a yellow colour and delicious taste, which I knew to be the fruit of the *rhamnus lotus* of Linnæus.

Linnæus. The Negroes shewed us two large baskets full, which they had collected in the course of the day. These berries are much esteemed by the natives, who convert them into a sort of bread, by exposing them for some days to the sun, and afterwards pounding them gently in a wooden mortar, until the farinaceous part of the berry is separated from the stone. This meal is then mixed with a little water, and formed into cakes; which, when dried in the sun, resemble in colour and flavour the sweetest gingerbread. The stones are afterwards put into a vessel of water, and shaken about so as to separate the meal which may still adhere to them: this communicates a sweet and agreeable taste to the water, and with the addition of a little pounded millet, forms a pleasant gruel called *fondi*, which is the common breakfast in many parts of Ludamar, during the months of February and March. The fruit is collected by spreading a cloth upon the ground, and beating the branches with a stick.

'The lotus is very common in all the kingdoms which I visited; but is found in the greatest plenty on the sandy soil of Kaarta, Ludamar, and the northern parts of Bambarra, where it is one of the most common shrubs of the country. I had observed the same species at Gambia, and had an opportunity to make a drawing of a branch in flower, of which an engraving is given. The leaves of the desert shrub are, however, much smaller; and more resembling, in that particular, those represented in the engraving given by Desfontaines, in the Mémoires de l'Académie Royale des Sciences, 1788, p. 443.

'As this shrub is found in Tunis, and also in the Negro kingdoms, and as it furnishes the natives of the latter with a food resembling bread, and also with a sweet liquor, which is much relished by them, there can be little doubt of its being the lotus mentioned by Pliny, as the food of the Lybian Lotophagi. An army may very well have been fed with the bread I have tasted, made of the meal of the fruit, as is said by Pliny to have been done in Lybia; and as the taste of the bread is sweet and agreeable, it is not likely that the soldiers would complain of it.' . . . .

On the 18th, Mr. P. arrived at Simbing, the frontier town of Ludamar. It was from this village, he says, that Major Houghton, deserted by his Negroe servants, wrote his last letter with a pencil to Dr. Laidley.

'This brave but unfortunate man, having surmounted many difficulties, had taken a northerly direction, and endeavoured to pass through the kingdom of Ludamar; where I afterwards learned the following particulars concerning his melancholy fate. On his arrival at Jarra, he got acquainted with certain Moorish merchants who were travelling to Tisheet (a place near the salt pits in the Great Desert, ten days' journey to the northward) to purchase salt; and the Major, at the expense of a musket and some tobacco, engaged them to convey him thither. It is impossible to form any other opinion on this determination, than that the Moors intentionally deceived him, either with regard to the route that he wished to pursue, or the state of the intermediate country between Jarra and Tombuctoo.

buctoo. Their intention probably was to rob and leave him in the Desert. At the end of two days he suspected their treachery, and insisted on returning to Jarra. Finding him perist in this determination, the Moors robbed him of every thing he possessed, and went off with their camels; the poor Major being thus deserted, returned on foot to a watering place in possession of the Moors, called Tarra. He had been some days without food, and the unfeeling Moors refusing to give him any, he sunk at last under his distresses. Whether he actually perished of hunger, or was murdered outright by the savage Mahomedans, is not certainly known; his body was dragged into the woods, and I was shewn at a distance, the spot where his remains were left to perish.'

The war, which obliged Mr. P. to deviate into Ludamar, arose from the circumstance of a few bullocks having been stolen from the Bambarrans by the Moors, and sold to the Dooty, or chief man of a town in Kaarta; the cattle were claimed, but in vain; and, in his method of declaring war, and of announcing the fate of his enemy, the King of Bambarra resembled the Scythians who sent to Alexander a mole and a bundle of arrows, as emblems of their arts and prowess:

'With this view he sent a messenger and a party of horsemen to Daisy King of Kaarta, to inform him that the King of Bambarra, with nine thousand men, would visit Kemmoo in the course of the dry season; and to desire that he (Daisy) would direct his slaves to sweep the houses, and have every thing ready for their accommodation. The messenger concluded this insulting notification by presenting the King with a pair of *iron sandals*; at the same time adding, that "until such time as Daisy had worn out these sandals in his flight, he should never be secure from the arrows of Bambarra."

Of the origin of the Moorish tribes who inhabit the borders of the Great Desert, little more seems to be known than what is related by Leo the African, whose abridged account is as follows:

'Before the Arabian Conquest, about the middle of the seventh century, all the inhabitants of Africa, whether they were descended from Numidians, Phœnicians, Carthaginians, Romans, Vandals, or Goths, were comprehended under the general name of *Mauri*, or Moors. All these nations were converted to the religion of Mahomet, during the Arabian empire under the Kaliphs. About this time many of the Numidian tribes, who led a wandering life in the Desert, and supported themselves upon the produce of their cattle, retired southward across the Great Desert, to avoid the fury of the Arabians; and by one of those tribes, says Leo, (that of Zanhaga) were discovered and conquered the Negro nations on the Niger. By the Niger, is here undoubtedly meant the river of Senegal, which in the Mandingo language is called *Baſing*, or the Black River.

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'To what extent these people are now spread over the African continent, it is difficult to ascertain. There is reason to believe, that their dominion stretches from West to East, in a narrow line or belt from the mouth of the Senegal (on the northern side of that river,) to the confines of Abyssinia. They are a subtle and treacherous race of people; and take every opportunity of cheating and plundering the credulous and unsuspecting Negroes. But their manners and general habits of life will be best explained, as incidents occur in the course of my narrative.'

On Mr. Park's arrival at Jarra, the frontier town of the Moorish kingdom of Ludamar, he solicited by presents the leave of Ali, the King, to pass through his territories; which was granted. The author accordingly left Jarra on the 27th of February; and here began his misfortunes. The Moors, unfeeling, proud, ignorant, and fanatical, hissed, shouted at, and abused him; they plundered him, and openly; for it was lawful, they said, for a Mohammedan to plunder a Christian. Mr. P. however pursued his journey, and on March 14th reached Sampaka, a large town; where he lodged at the house of a Negroe who made gunpowder.

'The nitre is procured in considerable quantities from the ponds which are filled in the rainy season, and to which the cattle resort for coolness during the heat of the day. When the water is evaporated, a white efflorescence is observed on the mud, which the natives collect and purify in such a manner as to answer their purpose. The Moors supply them with sulphur from the Mediterranean; and the process is completed by pounding the different articles together in a wooden mortar. The grains are very unequal, and the sound of its explosion is by no means so sharp as that produced by European gunpowder.'

At the village of Samee, Mr. Park was seized by a party of Moors, and conducted back to Benown, the residence of Ali. He suffered here all that religious hatred and sportive cruelty could inflict; solitude and confinement were punishments too light for a forlorn traveller and a Christian; and except the persecution was continual, the malice of the Moors was not satisfied. His eyes were to have been put out merely because they looked like cat's eyes, and he escaped death only by the circumstance of a pistol twice missing fire.

At length, after a variety of hardships, Mr. Park was fortunate enough on the 2d of July to escape from the Moors. Traversing the wilderness, in which he suffered exceedingly from hunger and thirst, on the 5th July he reached a Negroe town called Wawra, belonging to Mansong King of Bambarra. Continuing his journey from this place, in company with some inhabitants of Kaarta, he passed through several towns of Bambarra;

mbarra; and on the 21st of July he came in sight of Sego, d 'of the great object of his mission; the long sought-for ger, glittering to the morning sun, as broad as the Thames Westminster, and flowing slowly to the *eastward.*'—'I hast-ed to the brink,' says Mr. Park, 'and, having drank of the ıter, lifted up my fervent thanks in prayer, to the great Ruler all things, for having thus far crowned my endeavours with :cess.'

The city of Sego, the capital of Bambarra, consists of four tinct towns, two on the northern and two on the southern e of the Niger. These are surrounded with high mud lls; the houses are built of clay, and are of a square form, th flat roofs: the number of inhabitants is nearly thirty ousand. The boats here used for crossing the Niger, or Jo-a, (great waters,) are composed of the trunks of two large es joined together, not side by side, but endways. Mr. rk was prevented from crossing over to the southern bank the Niger, by an order from Mansong King of Bambarra, d was advised to spend the night in a distant village. At s village, however, no one would receive him; and he was :paring to pass the night on the branches of a tree, in hanger d amid a storm, when he was relieved by a woman who was urning from the labours of the field. It was at the hut of s female that his wants were relieved and his sorrows sung. The female part of the family lightened their labour by songs, e of which was composed extempore; for I was myself the)ject of it. It was sung by one of the young women, the t joining in a sort of chorus. The air was sweet and plain-:, and the words, literally translated, were these.—"The ıds roared, and the rains fell.—The poor white man, faint l weary, came and sat under our tree.—He has no mother bring him milk; no wife to grind his corn. *Chorus.* Let us y the white man; no mother has he, &c. &c."—At the end the volume, we find these words formed into verse by the ıchess of Devonshire, and set to music by Ferrari. The ıg is as follows:

I.

'The loud wind roar'd, the rain fell fast:
The White Man yielded to the blast:
He sat him down, beneath our tree;
For weary, sad, and faint was he,
And ah, no wife or mother's care,
For him, the milk or corn prepare:

CHORUS.

The White Man shall our pity share;
Alas, no wife or mother's care,
For him, the milk or corn prepare.

II. The

II.

'The storm is o'er; the tempest past;
And Mercy's voice has hush'd the blast.
The wind is heard in whispers low;
The White Man far away must go;—
But ever in his heart will bear
Remembrance of the Negro's care.

CHORUS.

'*Go, White Man, go;—but with thee bear*
The Negro's wish, the Negro's prayer;
Remembrance of the Negro's care.'

The King of Bambarra having heard, from the Moors of Sego, unfavourable reports of Mr. P., sent him a bag containing five thousand kowries *, and an order to quit Sego; in consequence of which, the traveller proceeded eastward along the banks of the Niger. Near to a town called Kabba, he observed the people collecting the fruit of the Shea trees, from which the vegetable butter is prepared.

'These trees (says Mr. P.) grow in great abundance all over this part of Bambarra. They are not planted by the natives, but are found growing naturally in the woods; and, in clearing wood land for cultivation, every tree is cut down but the Shea. The tree itself very much resembles the American oak; and the fruit, from the kernel of which, being first dried in the sun, the butter is prepared, by boiling the kernel in water, has somewhat the appearance of a Spanish olive. The kernel is enveloped in a sweet pulp, under a thin green rind; and the butter produced from it, besides the advantage of its keeping the whole year without salt, is whiter, firmer, and, to my palate, of a richer flavour, than the best butter I ever tasted made from cow's milk. The growth and preparation of this commodity seem to be among the first objects of African industry in this and the neighbouring states; and it constitutes a main article of their inland commerce.'

Pursuing his course along the banks of the Niger, which are very delightful, Mr. Park passed through the towns of Modiboo and Kea, and reached Moorzan; here he crossed the Niger to Silla, the end of his journey eastward. The reasons which determined him to proceed no farther are sufficient to justify him; he was worne down by sickness, hunger, and fatigue; he was without any article of value to procure provisions; the King of Bambarra's kowries were nearly spent; if he were to subsist by charity, he must rely on *Moorish* charity; if he continued his journey, it must be through a country subjected to the power of Moors, and he had experienced the

* Kowries, or small shells, 250 of which are nearly equal in value to a shilling.

Moors

Moors to be merciless fanatics: he might gain no new information, and what he had gained might perish with him. Before he left Silla, however, he inquired from Moorish and Negroe traders, the course of the Niger, and the countries situated in its vicinity. The information which he received will be found in pp. 213—217. We had designed to extract it, but we perceive that our limits will not admit so large a quotation.—As to the extent of the Niger, Mr. P.'s best informants were ignorant of its termination; describing the amazing length of its course only in general terms, and saying that they believe *it runs to the world's end.*

Owing to the swamps on the southern bank of the Niger, Mr. P. was obliged to return westward on the northern bank. He avoided Sego; and, instead of re-tracing his former route, he continued his journey along the Niger; depending for a precarious subsistence, and for accommodation, on the charity of the Negroes, and sometimes purchasing relief by writing saphies, or charms to procure wealth and avoid misfortune. In these saphies, both the Mohammedan and Pagan natives place a superstitious confidence.

At a town called Bammakoo, Mr. P. quitted the Niger, and proceeded to Sibidooloo, the frontier town of the kingdom of Manding. After having remained here a few days; he pursued his journey to Kamalia, where he was kindly received by a Bushreen named Kafra Taura. Kafra informed Mr. P. that it was impossible to pass the Jalonka Wilderness at that season of the year: he offered to lodge and subsist him till the time when the rivers should be fordable and the grass burnt; and finally to take him along with the caravan to Gambia. Influenced by the kindness of Karfa, and by the prospect of dangers which awaited him, if he immediately pursued his journey, Mr. P. remained at Kamalia from the 16th of September to the 19th of April. During this long interval, he was diligent in augmenting his information concerning the climate, the productions of the country, the manners, customs, and dispositions of the natives, and the chief branches of their commerce. Of the climate, winds, &c. he thus writes:

'The whole of my route, both in going and returning, having been confined to a tract of country bounded nearly by the 12th and 15th parallels of latitude, the reader must imagine that I found the climate in most places extremely hot; but no where did I feel the heat so intense and oppressive as in the camp at Benown, of which mention has been made in a former place. In some parts, where the country ascends into hills, the air is at all times comparatively cool; yet none of the districts which I traversed, could properly be called mountainous. About the middle of June, the hot and sultry atmo-

sphere is agitated by violent gusts of wind, (called *tornadoes,*) accompanied with thunder and rain. These usher in what is denominated *the rainy season;* which continues until the month of November. During this time, the diurnal rains are very heavy; and the prevailing winds are from the south-west. The termination of the rainy season is likewise attended with violent tornadoes; after which the wind shifts to the north-east, and continues to blow from that quarter, during the rest of the year.

'When the wind sets in from the north-east, it produces a wonderful change in the face of the country. The grass soon becomes dry and withered; the rivers subside very rapidly, and many of the trees shed their leaves. About this period is commonly felt the *harmattan,* a dry and parching wind, blowing from the north-east, and accompanied by a thick smoaky haze; through which the sun appears of a dull red colour. This wind, in passing over the great desert of Sahara, acquires a very strong attraction for humidity, and parches up every thing exposed to its current. It is, however, reckoned very salutary, particularly to Europeans, who generally recover their health during its continuance. I experienced immediate relief from sickness, both at Dr. Laidley's, and at Kamalia, during the harmattan. Indeed, the air during the rainy season is so loaded with moisture, that cloths, shoes, trunks, and every thing that is not close to the fire, become damp and mouldy; and the inhabitants may be said to live in a sort of vapour bath: but this dry wind braces up the solids, which were before relaxed, gives a cheerful flow of spirits, and is even pleasant to respiration. Its ill effects are, that it produces chaps in the lips, and afflicts many of the natives with sore eyes.

'Whenever the grass is sufficiently dry, the Negroes set it on fire; but in Ludamar, and other Moorish countries, this practice is not allowed; for it is upon the withered stubble that the Moors feed their cattle, until the return of the rains. The burning the grass in Manding exhibits a scene of terrific grandeur. In the middle of the night, I could see the plains and mountains, as far as my eye could reach, variegated with lines of fire; and the light reflected on the sky, made the heavens appear in a blaze. In the day time, pillars of smoke were seen in every direction; while the birds of prey were observed hovering round the conflagration, and pouncing down upon the snakes, lizards, and other reptiles, which attempted to escape from the flames. This annual burning is soon followed by a fresh and sweet verdure, and the country is thereby rendered more healthful and pleasant.

'Of the most remarkable and important of the vegetable productions, mention has already been made; and they are nearly the same in all the districts through which I passed. It is observable, however, that although many species of the edible roots, which grow in the West-India Islands, are found in Africa, yet I never saw, in any part of my journey, either the sugar-cane, the coffee, or the cacao tree; nor could I learn, on inquiry, that they were known to the natives. The pine-apple, and the thousand other delicious fruits, which the industry of civilized man (improving the bounties

bounties of nature), has brought to so great perfection in the tropical climates of America, are here equally unknown. I observed, indeed, a few orange and banana trees, near the mouth of the Gambia; but whether they were indigenous, or were formerly planted there by some of the white traders, I could not positively learn. I suspect, that they were originally introduced by the Portuguese.

'Concerning property in the soil; it appeared to me that the lands in native woods, were considered as belonging to the king, or (where the government was not monarchical) to the state. When any individual of free condition, had the means of cultivating more land than he actually possessed, he applied to the chief man of the district, who allowed him an extension of territory, on condition of forfeiture if the lands were not brought into cultivation by a given period. The condition being fulfilled, the soil became vested in the possessor; and, for aught that appeared to me, descended to his heirs.

'The population, however, considering the extent and fertility of the soil, and the ease with which lands are obtained, is not very great, in the countries which I visited. I found many extensive and beautiful districts, entirely destitute of inhabitants; and in general, the borders of the different kingdoms, were either very thinly peopled, or entirely deserted. Many places are likewise unfavourable to population, from being unhealthful. The swampy banks of the Gambia, the Senegal, and other rivers towards the Coast, are of this description. Perhaps, it is on this account chiefly, that the interior countries abound more with inhabitants, than the maritime districts; for all the Negro nations that fell under my observation, though divided into a number of petty independent states, subsist chiefly by the same means, live nearly in the same temperature, and possess a wonderful similarity of disposition. The Mandingoes, in particular, are a very gentle race; cheerful in their dispositions, inquisitive, credulous, simple, and fond of flattery. Perhaps, the most prominent defect in their character, is that insurmountable propensity, which the reader must have observed to prevail in all classes of them, to steal from me the few effects I was possessed of.'

Concerning the disposition of the women, Mr. Park's testimony agrees with that of Mr. Ledyard. They are uniformly benevolent.

Among the Negroes, plurality of wives is allowed. Although the African husbands possess unlimited authority, they are not cruel, and rarely jealous: instances of conjugal infidelity are not common.

The Africans have no astronomical knowlege; and the little which they pretend to know of geography is false: they imagine that the earth is an extended plain, beyond which is the sea; or river of salt water; and on the farther shores of which are situated two countries called Tobaudo doo and Jong sang doo, 'the land of the white people,' and 'the land where slaves are sold.'

In a chapter on the state and sources of slavery in Africa, Mr. P. declines the discussion of the question how far the system of slavery is promoted by the slave traffic carried on by the nations of Europe, and merely expresses his belief that, in the present unenlightened state of the minds of the Africans, 'a discontinuance of the slave trade would not be attended with so [such] beneficial effects as many wise and worthy persons expect.'

The length of our extracts and observations prevents us from noticing the manner of collecting gold dust, and the process observed in washing it. We must go back to Kamalia, and hasten Mr. Park's return to England.

On the 19th of April, Mr. P. with Karfa, four slatees, and the caravan of 27 slaves, left Kamalia, and on the 23d they entered the Jallonka Wilderness; which was traversed on foot, and with great expedition, in five days: the distance across the Wilderness is an hundred miles. After having crossed the black river, a principal branch of the Senegal, the caravan arrived on May 3d at Malacotta; where Mr. P. obtained information of a war which had happened between the Kings of Foota Torra and of Jaloff. The account of this war is singular and curious; it reminds us of the story of Tamerlane and Bajazet *.

'The King of Foota Torra, inflamed with a zeal for propagating his religion, had sent an embassy to Damel, similar to that which he had sent to Kasson, as related in page 79. The ambassador, on the present occasion, was accompanied by two of the principal Bushreens, who carried each a large knife, fixed on the top of a long pole. As soon as he had procured admission into the presence of Damel, and announced the pleasure of his sovereign, he ordered the Bushreens to present the emblems of his mission. The two knives were accordingly laid before Damel, and the ambassador explained himself as follows: "With this knife, (said he,) Abdulkader will condescend to shave the head *of Damel*, if Damel will embrace the Mahomedan faith; and with this other knife, Abdulkader will cut the throat of Damel, if Damel refuses to embrace it:—take your choice." Damel coolly told the ambassador that he had no choice to make: he neither chose to have his head shaved, nor his throat cut; and with this answer the ambassador was civilly dismissed. Abdulkader took his measures accordingly, and with a powerful army invaded Damel's country. The inhabitants of the towns and villages filled up their wells, destroyed their provisions, carried off their effects, and abandoned their dwellings, as he approached. By this means he was led on from place to place, until he had advanced three day's journey into the country of the Jaloffs. He had, indeed, met with no opposition; but his army had suffered so much from the

* Gibbon, vol. vi. 4to.

scarcity

scarcity of water, that several of his men had died by the way. This induced him to direct his march towards a watering place in the woods, where his men, having quenched their thirst, and being overcome with fatigue, lay down carelessly to sleep among the bushes. In this situation they were attacked by Damel before daybreak, and completely routed. Many of them were trampled to death as they lay asleep, by the Jaloff horses; others were killed in attempting to make their escape; and a still greater number were taken prisoners. Among the latter, was Abdulkader himself. This ambitious, or rather frantic prince, who, but a month before, had sent the threatening message to Damel, was now himself led into his presence as a miserable captive. The behaviour of Damel, on this occasion, is never mentioned by the singing men, but in terms of the highest approbation; and it was, indeed, so extraordinary, in an African prince, that the reader may find it difficult to give credit to the recital. When his royal prisoner was brought before him in irons, and thrown upon the ground, the magnanimous Damel, instead of setting his foot upon his neck, and stabbing him with his spear, according to custom in such cases, addressed him as follows. "Abdulkader, answer me this question. If the chance of war had placed me in your situation, and you in mine, how would you have treated me?" "I would have thrust my spear into your heart;" returned Abdulkader with great firmness, "and I know that a similar fate awaits me." "Not so, (said Damel) my spear is indeed red with the blood of your subjects killed in battle, and I could now give it a deeper stain, by dipping it in your own; but this would not build up my towns, nor bring to life the thousands who fell in the woods. I will not therefore kill you in cold blood, but I will retain you as my slave, until I perceive that your presence in your own kingdom will be no longer dangerous to your neighbours; and then I will consider of the proper way of disposing of you." Abdulkader was accordingly retained, and worked as a slave, for three months; at the end of which period, Damel listened to the solicitations of the inhabitants of Foota Torra, and restored to them their king. Strange as this story may appear, I have no doubt of the truth of it; it was told me at Malacotta by the Negroes; it was afterwards related to me by the Europeans on the Gambia: by some of the French at Goree; and confirmed by nine slaves, who were taken prisoners along with Abdulkader, by the watering place in the woods, and carried in the same ship with me to the West Indies.'

Without experiencing any extraordinary hardships, or remarkable accidents, the caravan, after a journey of 500 miles, on the 4th of June 1797, arrived at Medina, the capital of the King of Woolli's dominions, which Mr. P. had left in December 1795. He proceeded hence to Pisania, and there met with his friend Dr. Laidley, who received him with great joy and satisfaction as one risen from the dead. He had now an opportunity of recompensing his benefactor Karfa, the kind slave-merchant, who parted from him with great regret.—On

the 17th of June, Mr. P. took his passage on board an American ship which had entered the river Gambia in order to purchase slaves, and in 35 days arrived at Antigua; which port they were obliged to make on account of the leakiness of the vessel. On the 24th of November Mr. P. took his passage in the Chesterfield packet, and arrived in England on the 22d of December 1797; after an absence of two years and seven months.

The volume concludes with the insertion, entire, of the Geographical Illustrations and Maps of Major Rennell, before mentioned, and noticed in our 26th volume. A portrait of Mr. Park, and several other plates, are also introduced. Wood.

ART. II. *The Natural and Political History of the State of Vermont*, one of the United States of America. To which is added, an Appendix, containing Answers to sundry Queries, addressed to the Author. By Ira Allen, Esquire, Major-General of the Militia in the State of Vermont. 8vo. pp. 300. 6s. Boards. West. 1798.

THE author of these memoirs was an active agent in most of the political measures which have been pursued by the inhabitants of Vermont, towards their establishment as a free and independent state. The professed design of this publication is 'to lay open the source of contention between Vermont and New York, and the reasons which induced the former to repudiate both the jurisdiction and claim of the latter, before and during the American revolution, and also to point out the embarrassments which the people met with in founding and establishing the independence of the State against the intrigues and claims of New York, New Hampshire, and Massachusett's.'

While Canada was subject to France, very few settlements had been made in the neighbourhood of the *Green Mountains*, (whence the country derives its present name, *Vermont*,) but, on the reduction of Canada by the British forces, the few French who had formed settlements to the east of Lake Champlain abandoned their plantations, and removed to Canada, with the Indians who had inhabited thereabout, and 'who had been a heavy scourge to the frontiers of New England, from the first settlement in 1620.'

In the year 1759, the Governor of New Hampshire, in pursuance of orders and instructions from his Majesty and the Privy Council in Great Britain, made grants of lands on the west side of Connecticut river, north of the Massachusett line of boundary. On the conclusion of the war with France, the country, before almost a wilderness, having no longer any enemies

to

to apprehend, was rapidly settled, and increased fast in population. In 1763, the government of New York issued a proclamation, claiming the right of jurisdiction over the country west of Connecticut river, in virtue of a grant made by King Charles II. to the Duke of York. To prevent the settlers from being intimidated, the Governor of New Hampshire made another proclamation, declaring that the grant to the Duke of York was obsolete. The government of New York, however, persisted, and made new grants of lands already settled in right of grants from the Governor of New Hampshire. The first settlers resisted the claimants under the New York grants; and, for a length of time, the dispute was carried on with great eagerness and violence on both sides; the government of New York and the people of Vermont being in almost a state of war against each other for several years: the government of New York endeavouring to maintain their grants by forcibly seizing and driving out the first settlers; and the people of Vermont, besides retaliating in like manner against the New York grants, inflicting the punishment of whipping (liberally enough bestowed) on the sheriff's officers sent from New York, and on several others who acted against the Vermont interest. Congress, at different times, during and after the American war, interfered; yet the dispute was not finally adjusted till the year 1790, when it was amicably terminated; and, shortly afterward, the state of Vermont was acknowleged, and admitted into the Federal Union.

Some of the transactions exhibit curious instances of state manœuvre and intrigue. The Governor and a party in the Council of Vermont, finding Congress not well disposed to their interest, and their territories being the most open to attack from the British army in Canada, entered into a secret negotiation with the Governor of Canada, by which they succeeded in procuring a temporary suspension of hostilities; and it is insinuated that this only was their aim. The writer, who was employed in this negotiation, for the ostensible purpose of settling an exchange of prisoners, had a very delicate game to play, which he managed with sufficient address to satisfy and deceive all parties. On his return, in consequence of some suspicious circumstances, he was examined before the legislative assembly of Vermont; where he gave such satisfactory answers, that those members, who were most firm to the interests of the United States, joined in complimenting him on his open and candid conduct. Whether the real intention of those concerned in the negotiation was only to amuse the British, or whether they had any serious design of engaging their countrymen to return to the subjection of Great Britain, are ques-

tions which the capture of Lord Cornwallis's army prevented from being clearly decided; for the Canadian army, which was about to cross Lake Champlain, returned towards Quebec immediately on the news of what had happened. A correspondence with Canada, however, was continued. Some letters to the Governor were delivered in too public a manner to be concealed; yet, on opening them, it was not thought prudent to divulge their contents. *New* letters were therefore made out, and, *for the information and satisfaction of the public, they were read in council and assembly, as the originals!* In the final settlement of these disputes, there appears to have been great moderation; for they were concluded as much to the satisfaction of the people of Vermont as of any of the parties concerned: although at a time when, the Americans being freed from all apprehensions of other enemies, it was in the power of Congress to have prescribed what terms they pleased to the people of Vermont.—The author does not appear sufficiently sensible of this moderation.

The history of these transactions is written with great spirit, but perhaps not without partiality, and with but little attention to accuracy of language. They, however, afford much more entertainment than the generality of political memoirs.

In the course of the work, and also in the Appendix, is given a description of the territory of Vermont; which appears to possess advantages of situation and climate, with fertility of soil, equal to those of any country in the world. The population in 1792, taken by the census, amounted to 85,589 souls. We may judge of the increase since that time, by the estimate given of the militia in 1792 and in 1798. In the former of those years, the militia was computed at 18,500; and in 1798, to be nearly 30,000.

On settling the State, due attention was paid to instruction, and to the interests of letters. Besides several schools on good foundations, an university, called by the name of the State, is established on the east bank of Lake Champlain; it is endowed with 50,000 acres of land, and has been encouraged by voluntary donations to the amount of 10,000 *l.*

In the account of the present state of agriculture, the following particulars are related of the rattle-snakes:

'In the early frosts about the month of October, they retire to craggy rocks, where they find some subterraneous cavity, in which they remain in a state of torpor till the return of spring, when they crawl forth; at this season they are not poisonous, as they are too feeble, and their venom is not sufficiently concocted till they drink water, which ferments and increases the virus. Their dens or haunts are sought for the purpose of destroying them, as their grease is valuable

luable in many medical cases, which is an incentive to trace and destroy them, so that they are diminished in proportion as the country is cultivated and cleared.

'And as it seems to be a dictate in nature that there is no bane for which there is not a remedy, the Indians are in possession of one, and can effectually cure their bite; nor is the secret confined to them alone. The swine eat or feed on them: this also tends to lessen their numbers; so that at present they are to be found in very few places in Vermont.'

We shall also present our readers with an extraordinary account of some frogs, given in the early part of the work.

'Near the river Onion, about three miles from Burlington-bay, in digging a well, at the depth of twenty-four feet, wood was found, and about thirty frogs were discovered, but so apparently petrified that it was difficult to distinguish them from so many small stones; when brought out of the well, disengaged from the earth, and exposed to the air, they gradually felt the vivifying beams of the sun, and, to the surprize of all present, leaped away with as much animation as if they had never lain in their subterraneous prison. The place where this well was sunk, was on high ground, often surrounded by the river in flood-times; large pines, and the ancient fragments of them, are found on this land; from the appearance of the growth of this timber, those frogs we may well suppose to have remained under ground six hundred years.'

The author accounts for this phænomenon by supposing that some convulsion of nature had taken place; but it seems a more natural conclusion, that the spot on which the frogs were found might communicate with the river by subterraneous passages.

In the account of the present state of Vermont, many instances are given of its increasing prosperity; proving (to use the author's phrase) that it is already far advanced beyond the condition of a young *sucking* state. The powers of government are vested in a governor, a deputy governor, twelve counsellors, and an assembly of representatives annually elected. The expence of government, from October 1st, 1791, to October 1st, 1792, amounted to '3219*l.* 9*s.* 9*d.* currency, (about 2415*l.* sterling,) and the expences have not generally differed since.'—'The revenue of the State depends not on commerce, but on taxation of real and personal property. In 1791, the whole *list* of the taxable property of the State amounted to 324,796*l.* 18*s.* 10*d.*; when the sum of expence, in 1791, was divided between the inhabitants of the State, according to the census, it was found that each person paid only six-pence three farthings to government for the protection of his *person*, *liberty*, and *property*.'

After the short description which the author has given of a country blessed with so many substantial advantages, he concludes his appendix (which is in the form of an address to a friend) in the following words:

'If you favour this country with a visit, you will find that I have only failed in one thing, and that is, that my descriptive powers cannot do justice to the fertility and beauty of the country, to the hospitality of its inhabitants, to the plenty that is found in every house, and the content that is pictured in every countenance, and that reigns in every heart—would that all mankind were as happy this minute as the Vermontese!'

The work is accompanied with a neatly executed map of the territory of Vermont, and of the surrounding country, to a considerable extent.

Capt. B...y.

Art. II. Mr. Brown's *Observations on Dr.* Darwin's *Zoonomia.*

[*Art. concluded from p.* 164.]

PROCEEDING in his examination of Dr. Darwin's theories, Mr. Brown now arrives at the subject of *Instinct:* on which, he says, two questions have arisen. We shall state them in his own words:

'1. It has been disputed, whether there be any principles of action, independent of experience; whether animal exertion necessarily imply an object, of which the mind is conscious, or be not sometimes the immediate effect of sensation.

'2. It has been disputed by those, who admit the existence of original predispositions, whether man be distinguished from the other animals, as alone possessing higher principles of action.

'It is by blending these questions, that Dr. Darwin has given to his section, on instinct, a conclusive air. A slight induction is sufficient to convince us, that the laws of exertion are not dissimilar, in different animals; but with a slight induction Dr. Darwin has not been content. He has made us more intimately acquainted with the economy of our fellow "wanderers of the earth;" and, if a multitude of facts were necessary, has collected sufficient, to convince the most sceptical, that man, though possessing an organization, better adapted to higher attainments, is not guided by principles of action, essentially different from those of the brute. But, conceding this, we concede no more. To prove the similarity of the laws of animal exertion was not Dr. Darwin's immediate object, but to prove, that instinct is not one of these laws. In this point of view, however, as a principle of action, common to us with the other animals, we are not justified by the evidence adduced, in rejecting its existence.

'Those, who defend instinct, as "a divine something, a kind of inspiration," are, indeed, worthy of ridicule. But, if by the term instinct be meant a *predisposition to certain actions, when certain sensations*

tions exist, the admission of it is so far from being ridiculous, that, without it, the phenomena of animation cannot possibly be explained. Instinctive actions, therefore, are not to be viewed, in the light of anomalous facts, and ascribed to a mysterious principle, uncaused, or to the continued interference of the Deity: they are to be considered, as the result of principles, original in the frame; so that, when the mind is affected, in a certain manner, a certain action, independently of experience, necessarily ensues. In opposition to this opinion, Dr. Darwin asserts, that all our actions, attended with consciousness, are acquired *by the repeated efforts of our muscles, under the conduct of our sensations, or desires*, or, in the particular language of Zoonomia, that there is no animal action, which is not immediately irritative, sensitive, voluntary, or associate. This point, therefore, is decisive of the question. If it be proved, that there exist fibrous motions, which have not been acquired by the repeated efforts of our muscles, or which have not originally been excited by irritation, Dr. Darwin, however unwilling to consider an animal, as "little better than a machine," must have recourse to that instinct, which he characterizes, as *inexplicable*, but which is, in truth, inexplicable, only as being an ultimate fact, in animation, and not more mysterious than the mode, in which sensation is induced by irritation, or volition by sensation.

'In his definition of actions, as opposed to instinct, Dr. Darwin has himself admitted its existence. They are "acquired by the repeated efforts of our muscles, under the conduct of our sensations or desires." By advancing a few steps from the difficulty, he has thought, that it was completely obviated. The phenomenon, to be explained, without recourse to instinct, is not the repeated effort of the muscles, but their primary action. Of this sensation is the remote cause; and the only mode, in which the muscular contraction can be explained, is by supposing a necessary connection of the particular motive of affection with the particular sensation. In these circumstances, no muscular action can be justly said to be acquired. Thus, to use one of the instances, adduced by Dr. Darwin, the fœtus cannot "learn to swallow by a few efforts:" for the volition, which excites the muscles of deglutition, will either be primarily induced by the sensation, or, if similar effects result from similar causes, will not be induced at all. The action, therefore, is not acquired by the repeated efforts of our muscles, but is original; or, in other words, when the mind is affected, in a certain manner, by the stimulus of food, the action of the muscles of deglutition necessarily ensues. The contraction is the effect of an essential principle of life; and experience, instead of adding to the stock of volitions, can do nothing more, than repeat the primary contractions. To consider repetition, or experience, as the cause of any muscular motion, implies a contradiction: for experience presupposes the motion, and the effect must thus have existed, before its cause. When sensation has frequently succeeded the motion of a fibre, it is said, in its turn, to excite the motion. But, admitting this mutual convertibility, the sensation can have no influence on any other, than that particular fibre; and, in the original motion of the muscles of deglutition, the excited

excited fibres are different. Sensation, indeed, precedes their motion; but there is no greater reason, that an affection of the sense of taste should be followed by an affection of the muscles of deglutition, than of any other muscles of the system. The principles of Zoonomia do not explain the connection; and it can only be traced to the original constitution of the mind, by which it is predisposed to exert itself, in producing a certain motion, in consequence of having been affected, in a certain manner. *Instinct* is the term, that denotes this predisposition; and we are thus obliged to recur to an * *occult quality*, to an inexplicable something, which connects with sensations, actions that have no apparent bond of union.'

The curious instances of animal sagacity, recited in the Zoonomia, are examined on this principle; and their dependence on it is pointed out with the author's usual acuteness. We apprehend, however, that there is more apparent than real difference between his sentiments and those of Dr. D. on this subject. Both agree in referring the actions of animals, in the disputed cases, to a process of thought; similar, in its nature, but inferior in its extent, to that of the human intellect. The present author, indeed, intimates a peculiar opinion, in the note to p. 288; yet he seems to admit that the difference of instinct arises merely from the different effects of organic structure.

'I do not contend, that the vital principle is really the same, in the different tribes of animals, but that its sameness, in opposition to his own conclusion, is a necessary consequence of Dr. Darwin's theory. In allowing peculiar instincts, I suppose an original difference of the vital principle; though it is, perhaps, not too bold a supposition, to consider the instincts of the different tribes of animals, as the same: that is to say, they are all predisposed to act, in the same manner, when the same sensations exist; but different sensations, and, consequently, different actions, are excited by the same external objects, from the different structure of the organs, which are the medium of sensation.'

Dr. Darwin's theory of the origin of our ideas of *Beauty*, and of *Love*, is next considered. As Mr. B.'s objections cannot be condensed into smaller compass than they occupy in his own book, we must content ourselves with observing that they are at least highly ingenious, if not entirely conclusive.

The origin of the *Signs of our Emotions* is discussed in a similar manner.

'* I do not use the term, as peculiar to instinct: for the nature of every quality is, in truth, occult. We know, that agreeable food induces the action of swallowing, and that the magnet attracts iron; but, *a priori*, we might, with equal reason, suppose, that the iron would be repelled, and the sensation followed by the motion of my arm.'

In treating of the *Catenation of Motions*, Mr. Brown, still dwelling on the original imperfection in Dr. D.'s theory of sensorial power, asserts that all the associate actions, of which the Doctor had already treated, are catenations of animal motions; and that the present section is either superfluous, or improperly placed; for, if new laws of association be inferred, this should have formed a part of the preceding sections on that power. For the proofs and illustrations of this opinion, we must desire our readers to consult the book.—Perhaps in this, as in other instances, the effect of Mr. Brown's reasoning will be rather to strengthen our impression of the difficulty of the subject, than to furnish satisfactory conclusions. We feel our obligation to the hardy adventurer who dissolves a fairy edifice into its original elements: but his merit is incomplete, if he does not place us again on firm ground.

In the section on *Sleep*, Mr. B. combats Dr. D.'s theory on account of its inconsistency with the fundamental principles of the Zoonomia. He has introduced one remark which is applicable to the fashionable style of theorizing, and which, on that account, deserves the notice of our readers:

'Dr. Darwin has been deceived, by thinking, that he explained sleep, when he only stated its phenomena. Sleep, it may be granted, consists in the suspension of volition; but he will gain nothing from the admission; for the suspension is itself the phenomenon, to be reconciled with his theory.' P. 346.

When we have laboured through a heavy recital of facts, masked in ambiguous language, which an author has imposed on the public as a theory of the very facts recited, we have sometimes thought of our old friend Swift's method of explaining a difficult subject. He, in mercy to his readers, presented them only with an *hiatus*, uncommonly wide, and added, *now this I take to be a clear and full account of the matter.*

The application of Dr. Darwin's general principles, to refute his particular doctrines, is on this subject as dexterously managed by Mr. Brown as on other occasions: yet the frequent repetition of this operation, in the course of so large a volume, becomes at length fatiguing, and the reader is ultimately rather overwhelmed than convinced.

In his observations on the doctrine of *Vertigo*, Mr. B. has introduced some interesting remarks concerning ocular spectra. He supposes that the apparent motions of objects arise from a deception of the imagination, by which we consider ourselves as still in motion, after we have ceased to revolve. In this instance, we may perhaps retort on him the accusation of merely stating the fact, instead of accounting for it.

In

In the section on *Drunkenness*, Dr. Darwin is again made to oppose himself.

The arguments on the subject of *the Propensity to Motion* are too long for insertion, and do not admit of abridgment. We shall extract the author's remarks on *imitative motions*, as they relate to a pathological doctrine of high importance, which has been too often treated in the loose manner to which Mr. Brown objects:

'The production of matter, by the membranes of the fauces, in syphilis, and of infectious saliva, by the salivary glands, in hydrophobia, is ascribed to imitation of the motions of other parts of the system. Yet no reason is assigned, that the imitation should take place, in these parts alone. The irritative sympathy must have power, in every part, or in none; unless particular coexistence, or succession, have given rise to particular associations. But, in these cases, no original coexistence, nor immediate succession of motions, can be traced; and, therefore, the partial sympathy is not referable to any of the laws of Zoonomia.

'In inoculated small pox, the original matter is supposed by Dr. Darwin to be diffused, through the blood; and the production of similar matter is thus explained. "These particles of contagious matter stimulate the extremities of the fine arteries of the skin, and cause them to imitate some properties of those particles of contagious matter, so as to produce a thousand fold of a similar material." This explanation is not merely hypothetical, in the highest degree, but wholly unintelligible. If the matter of the fibres be different, it is impossible for it to become similar to the contagious matter, in any of its qualities. To imitate is to act, and contraction is the only mode, in which the fibres can act; but no degree of contraction can resemble a state of matter, which is wholly unsusceptible of contraction. On Dr. Darwin's hypothesis, the arterial motion is unnecessary: for, if the arteries do not exist, in the same state, as the contagious material, no imitation has taken place; and, if they exist, in the same state, the contagious material, without their assistance, would have produced new matter.'

The supply of new particles, in the process of nutrition, is referred by Dr. D. to the animal appetency of the glands, and of the absorbent system. To this opinion, our author objects; because it supposes those parts to be endued with sensation, which Dr. Darwin had denied them to possess. To us, indeed, this particular doctrine of the Zoonomia appears only to multiply difficulties: since it ascribes to every minute gland, or lacteal vessel, the properties of a perfect animal, without advancing one step towards an explanation of those properties.

Mr. B.'s arguments against the supposition, that the earth was 'rather generated than created,' p. 343, in the section on *Generation*, will hardly be thought conclusive, even by those who differ on this point from the notions of Dr. Darwin.

The

The objections to the supply of blood, and consequently, (according to the Zoonomia,) of oxygen, to the fœtus, are likewise inconclusive. 'On this hypothesis, (says Mr. B.) much must be done, in the short space of a few hours. New blood vessels are formed into a complete circulatory * system: they are drawn to the sides of the uterus: and the motions of the fluid in which they float, cannot prevent them from adhering to the vessels of the parent.' If Mr. Brown will refer to the tables of Dr. Hunter, or of Dr. Denman, he will find that much of what he has here stated as an hypothesis is matter of ocular demonstration.—He has objected, with more success, to the formation of a perfect fœtus from a simple living filament:—but, indeed, most readers will probably think that he has bestowed unnecessary pains on the examination of an opinion which is confessedly gratuitous.—His remarks on the still bolder hypothesis advanced in the Zoonomia, which derives all living bodies from a similar source, we shall give in his own words:

'The various species of animal, and vegetable life, Dr. Darwin believes to have proceeded, from a single living filament, susceptible of modification, by the accretion of parts, and by its own exertions.

'This opinion may, perhaps, surprise us into momentary assent, by its boldness, and the wonderful simplicity, which it seems to introduce; but, if we demand evidence, we obtain only a few loose analogies, which do not favour the supposition. Degrees of qualities, as of strength, and swiftness, in the horse, may, as Dr. Darwin contends, be in some measure hereditary; but no new quality is superinduced, and, therefore, the species continues the same. The winged butterfly, it will also be granted, bears little resemblance to the creeping caterpillar, or the respiring frog to the subnatant tadpole; but the wings, and the lungs are not communicated to their posterity. The butterfly, and the frog produce again the caterpillar, and the tadpole; and thus, instead of continued improvement, a circle of changes takes place.

'The supposed original filament must have required nutriment, for its growth: yet no animal, nor vegetable matter, was in existence; so that, instead of giving rise to the various system of life, it must have perished, or continued to exist, unexpanded, and alone.

'But, admitting it to have been capable of growth, and reproduction, as sexual generation was impossible, in a single individual, it could multiply itself, only by the accretion of parts. Such a progeny, it is observed, "are always exact resemblances of their parent," p. 523. To what, then, if we suppose a single original filament, is the present difference of sex, and of species, to be ascribed?

'Dr. Darwin seems to consider the animals of former times, as possessing powers, much superior to those of their posterity. They

* Should not this word be exchanged for *circulating?* Circulatory, if admitted in English, must refer to quackery. *Rev.*

reasoned

reasoned on their wants: they wished: and it was done. The boar, which originally differed little from the other beasts of the forest, first obtained tusks, because he conceived them to be useful weapons, and then, by another process of reasoning, a thick shield-like shoulder, to defend himself from the tusks of his fellows. The stag, in like manner, formed to himself horns, at once sharp, and branched, for the different purposes of offence, and defence. Some animals obtained wings, others fins, and others swiftness of foot; while the vegetables exerted themselves, in inventing various modes of concealing, and defending their seeds, and honey. These are a few of many instances, adduced by Dr. Darwin, which are all objectionable, on his own principles; as they require us to believe the various propensities, to have been the cause, rather than the effect, of the difference of configuration. The fish did not become a subnatant animal, by having received fins; as it must have been an inhabitant of the water, before it could have felt the want of them: and the hog must originally have had propensities, different from those of the sheep, or it would not have wished, nor attempted, the formation of its snout.

'Of all modes of reasoning, that is the easiest, which contents itself, with simple supposition; but to this species of argument no bounds can be fixed. It will prove, as readily, that a single filament gave rise to the complicated system of the universe, as that it gave rise to all the tribes of animals, and vegetables, that inhabit our earth.

'If we admit the supposed capacity of producing organs, by the mere feeling of a want, man must have greatly degenerated, or been originally inferior, in power. He may wish for wings, as the other bipeds are supposed to have done with success: but a century of wishes will not render him abler to take flight. It is not, however, to man, that the observation must be confined. No improvements of form have been observed, in the other animals, since the first dawnings of zoology; and we must, therefore, believe them, to have lost the power of production, rather than to have attained all the objects of their desire. If we may be allowed to judge, from their situation, the hare has still, in the chase, the same reason, as the birds of old, to wish for wings, and the dove for greater swiftness of flight, to escape from the pursuing hawk: yet the scale of inferiority still subsists; and such is the order of nature, that the strength of all is supported by the weakness of all.'

On the much-disputed subject of *Insanity*, Mr. B. has advanced his own hypothesis: he supposes it to depend on peculiarly vivid ideas of imagination. Whether it be strictly philosophical to assume a term merely relative, and applicable to a sound state of mind in many cases, as an exclusive cause of disease, we shall not determine:—but we apprehend, that the various forms of insanity cannot be referred to this, nor to any single cause. Mr. Brown, indeed, has comprehended, under the general term *Madness*, both the acute and chronic

states

states of the disease, both mania and melancholy. We should doubt whether he has been accustomed to observe the unhappy subjects of these disorders; if he had, it would have been impossible for him, acute as he is, to have confounded the distempers.—The maniac often expresses contempt, or hatred, for those to whom he was most warmly attached during health: but, from a more *vivid* state of his ideas, we should have expected only an extravagant increase, not a change of affection.—The author seems, indeed, to have felt the insufficiency of this cause, for he admits that patients 'combine imagination with their perceptions' in maniacal cases. This expression, though certainly confused and obscure, is worth remarking; because it leads us back to the common doctrine, which constitutes *depraved perception* as the basis of madness. 'When the insane person,' says Mr. B. 'fancies himself a sovereign, he connects ideas of grandeur with every object around him. All is gold, or marble, or *purple*, or *fine linen*. His seat is a throne; his chamber, a palace; his keepers, regal guards.' In this case, it is evident that something more than the connection of incongruous ideas is required to explain the phænomenon. There must be a mistake respecting familiar objects; that is, a vitiation of perceptions, in order to give the maniac the impression of gold from an handful of straw, or of purple and fine linen from his blanket. Besides, we know from the accounts of persons who have recovered from maniacal paroxysms, that their perceptions have been much perverted: for patients sometimes recollect, with great accuracy, whatever has impressed their minds during the furious state of insanity. They report that objects have presented a fiery appearance to them; and that their friends have seemed to have assumed figures which excited their horror or disgust.—Mr. Brown is also inaccurate in stating that maniacs are best restrained by terror. This antient doctrine has been happily superseded by the mild and benevolent discipline introduced by Dr. Hunter, in the Asylum of York, and now generally imitated in similar places of confinement.

The opinion of our author applies, however, though with some limitation, to the chronic state of insanity: for, in melancholic persons, one or more ideas are felt so acutely, that they divert the mind from its usual operations on others. Yet, in these cases, there is only a partial vivacity of ideas; general impressions become indifferent; and it is sometimes impossible to attract the attention of the patient to the most obvious contradiction of his mistaken opinion. Instead of agreeing with Mr. Brown, therefore, that 'madness is a disease of the *motives* alone,' we would say that mania is a disease of perception, and that melancholy is a disease of motives.

It

It may be observed, as a farther objection to Mr. B.'s theory, that paroxysms of furious insanity often occur after hard drinking, and total want of sleep, for several days and nights successively; that is, when, in the language of Mr. B. the *excitability* of the brain has been exhausted by the most powerful means. It is impossible, according to his principles, that a vivid state of ideas should be produced by such causes; yet the fact frequently presents itself to medical practitioners.

Respecting the theory of *Fever*, we agree with the author in thinking that nothing really satisfactory has yet been advanced. If, indeed, we examine some of the most celebrated opinions concerning the proximate cause of fever, we shall find that they all describe nearly the same fact, in different terms. Boerhaave supposed it to consist in obstruction, from the state of the fluids, to the circulation through the extreme or capillary vessels; Hoffman ascribed it to a spasmodic stricture of those vessels; and Dr. Darwin to a torpor of the heart, arteries, and capillaries. All these theories, however different in appearance, enunciate little more than this fact; that, during the cold fit of fever, there is a suspension of circulation in the extreme or capillary vessels. To account for this state of the vessels, is the great *desideratum* of pathology; and we have to lament that ingenuity has hitherto been baffled in attempting to supply it. The accumulation of sensorial power, which Dr. Darwin supposes to take place during this state, is shewn by Mr. Brown to be inconsistent with his previous *hypothesis* of the nature of that supposed fluid.

'The accumulation, which occasions the increased action, takes place, during the cold fit; and the cold fit is said to be induced, in two modes, by the diminution of stimulus, or by the diminution of sensorial power. Let us consider the possibility of accumualtion, in each of these states.

'In the former, a stimulus, of less force, is applied to the natural quantity of sensorial power; and no accumulation can take place, unless it act on a less quantity, than the usual stimulus. If it act on a less quantity, it is evident, that the sensorial power might be diminished, without a diminution of effect, in direct opposition to the laws of animal exertion. Even if it were not in opposition to laws, previously inferred, it would be difficult, to conceive, in what manner, a portion of sensorial power, which would have been expended by a more powerful stimulus, remains unaffected, when a gentler is applied. The whole is affected, in a certain manner; and the whole, or none, must, therefore, be expended.

'When the usual stimulus acts on diminished sensorial power, it is evident, that no accumulation can take place, if the supply from the brain continue to be expended, in the same manner, as during the sound state of the organ; and this expenditure must continue, unless

unless the stimulus have lost its power, or the spirit of animation its excitability.

'Even if we suppose the quantity of sensorial power, expended, to be always proportional to the force of the stimulus, without relation to the strength of the organ, accumulation will, indeed, be possible, but the hot fit of fever cannot be induced: for the usual stimulus, whatever be the state of plenitude of the organ, will excite its precise quantity of sensorial power; and thus the motion of the capillaries, and heart, and arteries, will not be increased.'

The author considers the class of *Sensitive Fever*, also, as irreconcileable with the principles of the Zoonomia: but, having already occupied so large a portion of our Review with extracts from this work, we cannot admit farther quotations.

To conclude, we think that this book is a very respectable specimen of the author's talents and attainments. With much rigour and acuteness of mind, it exhibits a liberal and truly philosophical spirit; and though we have ventured, in some instances, to express a difference of opinion with Mr. Brown, we cannot take leave of his performance without intimating our hope that we shall have fresh occasions, hereafter, of giving our unbiassed suffrage to his abilities.

Fer...r.

ART. IV. *Essay on the Causes, early Signs, and Prevention of Pulmonary Consumption;* for the Use of Parents and Preceptors. By Thomas Beddoes, M. D. 8vo. pp. 274. 5s. Boards. Longman and Rees. 1799.

As this essay is intended for popular instruction, the author professedly avoids several points of discussion, which would have attracted his notice in a book addressed to the faculty. His aim is to engage those, who have the care of children, to guard against the *remote causes* of pulmonary consumption, and to make them acquainted with the symptoms which characterize the early stage of the disease. The design is benevolent and useful: but how often are medical men themselves deceived, in attempting to discriminate phthisis from other affections, on its first insidious attacks?

Dr. Beddoes thus controverts the opinion entertained by many persons, that there is little suffering in consumption:

'The short teazing cough at first, provoked by incessant tickling in the throat, as if the minute fragment of some extraneous body had immoveably fixed itself there; the subsequent hard rending cough, attended sometimes by retching and vomiting, sometimes by stitches which necessitate the most violent struggle against the continued solicitation to cough, and severely punish a moment of inattention; the expectoration sometimes nauseous, always offensive to the eye, and harrassing when it is not free; the languor with which the pa-

tient finds himself overpowered, when his attention is not occupied by some among his various fixed or flying pains; the extremes of cold and heat through which he is carried by the daily returns of hectic; the sweats in which his repose by night drenches him; the breathlessness on motion or without motion, arising by degrees to a sense of drowning, and terminating in actual drowning, when there is no longer strength to bring up the fluids secreted in the chest; the disorder in the bowels, towards the last always threatening, and finally unrestrainable, while it cuts off those indulgencies which the very thirst it creates or aggravates impatiently demands;—these are but a part of the torments under which the physician, during his transient visit, in an immense majority of instances, sees the consumptive labouring. And what are the few minutes of a physician's call, compared to the whole twenty-four hours, lengthened out as they often are to the tenants of the sick chamber, by pain and incapability of amusement on one side, and by tender concern on the other?'

On the subject of climate, as tending to produce phthisis, we meet with many curious and important observations. Dr. Beddoes had conceived, from information, that this disease is little known in the West Indies, but that the Creole women must be liable to it when they come to England. His opinion is confirmed in a letter from Mr. Bryan Edwards, the ingenious historian of the West Indies. In Portugal, Dr. B. tells us, consumptions are frequent; and at Lisbon, it 'is a common expedient to send patients to the other side of the Tagus.' In Italy, phthisis is very common; and the Island of Madeira does not appear, from our author's facts, to be an eligible residence for consumptive patients.

Our curiosity was much excited by the subject of one of Dr. Beddoes's divisions; the *Classes Exempt* from consumption. We feel some doubt whether his facts be conclusive in establishing these *privileged orders*, but the hints are highly deserving of attention; not only with reference to the subject of phthisis, but as they shew the advantage which might result from a complete history of the diseases concomitant on particular arts and professions.

'In a letter from Dr. Withering written in 1793, which he allowed me to publish, it is remarked that "the only classes of men he had yet observed exempt from the disease (consumption), are butchers and makers of catgut. They both pass much of their time amidst the stench of dead animal matters, the latter very much so; the former live chiefly on animal food, and are much exposed to the inclemencies of the seasons, whilst the latter live as other manufacturers, and work under cover in close and rather warm buildings. These persons are always sleek, often fat, and the rosy bloom of health adorns their cheeks." (*Letters from Dr. Withering, and others, to Dr. Beddoes. Johnson*, 1793.)

'Concerning

'Concerning catgut makers no subsequent information has reached me; but I have since heard soap-boilers claim a similar privilege. In the case of the numerous tribe of butchers, the fact, if true, could, I thought, without difficulty be ascertained. The following is the result of my attempts to ascertain it.—I requested a gentleman accustomed to the butchers of Bristol, to examine them generally concerning the healthfulness of their calling, and by no means to put his questions so as to prompt a negative regarding consumption. The notes he took ran literally thus.—

"July, 1797, S——, has been in business nine years—never had but two persons in that time employed in the slaughter-house, both of them always in health; live on beef-steaks, mutton-chops and other meat as often and as much as they please; drink large quantity of malt-liquor, seldom spirits.

"G——, thirteen years in business,—'Lord bless you, Sir die of a cough! why I never heard of such a thing; every one knows that the "smell of meat" keeps off infection. Why, my husband has often taken sheep into gentlemen's bed-chambers; and if you will read, you will find when the plague was here, all the butchers escaped—never knew any of our men a moment ill.'

"F——, a well-informed man; had a man die about ten months ago of a consumption, coughed exceedingly; got his illness by straining himself in carrying quantities of beef, and then he took to spirits and drank them most excessively: 'he died certainly of a consumption:' worked little in the slaughter-house after this accident. Wages 5s. per week, and every thing found them; plenty of beef and mutton at all times of the day. 'I am sure the breath of the beasts is good, no people are so free from disorders as we are.'

"B——, thirty years in business, does not recollect any man dying in his service. He has had three or four apprentices at a time; they live well; eat hot meat for breakfast, broth and onions; knew a boy die next door in the slaughter-house, but in consequence of ill usage; he never had any thing the matter with himself.

"B——, fourteen years in trade. 'I never heard of a man dying of a consumption who was a butcher. After a sheep is dead, it is very wholesome to swallow the steam, the smell of meat keeps us from disorders.'

"M——, twenty-five years in trade, had a son nineteen years of age die of consumption, he did not attend to the business but to the farm; never had any one die who worked for him. Has now same men who have been many years with him, and never ill a moment; drink very hard. 'Sad drunken beasts all of them.' Knew the man well alluded to by F. he had a shocking cough, and was always drinking drams.

"I find there are about five hundred persons here employed in the trade. I have examined a number of inferior butchers whose answers I have not sent:—they tally so exactly with those of the best informed."

Several other evidences are produced, tending to the same general conclusion.

It seems an objection, however, on the [illegible] pneumatic pathology, to the opinion that [illegible] preserved from phthisis by inhaling hydro-carbonat gas [illegible] animals which they dismember, (p. 40, 41,) that the complexion of these men is said to be ruddy, and their habit of body vigorous. This would rather bespeak a considerable degree of *oxygenation.*

From the accounts given, in the Statistical Reports of Scotland, of the habits of living among the fishwomen in the neighbourhood of Edinburgh, Dr Beddoes was led to suppose that they were less liable to consumption than some other classes of people. On inquiry, he found reason to believe that this is the case; and that they consume a larger proportion of animal food than their neighbours. The report of Mr. Kilgour, Surgeon in Musselburgh, deserves to be inserted without abridgment.

"I have (says Mr. Kilgour) just now before me your letter, enquiring if pulmonary consumption be a disease to which people following the fishing trade are more or less subject than others. After a practice of thirteen years in this place, I can with confidence say, that it is a very rare complaint among them, and scrophula, supposed to be so much connected with it, is hardly with them ever known, although with others a very general disease here. From being subject to violent and laborious exercise, to frequent heats and sudden cools of the body, with much exposure to wetness and moisture in stormy weather, these people (the fishermen) are peculiarly liable to pneumonic inflammation, catarrh, rheumatism, and cholic; and although both pneumonic inflammation, and catarrh, are strong exciting causes of consumption in those predisposed to it, yet in almost no instance have I found this to happen with them. What I have now said concerning the occasional causes of their diseases, refers principally to the men of this class of people, when following their business at sea; but the women are subject to the same complaints from other circumstances attending their trade. In order to sell the fish their husbands have caught, they in cold, warm, wet, or dry weather, carry from this place to Edinburgh an immensely heavy load of them on their backs, with a celerity which is astonishing; and upon this occasion a general race takes place, in order first to gain the market for the highest price; and this violent exercise at all seasons of the year, necessarily produces all the diseases arising from cold. From these frequent colds, their old people are peculiarly liable to that increased afflux of fluids to the lungs, which so generally takes place in advanced age; and they, upon being peculiarly exposed and taking cold, frequently die of peripneumonia notha. This, I cannot help observing, most frequently happens to their women. In some very few instances, I have seen such old people, who had long laboured under this catarrhus senilis, have all the characteristic symptoms of phthisis pulmonalis, viz. exquisitely formed hectic fever, and purulent expectoration, some considerable time before their death: but

be such cases are very rare. I wish here to have had it in my power to have given you an account of the state of the lungs from dissection, but the liberty of inspecting the bodies being denied me, I cannot. Like all other people of a similar rank of life, who have great gains from their labour, they live well, but I do not believe they use in their food a great deal of fish, of which being excellent judges, they chuse principally the lightest and most delicate. While they do not eat a great number of fish, they live freely upon butcher's meat, and indulge after their meals in drinking copiously of porter, the more generous ales, and spirituous liquors; indeed were they not to live well, it is impossible they could support the fatigue they undergo. From this manner of living it is easy to be seen the habit of body, and the strong predisposition it must induce to peripneumonia notha, so frequently fatal to them in advanced life."

Sailors and watermen are added to this class by Dr. Beddoes; and Dr. Withering suggests that stable-boys and grooms are little subject to consumption. We have reason to believe that dragoons are exempt from this disease, in a remarkable degree; and we mention this class more readily, because the fact can be easily ascertained by applying to regimental surgeons. To the constant, gentle exercise on horseback, to which heavy troops are accustomed, a great share of the prevention must be attributed, if the assertion should be established. The exercise of rowing may also contribute to prevent the disease in watermen.—We think that Dr. Beddoes has not insisted sufficiently on those contractions of the chest, which are sometimes the result of aukward habits, as much as of general disease; and which may be prevented or corrected in the first instance, by proper muscular exertion.

The result of Dr. B.'s investigations on this subject is that, 'the persons most free from consumption are precisely those who eat most animal food. Their healthfulness is undoubtedly not to be imputed to this circumstance alone: but it is to be presumed that their substantial diet has its share in determining their personal condition.' (P. 112.) He therefore advises that, where habitual weakness or the history of the family furnishes reason for apprehending consumption, children should be encouraged to use animal food freely. The plan of bringing them up on milk and vegetables is censured as disposing them to scrophula and phthisis. The necessity of exercise, as a preventive, is strongly and justly inculcated; and this part of the book, including the remarks on the influence of prevailing modes of education on health, deserves the serious attention of all who can choose respecting the method of rearing their children.—On the subject of dress and habitations, the example of the Dutch is quoted, to prove that we should be less affected by changes of temperature, if we used

warmer cloathing, and more airy and temperate rooms. The use of flannel is particularly recommended. Much admonition is certainly wanted respecting the dress of the ladies. For persons subject to cold feet, Dr. Beddoes advises a tin *foot-warmer:* but we believe that a more effectual method of removing this uneasy sensation will be found in repeated friction with dry flour of mustard, till a gentle glow is produced on the surface. This practice might be extended, if necessary, to the whole external skin.

In tracing the connection of phthisis with scrophula, Dr. B. produces some observations by Mr. Bowles, to shew the great similarity subsisting between tubercles of the lungs and scrophulous mesenteric glands, in all the stages of their affection.

The frequent use of the blood-warm-bath is enjoined as a preventive of phthisis, and many striking facts are brought forwards to enforce the recommendation. We shall extract two experiments from the very interesting series related by Dr. Marcard; which we beg leave to point out to the attention of our medical readers.

'A very striking diminution of the pulse was observed in a child of seven years and a quarter, who lay in a hopeless state of stupor and convulsion, and actually died in sixteen hours after. The pulse could not be accurately counted without the greatest difficulty. In every five seconds, there were more than 16 pulsations; in a minute, therefore, about 200. The child was put into a bath at 93°, because the thermometer, under his armpit, rose no higher, and the temperature seemed perfectly agreeable to his feelings, as he was perfectly quiet in the bath. In half an hour the pulse was sensibly slower, and more distinct; and in an hour, the author could count 140 strokes in a minute. It had therefore, in this time, fallen 60 strokes in the minute.

'A lady whom her physicians had declared to be hectic, because her pulse was quick, and her flesh wasted, consulted the author. Her pulse, he says, was always 100 – 106, and occasionally rose to 120 and above, at which time she felt extremely ill. The slightest movement produced this quickness of the pulse, without the feelings of extreme illness.

'Before the first immersion, the pulse was 120. The water was heated to 94°, and in half an hour the pulse had not lowered above one or two strokes. That evening and the next morning, it was 96; Dr. Marcard had never found it so low before.

"Before the second bathing, the pulse was 120, and in the bath 122. At first I imputed something to dread of the bath; but the effect continued, though I reduced the bath to 90°. The pulse was almost always quicker the day of bathing. On the whole it was slower, but always quicker in the bath. After the twelfth bathing, it was constantly at 94° out of the bath; but the thirteenth time of bathing

bathing it beat 106 times. The health of this patient was soon fully restored. She became perfectly regular, after having for a year ceased to be so. Her pulse, however, continued preternaturally quick, never falling below 94, and sometimes rising to 116. After a lapse of some months, I for the first time found the pulse perfectly natural, though still disposed to rise from slight causes."

'The following equally striking, and ultimately successful experiment, affords a convincing proof that the reduction of the pulse in the last case but one, was not the effect of some unobserved cause, but depended on the warm bathing. "A child, three years old, (says the author) had a violent seizure, attended with vomiting. The usual means were employed, and the feet frequently bathed. The fever continually increased, though even in the open air. In 36 hours, the pulse had increased to 156; and in 48 hours, it could no longer be exactly counted. I could only number it for five seconds together, in which there were always 15 or 16 strokes, that is, between 180 and 192 in the minute—a formidable degree of fever, announcing a highly dangerous illness. The child was at the time excessively ill and restless. According to my ideas of practice, I could oppose nothing to these threatening symptoms, but the warm bath; and I began to reproach myself for not having had recourse to it sooner.—I therefore had a bath prepared in the middle of the night. I was doubtful what temperature to employ, as the child was preternaturally heated.—A very accurate thermometer, made by Ramsden, placed in the child's hand, which I then grasped with my own, rose to 100°. Hence, I fixed upon 94° for the bath. The moment the child was put in, some eructations were observed, and it seemed much quieter. In a quarter of an hour, I counted 148 pulsations in the minute. In half an hour they were 136 only. In three quarters of an hour the same. The bath was now cooled one degree. In 50 minutes, the child manifested a vehement desire to be put into bed, and so it was taken out of the water. It was wonderfully quieted by the immersion. For 24 hours, it had done nothing but moan, cry, and fret, contrary to its usual mood. On being placed in bed, it was all at once tranquil, seemed to have no unpleasant sensation, and good humouredly wishing every body good night, fell asleep, as if in sound health; had an almost natural respiration, and did not stir. The pulse did not return to its former quickness. Six hours after, it was at 148." The small-pox now appeared, and was very severe. "Whether the disorder would have been fatal, if the fever had continued to rage with equal force from twelve till ten o'clock next morning, which was the hour of the eruption, and whether earlier and more frequent bathings would have lessened the disorder, I cannot decide, though I think it probable."

The tendency of many ingenious remarks in this section, which our limits do not permit us to notice, is that the tepid bath strengthens instead of relaxing according to the vulgar opinion. The temperature of the bath should not exceed 96°, nor be below 92°; the time of bathing, between breakfast and dinner.

The cold-bath, Dr. Beddoes conceives to be hazardous, in persons pre-disposed to consumption.

Dressing in a room without a fire is a cause of phthisis mentioned as sometimes occurring to young ladies.

Though the cold-bath is stated to be rather injurious, we are informed that the *cool-bath*, from eighty to sixty-five degrees of the thermometer, may be used with great advantage, by debilitated persons who have no cough, nor any other complaint of the breast.

Cool or cold-bathing is directed for infants; and the effect of long-continued chills is represented as a cause of consumption, more common than the action of severe cold suddenly applied.

For the symptoms which mark the approach of consumption, we must refer our readers to the work itself, and must advise them to become well acquainted with the detail.

Respecting the cure of consumption, Dr. Beddoes announces the *Fox-glove* as a remedy which promises to be effectual in cases hitherto deemed incurable. He produces the testimonies of Dr. Fowler and Dr. Drake to this purpose, which the public have already seen in the *Contributions to Medical Knowledge*, but of which work we have not yet given an account. We shall extract Dr. Beddoes's view of these interesting observations.

'Gerard and Parkinson, old botanical writers, mention it as an expectorant; and Dr. Withering has printed from *Parkinson's Herbal*, the manuscript note of a country surgeon, affirming its efficacy in consumption. In the *Family Dictionary* of Salmon, it is said, upon the faith of long experience, perfectly to cure "a phthisis or ulcer of the lungs, when all other medicines have failed, and the sick are esteemed past cure."

'Notwithstanding the temptation, which such an encomium held out in so calamitous a disorder, the difficulty experienced in managing the medicine, and its violent effects, occasioned it to be abandoned, at least, by the regular practitioner, till from its efficacy in stimulating the languid absorbents of the dropsical, Dr. Darwin inferred its possible use in pulmonary ulcers; and corroborated his inference by that medical miracle—a cure of confirmed consumption—evidently wrought by this plant (Medical Transactions, 1785, iii. 276).

'The facts related by Dr. Darwin, and others published by Dr. Withering about the same period, so far overcame the apprehensions of a large portion of the faculty, as to induce them to prescribe foxglove in dropsy. As the period necessary for its exhibition in dropsy is but short, its violent effects appeared less intolerable. But there could be no hope of healing ulcers of the lungs in a short time; and the use of so formidable a remedy in consumption seemed either to be rejected by the common feelings of patient and physician, or else it was administered with a degree of timidity which could not fail to deprive it of its efficacy. In spitting of blood, however, and incipient

pient consumption, it was occasionally ventured, and as Dr. Ferriar and, I believe, others report, with success.

'In this situation the use of fox-glove in consumption remained; and the sick were left without relief, and without hope, till Dr. Drake, and Dr. Richard Fowler, led by an enlightened view of cause and effect, seem to have discovered what had long been the universal wish, but hardly, perhaps, the expectation of any. Dr. Drake proposed to himself two objects. He hoped that the fox-glove, by promoting absorption, would prevent that hurtful change in the ulcerous discharge, which he, in common with Dr. Darwin, supposes to be produced by the contact of air. At the same time, by powerfully retarding the action of the arterial system, the secretion of matter might be diminished or suspended. He doubted, indeed, whether he should be able by the cautious and continued use of fox-glove, to render these consequences sufficiently permanent to promote a cure. He had the satisfaction, however, to find in two instances, which he has related at large, that the pulse could be lowered to forty strokes in a minute, and the depression continued till a complete and permanent cure was effected.

'Dr. Fowler's attention was directed to the fox-glove, as a remedy likely to be useful in phthisis, by its almost uniform effect in rendering the action of the arteries more slow than natural, at the same time that it seems to excite the absorbents. Diseased parts of the body may be removed by depriving them of *all* supply of blood, and even by diminishing to a certain degree, the arterial supply, while the absorbents are left to act in full force. My friend hoped that this might be effected by the operation of fox-glove, on tubercles in the substance of the lungs: and proceeding upon this idea, he has been successful in many cases of confirmed consumption, in some of which, the patients seemed not to have many days to live. (*West-country Contributions, Longman.*)'

We apprehend that Dr. Beddoes is not aware of the extent to which this remedy has been administered, in different parts of the kingdom; and we shall be glad to find ourselves deceived in thinking that he expresses too sanguine a hope in the following passage: 'In cases of pulmonary disease where the existence of tubercles was indicated by every symptom, and where they seemed ready to break out into open ulcers, I have fully verified the above observations; and I daily see many patients in pulmonary consumption advancing towards recovery with so firm a pace, that, I hope, consumption will henceforward be as regularly cured by the fox-glove, as ague by Peruvian bark.' (P. 270.)

It will perhaps appear, on fuller investigation, that, though *Digitalis* will cure some cases of phthisis, and relieve many which admitted no alleviation from the old practice; yet its powers are by no means adequate to the expectation held out by the author. We highly admire and applaud his philanthropic zeal; and it is from a wish to render it generally useful,

ful, that we desire to see its views confined within the limits of the most probable conjecture. Few theorists, indeed, have appeared more aware of the danger of indiscriminating enthusiasm, and more open to receive contradictory evidence, than Dr. Beddoes himself; and we are convinced that it is his wish and aim to establish a cure for this melancholy complaint, not to gain for himself a glowing but short-lived fame by the promulgation of a flattering but unsolid hypothesis. **Fer...r.**

ART. V. *Literary Hours, or Sketches critical and narrative.* By Nathan Drake, M. D. 8vo. pp. 530. 12s. Boards. Cadell jun. and Davies. 1798.

THIS miscellaneous volume is evidently the production of an accomplished critic. Dr. Drake has perused the works, and appreciated the merits, of most of the celebrated poets of antient and modern Europe; and could he divest himself of too exclusive an admiration for the terrible and gigantic, we should seldom be induced to dissent from his conclusions. The mouldering cloyster, the gloomy cell, the awe-stricken votary of superstition, and the midnight-spectre, are the objects which his imagination delights to contemplate:

> "Every joy to this is folly;
> Nought so sweet as melancholy." MILTON.

Burton

'The principal part of the volume (says the Doctor) consists of critical disquisition; I have endeavoured to alleviate the dryness usually attendant upon such discussion, in the opinion of a numerous class of readers, not only by the beauty and merit of the quotations selected for the purpose of elucidation, but by the introduction likewise of original tales and pieces of poetry. These I have interspersed at nearly equal distances, with a view of breaking in upon that uniformity of diction and style which must necessarily be the result of long continued attention to literary subjects.'

No. 1. *Observations on the Writings and Genius of Lucretius, with Specimens of a new Translation.*

This essay is designed to announce the appearance of a poetical version of Lucretius, by Mr. Good of Caroline Place, London. It exhibits many specimens of the execution, and points out with just encomiums the beauties of the original. The passages selected are among the finest in the poem "*De rerum naturâ,*" and impress us with a favorable idea of the merit of Mr. Good's version. Had it occurred to Dr. Drake, that the difficulty of translating Lucretius does not consist in the splendid but in the abstruse passages, he probably would have added a specimen of that description. We insert a single extract from the second book:

' What tho' the dome be wanting, whose proud walls
A thousand lamps irradiate, propt sublime
By frolic forms of youth, in massy gold,
Flinging their splendors o'er the midnight feast:
Tho' gold and silver blaze not o'er the board,
Nor music echo round the gaudy roof:
Yet listless laid the verdant bank along,
Of some cool stream by grateful shades o'er-arch'd,
Such pomps we need not; such still less when Spring
Leads forth her laughing train; and the warm year
Paints the green meads with roseat flowers profuse.
On down reclin'd, or wrapt in purple robe,
The thirsty fever burns with heat as fierce
As when its victim lingers in a cot.'

No. 2. *On the Government of the Imagination; and on the Frenzy of Tasso and Collins.*

To these poets, might not Dr. Drake have added Lucretius? A vivid imagination is the first distinction of a great poet; and the wildness of its aberrations, when disordered, is probably commensurate with its native force. The mental derangement of Tasso and Collins is imputed by the Doctor to disappointment, operating on minds accustomed to wander amid ideal worlds, and seldom to contemplate realities. We do not concur with him in deeming Collins superior to Tasso in pathetic simplicity. The death of Clorinda we consider as a beautiful example. The simple exclamation of *Ahi vista! Ahi conoscenza!* when a vulgar writer would have attempted to pourtray the despair of Tancredi, is, in our opinion, the essence of pathos.

No. 3. *On the tender Melancholy which usually follows the acuter Feelings of Sorrow.*

To sustain misfortunes with fortitude is the lesson of religion, and is also the lesson of philosophy, though not of poetry. Her province is to magnify our loss; to engrave it on the heart in indelible characters; to make us in love with affliction, and revel in tears. Dr. Drake is a disciple of the Muses. He tells us of an amiable and tender sorrow productive of emotions so sweet, though melancholy, that he to whom they have been once known will not easily be persuaded to relinquish them. From our souls, we respect the feelings of the unfortunate: but the instant at which their sorrow ceases to be involuntary precludes them from our sympathy. The luxury of grief proves often as prejudicial in its consequences, as other luxuries.

No. 4. *Wolkmar and his Dog, a Tale: on Sonnet-Writing; four Sonnets.*

This tale is pathetic, notwithstanding that the language is destitute of simplicity. We meet with such expressions as the following: ' a hectic flushed his cheek,'—' a cold shriek died along

along the valley,'—'the demon of the night trembled on his hill of storms,' &c. The temperature of a shriek is a recent discovery; and though Dr. Drake is much dissatisfied with Mr. M'Pherson's style, he seldom loses an opportunity of adopting his expressions.

A pleasing piece of criticism on Sonnet-writing, and four Sonnets, conclude this number. We insert the second Sonnet.

'To the Memory of a Friend.

'What scenes of sorrow wake the soul to pain,
What floods of anguish cloud the sick'ning eye!
O sons of pity! pour the melting strain,
O sons of pity! heave the plaintive sigh!
For cold is he, the youth of graceful frame.
Whose deed of mercy spoke the feeling mind,
To whose warm breast were friendship's hallow'd flame,
The bard's mild fancy, and his fire, assign'd.
Say, gentle spirit! whither art thou fled,
To what pale region of the silent dead?
Yet why inquire? Where some sweet season blows,
Sure, Grief shall smile, and Friendship breathe her vows,
Despair grow mild, Distraction cease to rave,
And Love once more shall clasp the form he gave.'

No 5. *On Inscriptive Writing.*

The rules for this species of composition, and beautiful examples of their effect, together with the scenery adapted to heighten the impression, are considered by Dr. Drake in this agreeable essay.

No. 6. *On Gothic Superstition.*

In order to obviate the pre-disposition of modern critics to censure the introduction of supernatural Beings in works of imagination, the author remarks that 'genius has ever had a predilection for such imagery, and may venture, I think, to predict, that, if at any time these romantic legends be laid aside, our national poetry will degenerate into mere morality, criticism, and satire; and that the sublime, the terrible, and the fanciful in poetry, will no longer exist.' In this observation, we think, there is some truth, with some exaggeration. In works addressed chiefly to the imagination, the rare introduction of supernatural agency, for an object manifestly beyond the sphere of human operation, is doubtless admissible: but, the more frequent is the poet's recourse to such auxiliaries, the less will be their effect; and he should never forget that, in such aërial excursions, he treads on the very confines of the burlesque. Dr. Drake informs us that the vulgar Gothic is an epithet adopted to distinguish it from the regular mythology of the Edda; and this he considers as affording the most convenient

machinery, being confined by no adherence to any regular system, but depending merely on the possible visitation of immaterial agents. It appears to turn chiefly on the power of incantations, the appearance of spectres, and the gambols of fairies. We are at a loss to discern the propriety of terming the popular belief in these fables, 'Gothic superstition.' The first two claim a higher origin than the Edda, and may undoubtedly be traced to a real transaction; that of the witch of Endor, and the apparition of Samuel. Fairies, who (as Mr. Addison observes) are capable of becoming very entertaining persons when properly managed, are the unquestionable productions of Persian romance, and were probably imported into Europe by our first crusaders. In all this we perceive no connection with the Goths. Our author resolves what he terms *Gothic superstition* into the terrible and the sportive; and, attracted by the exquisite beauty which (he thinks) would result from an opposition of such imagery, he has availed himself of both in the following numbers; viz.

No. 7, 8, and 9. *Henry Fitzowen, a Gothic Tale.*

The principal fiend-like character of this tale bears too great a resemblance to the lord of Conway-castle. Will not Horace's maxim, not to trouble the gods on trivial occasions, equally apply to phantoms? Spectres will lose their claim to reverence if they become too common, and here they are marshalled in legions. Were it worth while to prescribe rules for this grotesque species of composition, we should require an air of antiquity in the style; brevity, general simplicity, but occasional quaintness, should constitute its characteristics. Dr. Drake's obsolete fictions comport but ill with the elegance of his periods.

No. 10 and 11. *On the Fleece of Dyer.*

Our readers will not be surprised that Dr. Johnson and Dr. Drake should entertain very different opinions of poetical merit: they may, however, think it strange that it is the grave moralist who censures an admirable poem, because it relates to an useful, though humble, occupation. Whether this censure was dictated by an unreasonable antipathy to blank verse, as is here asserted, we cannot determine: but Dr. Drake completely rescues Dyer's rural poem from the unmerited contempt of the critic.

No. 12 and 13. *On the dark Ages of Christian Europe, as contrasted with the Caliphats of Bagdad and Cordova.*

The first of these essays conveys a gloomy but faithful picture of the gross ignorance and illiberal superstition which enveloped Europe in the eighth, ninth, and tenth centuries: the second,

second, an animated description of the luxurious courts of Bagdad and Cordova, at the same period. The contrast is undoubtedly impressive: but we have elsewhere remarked that the specific attainments of the Arabians in literature, and in the fine arts, are incapable of illustration by a comparison with those of their contemporaries in Europe. To estimate their progress towards perfection, excellence must be opposed to excellence, not excellence to deformity. Let the classical productions of Bagdad, at the time mentioned, be compared with those of Greece, of Rome, or of Florence, during their flourishing periods; and relinquish the disproportioned comparison with our brave but barbarous ancestors.

No. 14. *On Pastoral Poetry; Edwin and Orlando, a Pastoral.* The productions of modern Europe have found an able advocate in this author; who contends that the very superior merit claimed by the poets of antiquity is often imaginary; and that the contempt profeffed for the moderns is often unjust. In pastoral poetry, he conceives, our supposed inferiority proceeds from neglecting our best writers, Drayton, Collins, and Gesner; while we assume Pope, Gay, and Phillips, as the standard of excellence in that style, though greatly inferior to the former. Here we do not concur with our author. The object of the pastoral (as of every other) poet is to communicate delight; and if the poems of the latter be more successful in attaining it than those of Drayton, we deem it of little importance that the latter are more strictly pastoral.

Dr. Drake justly considers simplicity of diction and sentiment, or proper choice of rural imagery, and of such incidents and circumstances as may even now occur in the country, together with interlocutors equally removed from vulgarity and considerable refinement, as all that can be requisite for the composition of the pastoral. Edwin and Orlando is a poem designed to exemplify this idea; it has much merit, but not the merit of simplicity of diction. We quote its commencement:

> 'From scenes of wild variety, from where
> Quick glancing winds the stream the pine-hung vale
> Along, from where the maddening waters leap
> From rock to rock, from woods of Druid oak,
> From groves where love and rural bliss reside,
> O Gesner, deign to stray! for sure in scenes
> Like these thy gentle spirit rests. Sweet Bard
> Of pastoral song! on whom the Graces shed
> Their balmy dew, to whom they did impart
> Their magic lore; thee, tender swain! ah thee,
> The wild woods and each murm'ring stream, the hill,
> The dale, young Fancy's fair elysium, long

Shall

Shall moan, and oft the pensive pilgrim haunt
The turf that wraps thy clay. O haste! lov'd shade,
O hither wing thy airy flight, but grant
One modest wreathe from thy unfading laurel,
Then shall the strain for ever melt the heart,
For ever vibrate on the ravish'd ear.'

No. 15. *On Objects of Terror; Montmorenci, a Fragment.*

In works of imagination, terror is excited either by the agency of super-human beings, or depends on natural causes and events for its production. Of the latter description, the subjects are seldom susceptible of being rendered pleasing by all the art of the writer, or the artist. The perpetration of shocking crimes can excite no sensation but horror; and we do not applaud the taste of Sir Joshua Reynolds, when he selected the disgusting story of Ugolino for the exercise of his uncommon powers.—The fragment of Montmorenci is a specimen of that style in which our author awards the palm to Dante, Collins, and Mrs. Radcliffe.

No. 16, 17, 18, and 19. *Observations on the Calvary of Cumberland.*

In these four essays, Mr. Cumberland's epic poem is criticised in a vein of animated and judicious observation; the numerous beauties are pointed out with taste and discrimination; and although, from the nature of the subject and the identity of most of the personages, it every where invites a comparison with Milton, that comparison will not be found extremely detrimental to the modern poet, if we except originality of conception.

No. 20. *The Abbey of Clunedale.*

Murder unpremeditated, at the instigation of jealousy, which proves ultimately fatal to both its innocent objects, furnishes the basis of this melancholy story; in which (as in all the others) the author evinces strong powers of description.

No. 21. *On Social Affection: a Description of Loch-leven; Michael Bruce.*

After having demonstrated that the attainment of happiness depends on the exercise of the social virtues, the author speedily relinquishes this exhilarating topic, to contemplate the mouldering walls of the priory and castle of Loch-leven, which served as a prison to the beautiful and unfortunate Queen of Scots. They are situated on two small islands in the midst of the lake. On the banks lived Michael Bruce, who was cut off by a consumption when he had just attained the age of manhood. His descriptive verses breathe the solemn sadness inspired by these venerable ruins, and his own hapless fate heightens

heightens their impression.—It is a pleasing occupation of criticism to remark the same ideas occurring to poets of distant nations and of other times, and to observe the expression varied by different habits of thinking.

> " Perhaps in some lone, dreary, desert tower
> That time has spar'd, forth from the window looks,
> Half hid in glass, the solitary Fox;
> While from above the Owl, musician dire!
> Screams hideous, harsh, and grating to the ear." BRUCE.

The sublime Ferdousi, the Homer of Persia, says, " The spider hath hung with tapestry the palace of the Cæsars, the owl keepeth centinel in the watch-tower of Afrasiab."

No. 22. *On the Evening and Night Scenery of the Poets, as mingled or contrasted with pathetic Emotions.*

The pensive train of thought, says the author, which we usually associate with the decline of a fine day, or with the tranquil lustre of a moon-light night, brings with it a fascinating charm: but, when with these are mingled or contrasted the passions of the human breast, an interest of a stronger kind is excited, and the picture becomes complete. Of various examples selected by our author, the most impressive is derived from Schiller's tragedy of " the Robbers," after the skirmish with the Bohemian dragoons. ' The figure of *Moor*, agitated by remorse, yet characterised by a wild and terrible grandeur, surrounded by a set of banditti as savage as the beasts of the desert, and who are stationed on a rugged cliff contemplating the beauty of the setting sun, and the landscape tinted by its beams; the Danube rolling at their feet, and their horses grazing on its verdant banks! The pencil of Salvator Rosa could alone do justice to the conception of the poet.'

No. 23. *On Lyric Poetry; the Storm, an Ode.*

Dr. Warton has remarked that the moderns have practised no species of poetry with so little success, and with such indisputable inferiority to the antients, as the ode; and he imputes their want of success, chiefly, to the harshness and intractability of the language in which they composed. To refute this opinion is the design of the present essay; and we think that it must be conceded to the author, that the moderns have cultivated this Parnassian field with considerable success, though their inferiority to the antients be still indisputable.—It strikes us that the manner in which Dr. Drake has conducted his parallel is by no means the most candid. Lyric poetry, says he, may be arranged under the following classes; the sublime, the pathetic, the descriptive, and the amatory; and then he proceeds to consider

sider the antient and modern odes which fall under each of these descriptions. Now it is obvious that many of the finest productions of antiquity fall under neither of these classes, and consequently escape observation. Many of Horace's odes partake of all these qualities; others might be termed moral; and the odes to the heathen deities, beautiful as they are, pertain to none of the Doctor's divisions. The odes of Anacreon, though polished by the hand of the Graces, are slightly mentioned; and, whatever our countrymen may think, we question whether the learned throughout Europe will place Gray and Collins on a footing with Pindar.—The result of Dr. Drake's disquisition is that, in the first class, the moderns least equal the antients, and surpass them in the pathetic and descriptive; while in the amatory he reluctantly admits the inferiority of modern productions. To the taste with which the various pieces are selected for the purpose of comparison, we readily offer our plaudits; yet, if the provincial poetry of Scotland were included, Burns' ode to a daisy, and another to a field-mouse, certainly deserve notice; and his "Cotter's Saturday Night" also claimed a tribute when the Doctor treated of pastoral poetry. If his intention were to exclude provincial dialects, it was scarcely worth while to infringe this rule for the "Braes of Yarrow," which is remarkable only for a simplicity that may be termed infantine.—The ode annexed to this dissertation is possessed of considerable merit.

No. 24. *On the Poetry of Catullus.*

The works of this agreeable libertine lately fell under our observation, when the sweetness of his verses and the tenderness of his expression received the commendation which was due to them; while the unnatural debauchery, which pollutes too many of his compositions, was noticed and condemned. We entirely concur with the present author in thinking that satire was not the forte of Catullus.

No. 25. *Maria Arnold, a Tale: Horace Book 2. Satire 6 imitated.*

This tragical story is related in glowing language, and exhibits the fatal effects of an illicit connection, where duty forbade one of a more honourable nature. The imitation of Horace is a spirited performance by the Rev. Francis Drake, B.D.

No. 26 and 27. *On the Poetry of the Ages of Elizabeth and Charles I. and II. and of the present Reign.*

A propensity to exalt the past, at the expence of the present age, is undoubtedly the source of an unfair depreciation of the poetical excellencies of our contemporaries; and we have derived much entertainment from Dr. Drake's attempt to

prove that they never shone more conspicuously, than during the present reign. We think that those who peruse these agreeable dissertations, without prepossession, will not hesitate to acquiesce in the author's inference, however they may contest particular instances. They will doubtless exclaim against Ossian appearing to support the glory of modern epopea against Milton; they will remark that Shakspeare stands confessedly unrivalled; they will consider the Doctor as singular in his unqualified condemnation of the courtly Waller; and they will censure the omission of Butler, the wittiest of English satirists, who lived and died within the first of these periods.

No. 28 and 29. *On the Superstitions of the Highlands of Scotland.*

'A firm belief in a future state, in the perpetual visitation of departed spirits, and in the existence of supernatural Beings who sported in the elements, and inhabited the mountain or the rock, form the outlines of the Celtic mythology as it is drawn in the poems of Ossian.' To this, indeed, is the whole reducible; for no expression occurs, indicative of a belief in the superintending agency of a deity. This system of mythology (if it may deserve that appellation) will not supply the poet with much novel imagery; and, as the subject of philosophic speculation, the first inquiry will naturally be, for what portion, even of this contracted scheme, are we indebted to Ossian, and for what to his translator?—We have so frequently alluded to Dr. Drake's prepossession for the melancholy and solemn, that it were almost superfluous to state that he is an enthusiastic admirer of Ossian. His readers will find many beautiful selections from the Bard of Cona in this essay.

No. 30. *Agnes Felton, a Tale; Stanzas; Ode to Content.*

The tale exhibits the well-traced picture of a romantic scene, and an interesting family. The ode is highly poetical, and we insert it without mutilation.

'Ode to Content.'

'To thee, mild source of home-felt joy!
To thee I vow this artless lay,
For, Nymph divine! no cares alloy,
No griefs pollute thy halcyon clay.

'Though soft the moon her mellow light
O'er yonder mould'ring tower hath shed,
Though soft as sleeps her beam on night,
Yet softer sleeps thy peaceful head.

'For thee, the fairy sprite of morn,
Her sweet, her varied dream shall weave,

For

For thee, thy wood-girt thatch adorn
The calm, the golden light of eve.

'For thee the cool stream murm'ring slow
The green, the winding, vale along,
For thee, where yonder wild pines grow,
The maiden breathe her village song.

'When wilt thou haunt my straw-rooft *cot*,
When wilt thou bless my longing arms,
When shall I claim thy lonely *cot*,
When shall I share thy modest charms?

'I ne'er will ask of purple pride
Her gems that idly fire the night,
The gems that o'er her tresses wide
In lustre fling their garish light.

'Nor will I ask of power to whirl,
In terror cloth'd, the scythed car,
And mad with fury, shout to hurl
The dark, the death-fraught spear of war.

'Then come, my little dwelling share,
A dwelling blest, if shar'd with thee,
From the proud far, from pining care,
From guilt and pale-ey'd sorrow free.

'Ah! let the Great by error led,
To many a gorgeous city fly,
More blest with thee to eat my bread
In peace and humble privacy.

'More blest to rove the heath along,
At grey-clad eve, from labour won,
To list the wood-lark's plaintive song,
And wistful watch the setting sun.

'More blest by oak that, cleft and lone,
Flings o'er the stream his moss-hung bough,
As swells the blast in rougher tone,
To mark the mild wave dash below.

'More blest nigh yonder darkling dell,
Where sleeps the Bard by fame forgot,
Of many a lovelorn grief to tell,
And mourn till morn his cheerless lot.

'But oh far happier if at night,
As onward rolls the sadd'ning morn,
I meet thy blue eye's glist'ning light,
I press thy gently yielding form.

'Sweet as the first drawn sigh of love,
Content, thou mild, thou meek-ey'd maid!
Above bright pow'r, gay wealth above,
To thee my willing vows be paid.'

This is a pleasing poem, but the attributes are not the attributes of Content. The votary of Content should neither listen to the wood-lark's plaintive song, nor mark the waves dashing on the rocks; and still less mourn his cheerless lot. The sky-lark's merry note, the fields waving with golden harvests, and the innocent pastimes of cheerful industry, would have been more appropriate.

We have now analysed the contents of a volume which has afforded us much pleasure in the perusal, and which will probably become a favourite with the public, as containing an ample fund of valuable, amusing, and generally candid criticism.

Ham....n.

ART. VI. *The Oriental Collections.* 4to. Nos. III. and IV. 1l. 1s. Boards. Cadell jun. and Davies.

WE resume our account of this interesting and curious publication, of which the third and fourth numbers are now offered to the public, and terminate the first volume.

Number 3d.—The geography of Asia may undoubtedly derive important corrections from native itineraries; and we are pleased to find, by the present *Geographical Extracts*, that this object has attracted the attention of the editor.—At the foot of the mountain of Bisitûn, in the province of Curdistan, 'in a recess hallowed in the rock, three figures are to be seen, carved in relief on a large cornice, of which the middle one seems to represent a king, that on the left a queen, and the third an officer or person of high rank. Near these is an equestrian statue of gigantic size, armed at all points—besides trophies, camels, elephants, and the figures of shepherds with their flocks. In another recess of the rock are different figures, with various inscriptions; all these are close to a stream which gushes from the mountain, and runs in an artificial channel hollowed in the rock. Some of these sculptures represent archers—others, musicians performing on the harp, and others, hunters pursuing deer.' These antique remains are by some supposed to be the same which, according to Diodorus Siculus, were hewn out of the mountain of Baghistan by order of Semiramis. The Persic tradition refers them only to the 6th century; and involves a romantic story of the loves of Khusru Parviz and Shirin, which Nezami has celebrated in a very affecting poem.

The Reverend Mr. Gerrans has supplied some observations on the Persic language, 'which (he maintains) is the most descriptive, copious, and regular in the world.' To the last epithet it has an indisputable claim; the two former are more doubtful:

doubtful: but, when he asserts that it is the same at present as in the times of the kings of Israel, (excepting in the introduction of Arabic words,) we cannot help wishing that he had favoured us with some proof of so singular a position. 'Among innumerable words *purely Persian*, (says Mr. Gerrans,) which have been always used in common both by the antient and modern inhabitants, there are two to be met with more frequently than others;' the first of which is "stan," signifying *a station*; and in this sense he finds it used by the prophet Hezekiah. We apprehend that this example is rather unhappily selected, the word being a Sanscrit one, and incorporated, with a thousand others, into modern Persic. That the latter was the original dialect will scarcely be affirmed; and it admits of easy demonstration that the Sanscrit has borrowed from no other. We must also confess our inability to discover any trace of the Persic "dar," in the proper name Oerotrus.

Among the translations comprised in this number, we find two odes of Hafiz; a tale from an original MS. of the Arabian Nights, and another from the Behardanish; the two latter by Capt. Scott.

Number 4th—commences with a paper from General Vallancey on 'the Oriental emigration of the antient inhabitants of Britain and Ireland.' The title is inaccurately expressed; for what the General undertakes to demonstrate is that the original inhabitants of Ireland were shepherds from the banks of the Indus, who, colonizing with the Chaldæans of Dedan, formed that body of Phœnicians which at length settled in these western islands. It is not, therefore, an Oriental emigration of British and Irish, as the title indicates, but an occidental emigration of Indians, that is maintained. The proofs adduced in support of this position are, 1st, the polar star being placed in the tail of the Dragon by the Brahmans, as well as by the Druids: 2dly, The constellation Argo has no derivation in Greek, yet that word signifies a ship in Irish and in Sanscrit. (This, however, is a mistake; Argha is the name of a dish used in sacrifice, and it is shaped in the form of a boat, in allusion to a mystery explained by Captain Wilford: but certainly neither boat nor ship were ever termed Argha in Sanscrit, but *nav*, whence the Latin *navis*.) 3dly, Other verbal analogies constitute the remaining proofs.

Captain Scott and Mr. Ouseley have enriched this number with a variety of pleasing translations: but we must not pass over in silence 'an extract from a Sanscrit book entitled Sri Baghavat, translated by John Marshall, anno 1677,' without remarking that it is not what it professes to be, *an extract*, but the substance of a portion of that work as explained to Mr.

Marshall by a Brahman. Were an illiterate Englishman to explain to a foreigner, who was imperfectly acquainted with our language, the beauties of Milton, his fine epic poem would scarcely excel this version of the Baghavat, when transfused by the latter into his native dialect.

We are informed that it is not proposed to continue the publication of this work by subscription, but that the numbers will be sold at the price of half a guinea each.

Ham....n.

ART. VII. *Biographiana.* By the Compiler of "Anecdotes of distinguished Persons:" (the late William Seward, Esq. F. R. S.) 2 Vols. 8vo. 10s. Boards. Johnson. 1799.

IT is obvious that the duty of Reviewers should be exercised with strict impartiality; and that, though as men they will have their friendships and their aversions, they should be actuated by neither in the execution of their office as critics. They may be permitted, however, occasionally to proclaim their acquaintance with an estimable character; especially when his removal from the world must obviate all suspicion of personal adulation. When, therefore, we presume to mention that we long knew and long esteemed the lamented compiler of the volumes now before us, we are persuaded that the public will not only permit the avowal, but will envy the pleasure which we enjoyed, and condole with us on the loss which we have sustained.

No man, indeed, ever more merited the regret of his friends than Mr. Seward, for perhaps no man was ever more ardently devoted to their service. Yet not to his friends alone was his beneficence confined; whoever wanted assistance was sure of his hand; whoever was in distress had the command of his purse; and while nothing was either too difficult or too costly for his indefatigable efforts to do good, he thought nothing unbecoming, nor beneath him, that could conduce to oblige. His conduct was still more courageous and disinterested than his sentiments were elevated and kind; for, in the service of others, he held no one too high for exhortation, and no one too mean for entreaty. It seemed, indeed, whether for friends or for strangers,—whether for those in whom he delighted, or for those of whom he knew nothing but their wants,—to be the very necessity of his existence to be active in good offices. —Such a man must not die without a tribute to his memory! Such a man cannot die without still living in the memory of his surviving friends!

In these volumes, which appeared so shortly before the event thus to be regretted, the indefatigable compiler once more furnished

furnished the public with fresh proofs of his spirit of research, and of his taste in the selection of curious and interesting passages concerning celebrated persons, from books, many of which are become scarce and never likely to be reprinted.—but, besides the extracts from these, and the reflections to which they give birth, many original articles appear, some of which have been expressly produced for the embellishment of this publication.—Though we formerly observed that this kind of *Olio*, composed of ingredients culled from old books, is an indulgence to surperficial and lazy readers, yet we must add that it not only saves them time, but money; for the contents of these two volumes, exclusively of the original articles, include the most piquant and striking passages of more than 200 volumes; and, as most of them have been long out of print, this extraction of their essence can injure neither authors nor printers.

It seems to have been the editor's intention to compress the present *anecdotes* into a single volume, as the pages of the second run on in continuation of the first:—but, as the two volumes contain more than 600 pages, if united in one, it would have been of a cubical form, and too ponderous and unwieldly for the fair hands of his female readers. We are sorry, however, that the work was not more correctly printed, and that more attention was not paid to chronology in the arrangement of the articles into classes. In the first volume, painters, from Michael Angelo of the Italian school to Watteau of the French, follow in succession, to the number of seventeen. Kings, Generals, and Fathers of the church, never succeed each other to any considerable number, without interruption. Indeed, it is only in the first volume that anything like regular arrangement is perceptible: for in the second the readers are tossed backwards and forwards in a manner which, to many, may prove somewhat fatiguing.

We shall select a few articles, as specimens of the entertainment which the purchasers of this work are likely to find. The choice, however, from the wide range of the editor's reading, will be difficult. We commence with a pleasing little *original* poem, addressed by the compiler to his nieces, on the virtues and hospitality of the noble inhabitants of Arundel Castle.

'*An Uncle to his Protestant Nieces, on their visiting Wardour Castle in Wilts, the Seat of* LORD ARUNDEL, *on St. Peter's Day.*

'Tis not the splendid House of Prayer,
The burnish'd gold's well-order'd glare,
The altar's beauteous form emboss'd
With marbles from each distant coast:

The clouds of incense that arise,
And waft their fragrance to the skies;
'Tis not the flood of burning day
The tapers dazzling lights display;
'Tis not the lengthen'd notes and slow
The organ's diapasons blow;
The sound the pious virgins breathe
To th' enraptur'd crowd beneath,
As they their tuneful voices raise
To accents soft of prayer and praise;
'Tis not the priests in glittering show
That at the sanctuary bow,
Whilst, offspring of their magic hands,
A Present Deity acknowledged stands;
'Tis not the young and beauteous band
Before the holy place who stand,
Like Samuel's sons of early grace,
Th' Acolothyst's * well-natur'd race,
Who, taught from life's first blushing morn
These sacred functions to adorn,
With steady step and decent mien
Add lustre to the solemn scene;
'Tis not each effort to express
The charms and grace of holiness,
That, to its destination true,
This sacred site can bring to view;
'Tis not Ribera's † wond'rous art
Such pow'r to canvas to impart,
As, grand in form and bright in hue,
To bring to our astonish'd view
The Lord of Life, torn, pale, and dead,
Who for vile man's transgressions bled,
Whilst weeping angels, hov'ring o'er,
The mystery of love explore:
'Tis not, my girls, such things as these
That for your faith destroy my ease—
Your minds, I know, from earliest youth
So train'd to wisdom and to truth,
To you external things inspire
The only notice they require;
Yet one thing frightens me, I own,
Secure of all but that alone—
The noble tenants of the place
My fears alarm, my quiet chase;
Their piety without pretence,
Their goodness, their benevolence;
Their minds unspoil'd by wealth or state
(Those common tempters of the great);

' * The attendants on the priests at the altar, so called.'
† ' Spagnolet, so called.'

Their

Their charity, that knows no bound
Where man and misery are found,
And cherishes in these sad times
Th' unfortunate of others' climes;
Priests from their native altars torn,
Their ruffian country's jest and scorn:
Your hearts, dear girls, so well I know
To sympathize at other's woe,
Of virtue fond, to worth so true,
So charm'd with goodness' every view,
That I am sure you will enquire
What principles such acts inspire—
What faith so fervent and so bright
Keeps lives so fully in the right?
Nay more, my tortur'd soul to vex,
The more to harass and perplex,
Of manners kind, demeanour meek,
See Forrester * the pulpit seek,
And on St. Peter's very day,
Of Rome's fam'd head the prop and stay,
So candidly his subject treats
(How fitted for religious heats!),
That with attention's well-pleas'd ear,
Sarum's good prelate's self † might hear.
At Wardour then no longer stay,
There all we meet will fears convey.
Then fly ye coursers fleet as air,
To ‡ Bemerton we must repair;
Fam'd long for pastors of good learning,
Of great acuteness and discerning,
Who, in polemics deep and strong,
Rome's faith have labour'd to prove wrong—
Where Herbert, Norris, Hawes, and Coxe,
Have given the Catholics some knocks:
'Tis this will save ye from the lurch,
And keep ye true to *Mother* Church.' S.

The anecdotes concerning Mr. Martin are too pleasant to be omitted:

'*Henry Martin, Esq.*—having one day in the House of Commons made a long invective against Sir Harry Vane the elder, he continued, "But as for young Sir Harry—" and sat down. Several persons cried out, "And pray what have you to say to young Sir Harry?"

'* Domestic chaplain to Lord Arundel.'

'† Dr. John Douglas; whom if the virtuous Lord Falkland had known, he would not have said that Bishop Juxon was the only prelate that a pair of lawn sleeves could not spoil.'

'‡ Bemerton, near Salisbury. Its incumbents have been occasionally very distinguished persons, as Mr. Herbert the Poet, the Ideal Norris, the learned Mr. Hawes, and the celebrated Traveller Mr. Coxe.'

Harry?"—"Why, if young Sir Harry lives long enough, he will be old Sir Harry, that is all;" and then sat down again. Oliver Cromwell, one day in the House of Commons, called him in a scoffing manner Sir Henry Martin; Mr. Martin rises and bows to Cromwell, adding, "I thank your *majesty*; I always thought that when you were *king*, I should be knighted."

"I have lived," said he one day to Mr. Speaker, "long enough to see the scripture saying fulfilled. "Thou hast exalted the humble and meek; thou hast filled the hungry with good things, and the rich thou hast sent empty away. *"

'He was wont to sleep in the House. Alderman Atkins made a motion, that such scandalous members as slept, and did not attend to the business of the House, should be expelled. Martin starts up directly, and says, "Mr. Speaker, a motion has been just made to turn the nodders out of the House; I desire that the noddees may be included."

The following extracts from a British worthy of the first class for learning and wisdom, during the last century, will probably be acceptable to our readers:

'JOHN SELDEN.

'This learned man, the glory of the English nation according to Grotius, thus describes his countrymen:

"The people are of a middle temper, according to their climate; the northern melancholy, and southern choler, meeting in their general constitution, doth render them ingenious and active; which, nourished also under the wings of liberty, inspires a courage generous, and not soon out of breath. Active they are; and so nigh to pure act, that nothing hurts them more than pure quiet.

* * * *

"Their ingenuity will not allow them to be excellent at the cheat, but they are rather subject in that kind to take than to give; and, supposing others as open hearted as themselves, are many times in treaties overmatched by those whom they overmatch in arms. Upon the same account, they are neither ungenerous over those that are beneath, nor stubborn against them that are above them. Man, woman, or child, is all one with them, they will honour majesty wherever they see it, and of the twain, tender it more when they see it set upon infirmity, as if they knew how to command themselves only in order to the public good.

"Nevertheless, they love much *to be free* †. When they were under awe of the Pope's curse, they bore off designs by the head and

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'* Abbé Sieyes being one day asked, when he thought the French revolution would end, said, "When a particular part of the Magnificat is fulfilled;" those verses of it which Mr. Martin quoted.'

"† *Liberty* above all things," was the motto of this learned and excellent man; not that abstract liberty, the notion of which, at present, threatens the destruction of every government in Europe; but that tempered and useful liberty, for which Selden exerted him-

and shoulders, but afterwards by watchfulness and foresight; and having attained a light in religion that will own their liberties, of them both they made up one garland, not to be touched by any rude hand; but as if it were the bird of the eye, the whole body startles therewith, the alarm is soon given and taken, and when the alarm is given, neither high nor low are spared that stand in their way.

"This they do owe to the Eastern people, from whom they fetch their pedigree. So the only way to conquer them is to let them have their liberties; for, like some horses, they are good for carriage as long as their burdens are easy, and set loose upon them; but if too close girt, they will break all, or cast their load and die.

* * * *

"The two states of Lords and Commons, in their transmigration, being then in the nature of an army of soldiers, had a General by their election; under whom, after they had obtained a peaceable settling, they named anew by the name of Konning (or the wise man), for then wisdom was more necessary than valour. But after the clergy had won the day, and this Konning had submitted himself to the ghostly father, they baptized him by the new name of Rex, and so he is styled on all written monuments which we owe entirely to ecclesiastics, although the vulgar held their appellation still, which by construction, or rather corruption, did at length arrive at the word *King*, a notion which as often changeth the sense as the air, some making the persons all in all, and some nothing at all, but a compliment of state.

'Speaking of the alteration made in the condition of the House of Commons of England, by Henry the Seventh, he concludes, "Henceforth the Commons of England are no mean persons, and their representatives of such concernment, as, if a king will have them to observe him, he must serve them with their liberties and laws, and every one the public good of the people. No man's work is beneath, no man's above it. The best honour of the king's work is to be *nobilis servitus* (as Antigonus said to his son), or in plain English, *supreme service* above all. I now conclude, wishing we may obtain the happiness of our fore-fathers, the ancient Saxons, who, according to Tacitus, were *quilibet sorte propriâ contentus*;" every one contented with his own situation. *Discourses on the Laws and Government of England, folio.*'

The slow process of the law in this country, so often the subject of complaint with those who have been obliged to have recourse to its decisions, acts nevertheless as a preventative on many who possess a spirit of unnecessary litigation. In a

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self with great spirit and energy; that liberty which secures to every individual the blessings of personal safety and private property, under the sanction of law †, and which is more generally enjoyed in this nation, than it has ever been in any other country in the world.'

† "*Legum servi sumus ut liberi simus*," says Tully; and in the true spirit of this indisputable maxim, the republic of Lucca inscribes over the great door of its prison, in golden capitals, *Libertas*; to shew that restraint is necessary to insure freedom, and that where there is no law, there can be no liberty.'

note

note on a curious article of this work, concerning a dispute between Lord Chief Justice Holt and the House of Commons, (p. 542,) summary justice seems to be recommended by the editor; without reflecting that there may be as much injustice in trials which are too short as in those which are too long. About 40 years ago, when the king of Prussia's celebrated *Code. Frederic* was much approved and desired in England, by many who had suffered by "the law's delay," it was proved by a great civilian that, if a trial for life, honour, or property, were to be determined in a certain short and stated time, before the arrival of distant essential witnesses, or hearing the depositions of a sufficient number of those who were present, it would occasion great oppression and injustice, and give opportunity for the operation of favour and partiality in the judge. Yet, however incompatible we may imagine the Prussian Code to be with a free Government, we do not mean to say that the trial of Mr. Hastings, to which the editor alludes, was not protracted to an immoderate length.

The new and original articles, chiefly in the second volume, are the following: letters of Lord Peterborough, Sir Robert Walpole, and Sir Luke Schaub: Characters of Purcell, Handel, Lord Chancellor Hardwicke, and Dr. Farmer: Letter of Dr. Johnson to a young clergyman: Sketch of the life of Mr. Hastings, a long and curious article, from documents furnished by Major Scot; and a character of Dr. Warren, from the editor's personal knowlege. With the last article, we shall close our account of this very judicious and entertaining compilation: not omitting to mention the engravings which embellish the books, amounting to five, on interesting subjects, and well executed; nor must we pass unnoticed a song, set by an ingenious lady to music of no vulgar kind.

'RICHARD WARREN, M. D.

'This celebrated physician being asked one day what was the best school of physic, replied, "The best school of physic that I know is a large London hospital *." Lord Mansfield said of Lord Chancellor Hardwicke, that Wisdom herself would have chosen to speak by his mouth; Sagacity itself would have chosen that of Dr. Warren to record its observations; his expressions were neat and forcible, and plainly evinced that they arose from a mind pregnant with information and acuteness. Of every subject on which he conversed he always went to the leading feature, the discriminating

'* This however, like every other aphorism, must be understood with allowance. The great physician who made it supposed that a certain portion of medical reading and lectures had been gone through, before the student observed the practice of that useful and arduous science.'

trait;

trait; and left every hearer convinced, that, had he pursued the Law, had he studied Theology, or had he taken to Politics, he would have been as distinguished in them as he was in his own particular science. In this he verified what was said of the illustrious Marshal Catinat to Louis XIV. "Does your Majesty want an archbishop, a chancellor, a general, or a prime minister? You may take Catinat for any of those great situations; he will fill either of them with honour to you and to himself."

Much more might have been added to the character of this great physician and enlightened man; whose professional skill and experience, however successful and justly renowned, were much aided in restoring the health of his patients by his captivating manners and conversation. What is said, however, is according to the truth; and let but *the truth* be told of him who traced the preceding slight sketch, and whose hand will never trace another, then will his character shine bright before the eyes of posterity, shaded by as few imperfections as are generally known to obscure the reputation of Man. Dr B...y

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ART. VIII. *A Journal of Natural Philosophy, Chemistry, and the Arts.* Illustrated with Engravings. By William Nicholson, Vol. I. 4to. 600 Pages, with 25 Plates, Price 1l. 13s. 6d. in Boards. Published in Monthly Numbers, Price 2s. 6d. each (the last Number of the present Volume having been published in March 1798). Robinsons.

THE intellectual character of society, and the nature of its literary works, have a reciprocal influence on each other. In the times when knowlege was confined to a few individuals, books rarely appeared; and those which did appear, containing the accumulated stores of profound research and extensive reading, were accessible to a few only, who had leisure, capacity, and perseverance. From such a state, the transition was not easy; the unequal distribution of knowlege determined the nature of the books in which it was stored; and the nature of the books prevented a more uniform diffusion of knowlege. When presses multiplied, and restraints were removed from them,—when writing became a trade, and the love of gain operated with the love of fame as motives to authorship,—the number of literary productions increased, and their nature was changed: the serious and unremitted devotion of twenty or thirty years, to the study of a particular science, was no longer considered as a necessary preparation for a work; and when a person imagined that he had some information to communicate, the means were ready.—He might not indeed acquire fame, but he might depend on escaping censure. When so much therefore was to be gained, and so little

was risked, it was no wonder that many adventurers in authorship appeared; and hence arose a great variety of small publications, which might be procured at a trifling expence, and understood by moderate capacities or with little previous information. The desire of knowlege thus soon spred itself through all ranks, and was quickly gratified; and the large masses of science and learning, when broken down, diffused a more uniform fertility over the whole soil.

The facility of publishing, and the temptations to it, are indeed adverse to the great accumulation of knowlege which was formerly observed in certain individuals. The vanity of an author is soon gratified: the present applause of the world is the motive which impels him: the reward which posterity can bestow is too remote to operate; for few write as Zeuxis painted, "*in æternitatem.*"

There are also other causes which prevent individuals from acquiring the same depth of learning which they formerly attained. The circle of human intelligence has been greatly extended: the objects of curious speculation and of useful pursuit have multiplied: many new branches of abstract science have been invented; many theories in physical philosophy have been established; the mechanical arts have received prodigious enlargement and improvement; criticism has had its principles rendered more evident, and its application more exact: the analysis of the human mind, almost unknown to former times, is now generally an object of inquiry; and modern authors, in voluminous metaphysical treatises, in histories, poems, and in novels, "unfold the seminal principles of virtue and vice, and sound the depths of the heart for the motives of human action." Of these objects of mental occupation, every man who is elevated above the lower orders of society is obliged to know something, either by the love of novelty or by the shame of ignorance. By the multiplicity of these objects, the attention is frequently distracted, and the powers of the mind are dissipated.—To these causes, we may add one other, derived from the more frequent intercourse of men in advanced civilization. In this intercourse, learned and ingenious conversation has arisen, and the natural desire of superiority impels men to excel in it: but, in collecting means for acquiring excellence, the specious rather than the useful are sought: facts are stored, not for the exercise of rational criticism, nor for the deduction of important truth, but that they may be again distributed: learning hopes to oppress with the weight of its authorities; and wit, which means to perplex by its sophistry, and to surprise by the dexterity of its argumentation, neglects truth in order to furnish itself with the weapons of dispute.

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The intellectual character of society, being modified by the causes which we have enumerated, requires that the nature of books should correspond to it; and if the objects of inquiry be various, each cannot be particularly investigated: we cannot search thoroughly and range extensively; the powers of the human mind are finite, and the union of accuracy and universality of knowlege is a chimæra. If, then, the objects of intellectual pursuit be many, the quest will not be for profound and systematic treatises, which examine a subject on all sides and in its minutest parts, detect it in its most obscure beginnings, and trace its influence in the remotest consequences: but for books of less tremendous bulk and importance, which exhibit the subject in its most material points, preserving general outlines and principal features.

The books of the latter description have appeared under the titles of Epitomes, Abstracts, Synopses, Abridgments, Magazines, Journals, &c.; which are not only necessary because the turn of the public mind demands them, but in some instances claim higher distinction: for, when executed with ability, they prevent time from being unprofitably spent on worthless books, rescind useless matter, collect what is unnecessarily diffused, illustrate what is obscure, and familiarize what is abstruse.

That these publications occasionally furnish matter for reprehension is not to be denied: the little portion of ability with which some epitomes have been executed justify the reproof of Bacon *; and, in the abridgment of scientific and philosophic treatises, the most essential parts have been sometimes omitted, or negligently treated. It is not to be forgotten, also, that works which are of a superficial rather than of a profound nature may produce an undue elation of the mind, when it finds that knowlege is acquired so soon, and with so slight an exertion of its powers.

Yet, if we attend to the true design of these publications, their defence is easy. The evil with which they are charged is not so inherent in their nature, but that it may be remedied by skill. They are not meant to contain every thing relating to a subject; and although they do not pretend to be profound, they still penetrate beyond the surface. If they were to cease, the great majority of the people would remain in ignorance, and be miserable; and is such a sacrifice to be risked for the chance of producing again a Bacon or a Newton?

"* Epitomes are the moths and corruptions of history, that have fretted and corroded the sound bodies of many excellent histories, and wrought them into base and unprofitable dregs."

The

The idea of a scientific journal is not original; the philosophers of the continent have long used such publications, for the purpose of communicating and diffusing their knowlege. Among others, *Le Journal des Sçavans*, first published in 1665, is well known. It comprehended a vast variety of subjects, gave an account of all books which appeared in Europe, contained eulogies on deceased celebrated men, and announced whatever had been invented that was useful in art or curious in science. Experiments in physic and chemistry, celestial and metereological observations, discoveries in anatomy, the decisions of ecclesiastical and secular tribunals, and the censures of the Sorbonne, were all proposed to be noticed.

A journal on such a plan, in the present state of the arts and sciences, would be impracticable; since the objects of inquiry have multiplied so exceedingly, that, if it attempted to embrace all, it could treat none properly. The work now before us is the first of its kind, and for introducing it Mr. Nicholson is richly entitled to the thanks of the public. It comprehends whatever comes under the heads of chemistry and natural philosophy; and surely the field in which the author proposes to range is sufficiently extensive, and full of objects of useful pursuit and rational curiosity.

We have remarked that works on plans somewhat similar to the present have failed through the want of skill in those who executed them: but, though we are disposed to take nothing on trust, we must remark that the researches of Mr. Nicholson, in chemistry and natural philosophy, afford good ground for presuming that the present undertaking will not fail from want of care and ability. If we turn to the author's preface, we shall perceive that his views of the duties of his undertaking are just; and that the means by which he proposes to overcome its difficulties are adequate to that effect. He informs us that the contents of his work will consist of 'whatever the activity of men of science or of art may bring forwards, of invention or improvement, in any country or nation, within the possibility of being procured by means as respectable as the motives which call for them;'—that the relative magnitude of each object will determine whether it shall appear in the form of a short notice, a full description, or an ample report grounded on visitation and inquiry;—that strict accuracy, and the minutest reference to his authorities, are absolutely necessary to inspire confidence and render his book worthy of being quoted by other authors of credit;—that the leading character of preferable objects for insertion must be utility, and, next to this, novelty and originality. He hopes, from his own researches and collections, as well as from an extensive acquaintance

quaintance among philosophers, and the intelligent manufacturers of these kingdoms, that the latter requisites will appear sufficient to render his journal interesting even to the few who are so fortunate as to have access to all the expanded sources of philosophical intelligence: but, at the same time, he insists on the observation that those sources, namely the academical transactions, and the mutual communications of men of ability, under all the difficulties of price, distance of publication, difference of language, multiplicity of perusal, and the efforts of mental abridgment, must continue unknown to a very large class of men of science. He declines entering into any absolute promises, either with regard to the ability or the integrity proposed to be shewn in his undertaking, or to the specific means by which he hopes to merit the public approval. It appears to him more natural and easy, to leave every individual of principle and understanding to imagine what ought to be done; and he observes that the duties hereafter to be exercised will present themselves in the regular course of events, and leave no cause for hesitation.

In the latter advertisement, written after the completion of the first volume, Mr. N. expresses his satisfaction that his work has afforded him the friendship and correspondence of men whose virtues and talents he reveres. He points out to the public, that nearly half of the papers in his volume are original and interesting; that above one third relate to new and important works, which have never yet appeared in our language; and that the remaining part consists either of digested reports and abridgments of excellent but voluminous papers, dispersed in academical collections, or of such as from other circumstances deserved to be copied entire.

We will now consider some of the contents of this useful publication; slightly passing over or omitting such as we may have had occasion to notice in the other departments of our undertaking, and dwelling more particularly on such as are either entirely original or uncommonly interesting.

The Principles and Application of a new Method of constructing achromatic Telescopes. By Robert Blair, M. D. This paper is an abridgment of the Doctor's account inserted in the third (Mr. N. has by mistake said *second*) volume of the Edinburgh transactions, and was analysed at some length in our xixth vol. N.S. p. 246 & seq. We scarcely need to remind our philosophic readers, that this invention consists in the use of one or more fluid mediums, of which the dispersive powers, being opposed to each other, not only correct the focal irregularities of the extreme rays of the Newtonian spectrum, but likewise those near the middle; to which, former opticians had little if at all attended.

tended. It would give us pleasure, if we could announce the progress or complete practical application of this ingenious theory. Whether it be, that the fluids are subject to alteration from chemical agency or mechanical subsidence; or to the circulations from heat to which Count Rumford has so lately directed the attention of the world; or from whatever other cause it may have arisen; the fact undoubtedly is, that the inventor some years ago took out a patent for these telescopes; and that some of them, of small dimensions, but of considerable aperture and accuracy, were put into the hands of a few artists in this capital, since which time the subject has remained dormant.

A remarkable Effect of the Inflection of Light passing through Wire Cloth, not yet clearly explained. Mr. N. relates, from Mr. *Rittenhouse*'s paper, in the second volume of the transactions of the American Philosophical Society, a fact which presents itself on looking through a fine muslin handkerchief, or wire cloth, at a distant light. The light seems multiplied, and the images are arranged in a certain regular order. This phænomenon appears to much greater advantage, if the cloth be stretched over the object-glass of any telescope or small perspective. Mr. Rittenhouse ascribed the event to inflection. On repeating and varying the experiment, Mr. N. obtained a solar spectrum of uncommon beauty, of which he has given an engraving. He has detected several mistakes of Mr. Rittenhouse, and he proposes a theory in some respects different, but which, he himself owns, is liable to objections.

Description of an Instrument which renders the Electricity of the Atmosphere and other weak Changes very perceptible, without the Possibility of an equivocal Result. This instrument was invented by Mr. Nicholson in the year 1787, but has not been before described. It will not be easy for us to convey a clear notion of its parts without the engraving.

Observations on the Art of printing Books and piece Goods by the Action of Cylinders. Mr. N. has here given the results of much experience, in an art on which many thousands of pounds have been speculated in this country with no very great success. It is well known that copper-plate engravings are impressed by the successive action of a pair of cylinders, and that books and block-impressions are printed by the action of a flat surface urged by a screw against the original type. Many very evident advantages offer themselves in favor of the rotatory process of impression from an engraved cylinder; the chief of which are that the fittings in piece goods are precisely accurate, and that the unintermitted speed may reasonably be expected to afford a great

a great saving of labour. Whether the difficulties of printing with a variety of colours, which require successive transitions of the stuff through different machines, and of preventing the piece from departing out of the immediate direction which it is intended to follow, be insurmountable, or may demand a different method of treatment from any which has yet been used, does not appear. The present memoir however affords many important circumstances of information, and deserves to be consulted by every inventor who may propose to follow this investigation.

New Method of Tanning. By Mr. William Desmond.—Mr. D. has taken out a patent for *Seguin*'s method of tanning. The present article is simply a description of the process. The French chemists, taking up the experiments of *M. de St. Réal* which appeared in the Turin Memoirs, have observed that the aqueous infusion of astringent substances consists chiefly of two distinct and active substances;—the tanning principle, of which the most prominent character is that it combines with glue and forms an insoluble precipitate,—and the acid of galls, well known for its atramentous combination with iron. They have ascertained that the fibrous matter of animals becomes converted into jelly by oxygenation; and that, in the process of tanning, this oxygenated fibrous matter is gradually rendered insoluble by combination with the tanning principle, so as to preserve its organised form and flexibility in the new compound, which is leather. Reasoning from these facts, or rather (as it may be imagined) acting first and reasoning afterward, they have advanced the doctrine that leather, instead of requiring the deposit of a capital in the tan pit for eighteen months, may be made as speedily as the due processes of oxygenation and absorption of the tanning principle can be brought about; that is to say, in the course of a few days. Mr. Nicholson, whose duty as the journalist did not permit him to allow these theoretical positions without previous inquiry in the market, obtained additional information on the subject from respectable manufacturers in that branch, which tends to throw considerable light on the invention. To this we will also add that, though the new process appears to be scientific and very ingenious, it nevertheless seems to call for farther improvements, before it can supersede the present method; and that we do not apprehend that Mr. Desmond has yet opened any warehouse for the sale of his new product.

Description and Account of a new Press operating by the Action of Water, upon the Principle of the Hydrostatic Paradox. By Joseph Bramah.—This invention consists of two metallic pipes or cylinders; a large one and a smaller. In the larger cylinder,

slides a solid piston; and the smaller is fitted up as a forcing pump to drive water beneath the piston of the larger. The ascent of this last is applied in works of compression, instead of the screw in the common press. The diameters of the two pistons being known, together with the pressure on that of the small pump, it is easy to compute the action by which the larger piston rises; for they are as the surfaces. The advantage of Mr. Bramah's press beyond that of the screw consists in its having less friction. In a press which Mr. Nicholson saw, a piston of four inches diameter was raised by one man with considerable speed, under the action of 47040 pounds, or 245 atmospheres. We are disposed to think that the principal difficulty, in the practice of this invention, will consist in keeping all the parts sound and tight under such enormous pressures.

On the Hydrometer of Baumé. The French chemists continually speak of acids and alcohol as possessing certain numbers of degrees of strength, which degrees are intended to be of the hydrometer of Baumé: but, as this instrument was never used except in France, it appeared a desirable object to reduce its numbers to the common expression of the tables of specific gravities. Mr. Nicholson has accordingly made the computations, and has given an account of the elements on which he has grounded his results.

On the Methods of obviating the Effects of Heat and Cold on Time-pieces. Mr. Nicholson has here given a popular account of machines to measure time, particularly the regulating parts; which are the fly, the balance, and the pendulum. He explains the various combinations of metals for this purpose by Graham, Ellicott, and Harrison, with the more modern contrivance of the *expansion balance*; which operates by the flexure of two bars of brass and steel soldered together. He explains the principle of this action, and gives a description of an original application of it to a pendulum of his own, with instructions to workmen.

Observations and Experiments on the Light, Expence, and Construction of Lamps and Candles, and the Probability of rendering Tallow a Substitute for Wax. This is an interesting original paper. The author treats of the admeasurement of the intensities of light, the construction of lamps, and the difference between lamps and candles; which last principally consists in the elevated temperature of the point of congelation in the fat oil of the latter. Common oils are habitually fluid. Tallow melts at 92° Fahrenheit, Spermaceti at 133°; the fatty matter formed of flesh, after long immersion in water, melts at 127°; the

the *Pela* of the Chinese at 145°, Bee's wax at 142°, and bleached wax at 155°. From several ingenious and obvious considerations, Mr. N. shews that the tallow candle is inferior to that of wax in no respect but the greater fusibility of its material; which forms a more perishable cup at the upper extremity, over which the tallow would run down, if the wick were not made larger than in the wax candle. The thin wick of the latter being unable to support its own weight, when of considerable length, it turns on one side, and undergoes a complete combustion from the contact of the air: but the thicker wick of the tallow candle, instead of bending, remains in the centre of the flame, impeding the combustion, and diminishing the quantity of light by a loss of nine tenths of the whole in the extreme case; and it can only be made to operate with effect by frequent snuffing. Various experiments, mechanical as well as chemical, are related to obviate this imperfection. None of them are sufficiently effectual to render the tallow candle equal to that of wax: but the paths of investigation to which they lead are promising, and the subject well deserves to be pursued.

Account of the Magnetic Polarity of a Mountain of Serpentine. By M. Humboldt. The manuscript account of this singular magnetic mountain, situated in the Margraviate of Bareuth, was communicated to the editor by Sir Joseph Banks. It is an isolated hill, rising to the elevation of fifty toises above the surrounding plain, and extending in length from west to east. The uncovered rocks on the northern slope exhibit south poles, and those on the declivity towards the south have north poles. The whole mass does not possess a single magnetical axis, but presents an infinity of different axes, perfectly parallel to each other and to the line of magnetical direction of the earth; though in the contrary position. It therefore reverses the position of the needle of the mariner's compass, when brought near to it. The east and western slopes, though in no external respect differing from the rest, do not affect the needle.—For other particulars, we must refer to the paper itself.

Sir Joseph Banks also presented Mr. N. with a piece of the rock, of which he has added the mineralogical description, together with an account of some experiments. The most remarkable character mentioned by M. Humboldt is, that this stone, though it possesses a strong magnetic polarity, has no attraction for iron filings. Mr. Nicholson could not satisfy himself that it does in fact possess this last property: but he questions whether a natural magnet, as weak in directive power as this stone, might not have been equally inactive with regard to iron filings.

Description of a Gravimeter, by M. Guyton ;—*Description of the improved Air-pumps of Prince and Cuthbertson ;—Various Accounts of the Appearance of Objects seen double, or inverted by terrestrial Refraction ;—On the Mechanical Construction and Uses of the Screw ;—The Method of Lowitz for obtaining very pure Crystals of fixed Alkali ; — Experiments on Detonation ; —* M. Berthollet *on the Compounds of Oil with Earths, Alkalis, and Metals ;—The Combustion of the Diamond ;—Improvements in Telescopes by the Addition of an Iris ;—A Memoir, with Tables of the new System of Weights and Measures in France ;—Investigation of the Motions of Camphor on the Surface of Water ;—*M. Vauquelin's *new Method of analysing Steel ;—and The Production of an artificial Rock Crystal, by* M. Trommsdorff :—are among the new articles of philosophical information which, for the sake of brevity, we can only mention.

An Account of the Fata Morgana, or the Optical Appearance of Figures in the Sea and the Air in the Faro of Messina ; with an Engraving. This astonishing phænomenon, described by Brydone, Swinburne, and many other writers, some of whom call it the castle of the Fairy Morgana, appears to want no evidence with regard to its truth. Mr. N. has followed Minasi in his Italian dissertation published at Rome in 1773. This author describes the appearance as follows: "When the rising sun shines from that point whence its incident ray forms an angle of about forty-five degrees on the sea of Reggio, and the bright surface of the water in the bay is not disturbed either by the wind or the current, the spectator being placed on an eminence of the city, with his back to the sun and his face to the sea ;—on a sudden, there appear in the water, as in a catoptric theatre, various multiplied objects; that is to say, numberless series of pilastres, arches, castles well delineated, regular columns, lofty towers, superb palaces, with balconies and windows, extended alleys of trees, delightful plains with herds and flocks, armies of men on foot and horseback, and many other strange images in their natural colours and proper actions, passing rapidly in succession along the surface of the sea, during the whole of the short period of time while the above-mentioned causes remain." The philosophy of this striking appearance is still in a very imperfect state. That the atmosphere in calm weather becomes separated, by subsidence, or otherwise, into various strata of different densities and refractive powers, which, when quite undisturbed, produce the appearance called *Looming*, and when disturbed may for a short time afford surfaces capable of reflecting and refracting the light under small angles, appears to be sufficiently ascertained :

—but

—but on the whole of the facts of atmospheric illusion there is certainly much room for speculation and research.

On the cold Winds which issue out of the Earth. Professor De Saussure, M. Chaptal, and others, have given an account of caves in various countries, out of which a cold stream of wind issues during the hot season; which is more rapid and of a lower temperature, the hotter the external air is: but which in the winter changes its course, and is directed into the earth. In the present memoir, we find an account of a considerable number of these caves, by that accurate observer M. De Saussure; who has given a theory designed to account for the effect. On this theory, Mr. Nicholson makes several remarks which shew that it does not agree with the known facts. He himself thinks that this effect is simply the consequence of the slow heating and cooling of the materials of a porous hill. If these materials be supposed to require the greatest part of the summer to cool them, there will be a descending current within the hill, which will flow out at the base; and, on the contrary, when the external air becomes colder than the internal porous mass, the air in the interstiees being less dense will ascend, and be followed by a converging current round the foot of the mountain. He directs his reasoning to the Mont Testaceo near Rome, which is intirely artificial, being composed of broken pottery; and he points out various familiar incidents in common dwelling-houses, in which currents of the same nature are produced.

We have now gone through nearly the first half of this curious and entertaining volume; and here we must stop. If we have opportunity, we may perhaps return to the latter portion of it: but various accidents have so long delayed this article, that more than an additional volume has since been presented by Mr. Nicholson to the public; and what we have already said will afford our readers an adequate idea of the nature and value of his very commendable labours.

Wood.

ART. IX. ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ. *Euripidis Hecuba, ad fidem Manuscriptorum emendata*, &c.

ART. X. IN EURIPIDIS HECUBAM *Londini nuper publicatam Diatribe extemporalis. Composuit* Gilbertus Wakefield.

ART. XI. ΕΥΡΙΠΙΔΟΥ ΟΡΕΣΤΗΣ. *Euripidis Orestes, ad fidem Manuscriptorum emendata*, &c.

[Continued from p. 207.]

Vol. XI

THERE now remains, it is believed, only one of Mr. Wakefield's manifold charges against Mr. Porson's *Hecuba*, which demands examination. This is an objection, indeed, on

which he appears to lay great stress, as may be conjectured from its having been frequently repeated in the *Diatribe*. The rule itself, on which the charge is founded, was originally laid down by Mr. W. in his *Silva Critica*, has been adopted in his philological writings, and is practically exemplified in his *Tragœdiarum Delectus*. The following are the passages in the Diatribe:

P. 5. '*Primum mirari subit, V. D. qui summo jure MSS. et editionis Aldinæ testimonia tanti fecerit, auctoritates gravissimas passim contemptui habere, toties appingendo finalem ν, si litera consonans sequatur; quam vis manifestissimum sit, et multis exemplis evincendum, librarios, qui istud additamentum invenissent, nusquam fuisse omissuros; sed omissum, propter inanem de metro timorem, multo facilius invecturos. Probant MSS. probant editiones auctorum vetustissimæ, hoc figmentum a Græcorum priscorum consuetudine prorsus esse alienissimum, ac scribis recentioribus unice deberi: hiatui solummodo occludendo serviens, non autem producendis syllabis. Exemplo sit ver. 236. hujusce dramatis:*

οὐδ' ὠλεσεν μι Ζευς —.

Ita V. D. edidit; Aldus autem et MS. Harl. luculentissime exhibent ὠλεσε: neque aliter fere passim. Si quis quærat, quamodo versum legam hujuscemodi, cum interrogem vicissim, quâ ratione ver. 9. legendus sit:

——— φιλιππον λαον ἐρθυνων ΔΟΡΙ;

aut Lucretii consimilis, iv. 271.

——— *certe penitus* remota *videtur:*

nam libri veteres MSS. literam non geminant. Hinc nimirum voci scienter modulatæ nullum negotium facessitur; nec, nisi suo periculo, miramque per inconstantiam, prudens editor has leges violat, quas grammatici, scholiastæ, MSS. cum scriptoribus antiquis, citantibus poëtas, cumulate sanciunt. Nobismetipsis saltem nihil antiquius est, quam ineptias qualescunque, (et bene multis etiamnum procul dubio obsidemur) aliis quibusvis dedocentibus, dimittere, atque ablegare: nemo rursus, nobis hanc inscitiam plus semel damnantibus et irridentibus, videtur aut refutare velle, aut relinquere. Pergant igitur, si velint, in errore longe crassissimo, nimium amantes sui; vere doctis et æquis judicibus tamen, sat scio, sponte abjudicando, librisque veterum serius ocyus, cum unanimi consensu literatorum, expellendo.'

P. 25. '*Editi de solito αγεν: at enim te, finalis* N! *cum tuâ importunitate magnus perdat Jupiter!*'

P. 27. ΟΙΔΕ is thus proposed by G.W. for ΟΙΔΕΝ; '*et odiosum illum* N *finalem,*

Ἐχθρος γαρ μοι κεινος ὁμως αἴδαο πυλῃσι,

me hortatore rejice, secutus Aldum scilicet.'

P. 33. ΕΚΙΝΗΣΕ ποδα, for ἐκίνησεν π.

P. 35. ΕΙΡΗΚΕΝ. '*Ad ingenium redit hoc quoque V. D. offam putidam,* N *finalem dico lectoribus ingerens; auctoritates licet tam Ald. ed. quam Stobæi, simul inde, prout centies, conculcentur.* Nobis non licet esse tam disertis.'

Thus far the *Diatribe*. The passages from the *Silva Critica*, which relate to the rejection of the N final, shall also be produced in the words of their author.

Silva Critica, I. p. 81. where Mr. W. is examining this line of Sophocles, Œd. Tyr. 1280.

ΟΜΒΡΟΣ χαλαζης ΑΙΜΟΝΟΣ ἐλεγχέλο,

as he is pleased to read it; and we have not time at present to state our objections; he adds these observations: "Metrum certè in tuto est. *Ultimam* enim *pedis Iambei syllabam, quamvis sit natura brevis, non dubitant tragici passim producere, quoties eum illa finiatur verbum.*"

Mr. W. then quotes from the Aldine edition of the *Phœnissæ* four examples of the omitted N final: "288. ἐφεσ[ασι δομοις. 290. δωμασι πελαζέιε. 933. Που 'σ[ι Μενοικευς. 1446. Εισηγαγε σοφισμα." He next censures Musgrave, "*qui non semper, ut sæpe, hanc scripturam servaverit;*" and recommends all future editors of the Greek Tragic and Epic Poets to banish this final N, as it is *passim* omitted in the passages which are quoted by the *Gramniarians* and others. He then proceeds,

"*Ultima vocis* αἱμονι *syllaba ob pausam in Sophocle* [*l. c. ex Oed. T.*] *producitur pari jure quo* ξείλος *in Homero.*

Αὐλῇ επεὶ' αὐλοισι ΒΕΛΟΣ ιχπευκες ἐφεις.

Nec mihi videntur de metro *cruciari merito Valckenarius et Musgravius ad Eur. Hipp.* 234. *ob hanc ipsam causam, vim scilicet* pausæ *in syllaba postrema vocis, si pedem* finiat *in* anapæsticis *et* iambicis, *aut* incipiat *in* heroicis; *quâ syllabâ, si modo* consonans *sequatur, semper debet exulare finalis* N.

Τι τοδ' αν παραφρον ἐξεὶψας επος;"

Such is the Metrical Canon which Mr. Wakefield has promulgated in his *Silva Critica;* and which, as was mentioned, he has exemplified in his philological disquisitions, and in his annotations on some of the Greek Tragedies. It has not, however, been followed, nor even mentioned, by Mr. Porson in his Notes on the *Hecuba;* and to this neglect, or silence, may be attributed the censures conveyed in those passages which have been just quoted from the Diatribe.—In the Professor's remarks on *Orestes*, indeed, there is an observation which must be considered as referring to this new law of prosody. As we gave the reader an opportunity of perusing Mr. W.'s statement of the rule in his own words, we shall now let the Professor also speak for himself.

Orest. 64. ——— παρείδωκεν τρέφειν.

'*Cur* N *finalem in* ἐπίκλωσιν, V. 12. [ᾧ σὶμ.μαῖα ξένᾳ σ' ἐπίκλωσιν θεά] *et similibus addiderim, nemo nisi qui communi sensu plane careat, requiret. Sed erunt fortasse nonnulli, qui minus necessario hoc factum arbitraturi sint in* πα ιδωκεν. *Rationes igitur semel exponam, nunquam posthac moniturus. Quanquam enim sæpe syllabas natura breves positione producunt Tragici, longe libentius corripiunt, adeo ut tria prope exempla correptarum invenias, ubi unum modo exstet producturum. Sed hoc genus licentiæ, in verbis scilicet non compositis, qualia τίκτω; Πατρὸς ceteris longe frequentius est. Ra-*

rius

rius multo syllaba producitur in verbo composito, si in ipsam junctura cadit, ut in πολύχρυσος *Andr.* 2. *Eadem parsimonia in augmentis producendis utuntur, ut in* ἐπίκλωσεν *sup.* 12. κινλ[illegible] *Sophocl. Elect.* 366. *Rarior adhuc licentia est, ubi præpositio verbo jungitur, ut in* ἀπότροπος *Phœn.* 600. *Sed ubi verbum in brevem vocalem desinit, eamque duæ consonantes excipiunt quæ brevem manere patiantur, vix credo exempla indubiæ fidei inveniri posse, in quibus syllaba ista producatur. Ineptus esset, quicunque ad MSS. in tali causa provocaret, cum nulla sit eorum auctoritas; id solum deprecor, ne quis contra hanc regulam eorum testimonio abutatur; MSS. enim neque alter alteri consentiunt, neque idem MS. sibi ipse per omnia constat. Quod si ea, quæ disputavi, vera sunt, planum est, in fine vocis addendam esse literam, quam addidi.'*

This note is worthy of its learned writer; and from the laws which it lays down, and from Dawes's Canons respecting the power of the *Tenues*, *Adspiratæ*, and *Mediæ consonantes*, when followed by the liquids and preceded by short vowels, a certain rule for the insertion of the N final might be derived. As to the omission of it in the last syllable of an Iambic foot, when a simple consonant follows, the voice of the Professor declares, *ex cathedrâ*, that it is not to be allowed; and that no one would ask the reason, *nisi qui sensu communi planè careat.*

It is to be lamented that Mr. Porson did not probe this canon of Mr. Wakefield "even to the quick." Our readers probably expect that an examination of it should be attempted in the Review: yet, in following the Professor, our feelings, we confess, resemble those which Plato attributes to Socrates, when he is detained by Callias in order to dispute with Protagoras, and allows that he is inclined to grant the desired gratification. "In the present instance, however, (he subjoins,) you might as well request me to follow the vigorous steps of Criso, or to enter the course with any other racer. I should then exclaim: Πολὺ σοῦ μᾶλλον ἐγὼ ἐμαυτοῦ δέομαι θέουσι τούτοις ἀκολουθεῖν· Ἀλλ' οὐ γὰρ δύναμαι." Plato. Protagor. vol. i. 336. A.

The canon of Mr. Wakefield, we believe, may be thus stated: "The last syllable of a word, though naturally short, may be considered as long, by the influence of the pause, if it terminate a foot in Anapestics or Iambics; or if it begin a foot in Heroics. From this concluding syllable, if a consonant follow it, the final N ought always to be banished."

This canon is evidently founded on a rule which has been adopted by some of the later editors of the Greek Heroic Poets: with what propriety, we shall not attempt, on the present occasion, even to examine. It is thus mentioned by Ernesti, in his Note on Homer. Iliad. A. V. 2. [ἴθηκε.]

" *Edd. Vett.* ἰθῆκεν. *Recte. In litera* N *vel addenda, vel demenda, parum diligens Clarkius fuit, et constans, non satis consultis libris. In MSS. et Edd. Vett. melioribus, ut Flor. et Ald. pr. in fine versus fere additur;*

*additur : in medio versu, ubi syllaba ultima est in cæsura, plerumque omittitur. Igitur accuratus Editor hanc legem debebat sequi constanter."**

It is very certain that the genuine and antient mode of writing ought to be preserved uniformly when it is once discovered. No manuscript, however, either of Homer, or of the Tragedies and Comedies, has yet been collated, in which the N ἐφελκυστικὸν is constantly and according to rule either inserted or neglected. The famous *Codex Paullinus Lipsiensis* itself, which contains from Iliad A. to Iliad P. and appears to have given rise, in a great measure, to Ernesti's rule, is not perfectly consistent in its omissions. We are, indeed, firmly persuaded that Mr. Porson's opinion is correct, when he states that this is a point which cannot be determined by the written copies of the Poets : "*MSS. enim neque alter alteri consentiunt, neque idem MS. sibi ipse per omnia constat.*"

Mr. Wakefield asserts that the Tragic and Epic writers are every where quoted by the Grammarians and other authors, without the insertion of the N. He produces, however, no instances ; and if such as may be found were accurately and nicely weighed, they would not, we are persuaded, tend much to the defender of this canon. Mr. Wakefield's chief reliance seems to be on the copy of Euripides edited by Aldus. He refers to this in his *Silva Critica*, and he cites from this in his Diatribe. It will be proper, then, carefully to examine how far it really tends to confirm or destroy Mr. W.'s opinion.

We shall present to our readers, therefore, a list of the passages in which the N is added, or omitted, collected from *four* of the Tragedies, in the Aldine edition.

HECUBA.

N Υ added †.	N Υ omitted.
363. —— κερκίσιν τ' ἐφεσταίναι.	232. —— οὐδ' ὤλεσέ με Ζεύς.—
389. —— ὤλεσεν τόξοις βαλών.	266. Κείνη γὰρ ὤλεσέ νιν.——
546. —— τόν δ' ἐσήμηνεν λόγον.	427. —— μαίρὶ δ' οὐκ ἔσλι χαρά.
603. —— νοῦς ἐτόξευσεν μάτην.	494. —— πᾶσ' ἀνέσ]ηκε δορί.
1043. —— Τρῳάσιν τε συμμάχους.	509. —— πέμπουσι δέ με.
1052. —— ἀρίσταις Τρῳάσιν δίκην δέμοι.	554. Εἶπε μεθεῖναι παρθένον ——
	574. —— οἱ δὲ πληροῦσι πυράν.
	576. —— τοιαῦ' ἥκουε κακά.
	670. —— εἰδόσι δ' ὠνείδισας.

* This remark of Ernesti has been recorded in the *Acta Eruditarum* for July 1760, in which there is a review of his Homer.

† The verses are numbered from Musgrave's edition. The Choral Odes are wholly omitted in this catalogue, which comprehends only examples from Iambics and Trochaics.

763. Ἔστι

763. Ἔστι δέ τις σῶν ὄυτος——
777. —— ἤνεγκε νεκρόν;
804. —— τολμῶσι φέρειν.
841. —— μέγιστον Ἕλλησι φάος.
857. Ἔστι γὰρ ἡ ταραγμός——
998. —— καὶ παισὶ θέλω
1143. —— γείλοσι δ' εἴη κακόν.
1178. —— εἶρπε κακῶς.
1179. Ἥ νῦν λέγων ἐστί τις.
1200. —— γένοιθ' ἂν Ἕλλησι γένος.
1248. —— τοῖσιν Ἕλλησι τόδε.
1253. —— τοῖς κακίοσι δίκην.

Andromache.

171. —— ὃς σὸν ὤλεσεν πόσιν.
594. —— ὡς ἐν ἀνδράσιν λέγου.
621. —— μήτε δώμασιν λαβεῖν.
647. —— Ἕλλησίν πόλε.
946. —— οἷς ἐστὶν γυνή.
955. Δρῶσιν γυναικῶν——
998. —— ἀκινήτοισιν ἔστηκεν φρενοῦ.
1106. Σὺν προξένοισι μάντεσίν τε Πυθικοῖς, where the Florentine edition, in capital letters, gives ΜΑΝΤΕΣΙ ΤΕ.——
1207. —— τοῖς παρεσπῶσιν κακοῖς, where Ed. Flor. ΠΑΡΕΣΤΩΣΙ.
1275. Πᾶσιν γὰρ ἀνθρώποισιν τόδε——
973. —— δεῦρ' ἐνόστησε γένος. The Florentine edition corresponds with Aldus in this instance, and affords two others, 1106 and 1272, noted in the opposite column.

Troades.

3. —— ἐξελίσσουσιν ποδός.
394. Χερσὶν περισταλείσας.
415. —— δοκήμασιν σοφα.
444. —— ἥσουσιν πόλει.
454. Θηρσὶ δώσουσιν δάσασθαι, *in Vers. Troch.*
659. Ἐλθοῦσ', ἀπώλεσέν μ', ἐπεί——
691. —— ὃδ' ἐπὶ λαίφεσιν βεβώς.
722. —— ἐν Παυλλησιν λέγων.
933. —— εἰ σφε κρίνειεν Πάρις.

Hercules

HERCULES FURENS.

22. —— ἄλλους ἐξεμόχθησεν πόνους.
78. —— πᾶς τ' ἀνίσῃσιν πόδα.
174. Σὺν μάρψυσιν θεῖς, δεῖ—
225. —— ὧν ἐμίχθησεν χάριν.
241. —— εισκομισθῶσιν πόλει.
286. —— πολλὰ δώμασιν καλά.
304. —— φεύγουσιν φίλοι.
545. —— ἦλθεν Φόβος;
596. —— πᾶσ' ἴσδεν πόλις.
637. —— χρήμασιν δε διάφοροι.
854. —— θεῶν ἀνέσῃσεν μόνος.
983. —— κἀπεκόμπασεν τάδε.
1002. —— καλίσῃρωσεν βέλει.
1177. —— τίς τἀδ' ἔκλεινεν τέκνα;
1292. —— ἔκλεινέν πόλι.
1309. —— ἀνλῶσιν βάθροις *.
41. —— ἐν ἀνδάσι λέγειν.
284. —— ἐχθρῶσι γέλων.
565. —— ὄμμασι δεδορκότες.
601. —— δώμασι σὸν ὅμμ' ἰδεῖν.
968. —— φόνος σ' ἐκβάκχευσε νεκρῶν. *Ubi Musgr. tacitè.* ἐβάκχευσεν.
1399. —— καθαιροῦσι τύχαι.

To these instances of the omitted N final, in the Aldine Euripides, a few others may be added: but they must not be considered as any additional proofs that Aldus judged this letter unnecessary in order to lengthen the concluding syllable of a foot, when it was naturally short, and could admit such an adjunct. The Canons of Dawes, respecting the power of the mutes and liquids, were not promulgated till above two centuries after the learned Aldus Manutius Romanus had closed a life of indefatigable exertions: a life to himself highly honourable, and of most essential service to succeeding ages! The following are the passages to which we allude, in the four plays from which our citations have been taken:

ANDROM. 853. Πᾶσι βροτῆσιν ἦ τότ' ἦλθεν ἡ τότε.
TROADES. 412. Εἰ μή σ' Ἀπόλλων ἐξεβάκχευσε φρένας.
993. Αὐλῖς Ἀμύκλαις ἤγαγε πρὸς Ἴλιον.

* 1373. —— ἀπόλλυσιν καλήν. This instance, though defective, and though it has been corrected, must not be neglected. Mr. Wakefield, in his edition, indeed, adopts Canter's correction, ἀπόλαυσιν, after Barnes and Musgrave. He has not, however, given any note on the passage. It surely was incumbent on him to have mentioned the lection of Aldus; and to have stated that the word ἀπόλαυσιν was given in the text from a conjecture of Canter, which had been carefully recorded by the Cambridge and Oxford editors, and inserted by them in their editions of Euripides.——Among the various and important duties of an editor, there is no one which demands more exact and religious observance, than the assignment of new readings to their original authors.

HERC.

HERC. FURENS 1. ΤΙΣ τὸν Διὸς συλλεκτῆρον οὐκ ὄιδε βροτῶν.
531. Γύναι, τὶ καινὸν ἦλθε δώμασι χρέος.

In these five instances, we deem the insertion of the N to be necessary for rendering the verses full and correct: Πᾶσιν—Ἐξεβάκχευσεν—Ἤγαγεν—Οἶδεν—Δώμασιν——It must not be omitted that, in this last play, Aldus has himself published, V. 456: Τῶνδ', ὃς πανύσταλ' ὄμμασιν προσδέρκομαι.

It is also to be remarked that Aldus, in these four plays, has omitted the N final, when the following word began with a double consonant, or with two mutes.

HECUBA. 774. Τίνος γ' ὑπ' ἄλλου; Θρῄξ νιν ὤλεσε ξένος.
TROADES. 932. Φρυξὶ σὺν αἰχμηγούνῳθ' Ἕλλάδ' ἐξανίσταναι.
ANDROM. 638. Ξηρὰ βαθεῖαν γὴν ἐνίκησε σπορά.
HERC. FURENS. 150. Ὕδραν ελειον, ἣ διώλεσε κλανών;
(*Troch.*) ——κλῶ κυμασι σθενων λαίφρως.
1009. Νῶτον παλάξας ὃς πεσήμασι σθέγης.

From this examination, it appears that Aldus printed the first part of his Euripides carelessly; and did not attend with critical exactness to the insertion or omission of this final N. It never can be allowed, that, even in the *opening* of his edition, he deemed it a letter of *no* metrical influence, when placed after short vowels, which allowed its junction with them, and which were placed at the end of a foot in Iambics. It is neglected certainly in *twenty-one* passages of the Hecuba: but it is properly added to *six* others. These *six* assuredly would have been published equally without the N final, if he had taught himself to consider the rejection as an act of propriety. Typographical errors more frequently arise from the substitution of one letter for another, or from a letter omitted, than from the addition of a letter in a word to which it does not belong.

Aldus, however, as he proceeded in his author, began to use more caution; and in the latter plays he has seldom failed to add the N final, when a long syllable is demanded by the laws of the metre. In the *Andromache*, the seventh Tragedy, the Aldine edition exhibits only *one* instance, V. 793. of this omitted final N,—and *eight* of its proper insertion.

In the *Troades*, which stands the twelfth play, this N is never omitted: but in the *nine* passages, in which its presence is required by the laws of the Iambic verse, it is inserted correctly and regularly.

In the *Hercules Furens*, his last play, (for he never published the *Electra*,) the N is, indeed, omitted in six places: but it is properly inserted in seventeen verses, to the metre of which it gives stability and correctness.

It is not necessary, we trust, to pursue this examination through more of the plays: but, in order to complete the statement, a few slight remarks must be subjoined.

The final N is in some passages ADDED improperly. In the ANDROMACHE, V. 1135. the Florentine and Aldine editions read:

Ἀλλ' ἐνδὲν ἥννεν· ἀλλὰ πολλ' ὁμοῦ βέλη,

where Musgrave gives ἥνεν, ex MS. D. and Brunck ἥννεν, which preserves an ANAPEST *in tertiâ sede*. This verse will doubtless be printed without deformity in Mr. Porson's edition.

In the TROADES, V. 354. Εσωφρονίκασιν ἀλλ' ἴτ' ἐν—where Musgrave gives Σεσωφρονίκασιν ἀλλ'—preserving the termination, and destroying the verse.—V. 885. Aldus has:

Ποιναὶς, ὅσοι τεθνᾶσιν ἐν Ἰλίῳ φίλοι.

where Musgrave reads τεθνᾶσ' ἐν I. ——— and publishes: ἔχ' ἑρῶλα ——— where Aldus edited: V. 984.

Ἥρα τοσοῦλον ἔχεν ἑρῶλα καλλονῆς;

In the Herc. Fur. also, V. 3. Ἔλιπλεν ὁ Περσέως ——— with an Anapest *in secundâ sede*, V. 583. ——— ὡς πάροιθεν, λέξομαι, for πάροιθε, as it is found similarly situated in an Iambic of *Hippolytus*. 290. τῶν πάροιθε μὲν λόγων. and as it must stand in *Andromache* 877. ——μηδὲ Φανλάζου δόμων Πάροιθε τῶνδε.

V. 1167. Μένουσιν ἔνοπλοι—it seems as if it should rather be: Μένουσ' ἔνοπλοι—as the second syllable of ἔνοπλος is used long in the only Iambic verse, except the one quoted, in which we recollect it in Euripides: Orest. 1634. Edit. Porsoni.

Οὐκ ἔι', ἐνόπλῳ ποδὶ βοηδρομήσελε.

—but this is not of great consequence.

If Aldus had imagined, as Mr. Wakefield does, that this final N should never be added when the following word begins with a consonant, he would surely have banished it on every possible occasion; and not have inserted it where it clogs the verse; as it does, in the preceding examples. Aldus was certainly inaccurate; and in his MSS. of Euripides, the Attic Metrical Canons seem sometimes to have been observed, and sometimes to have been neglected. With respect to this final N, his inconsistency, indeed, may be adduced as a proof that he did not *intend its omission* as an useless adjunct. To carelessness, and not to design, it must be attributed that, in these four plays, he uses equally before words beginning with the same consonants both Ὤλεσεν and Ὤλεσε, Εσλιν and Εσλι, Ἔσηκεν and Ἔστηκε, Ἕλλησιν and Ἕλλησι, Δώμασιν and Δώμασι, Ἀνδράσιν and Ἀνδράσι.

Aldus was little disposed, it should seem, to reject on principle this N, for he preserves it generally with great care at the end of the verse: a custom which is more honoured in the observance

observance than in the breach,—and which Valckenaer strenuously recommends. For example: 1. When the following line begins with a vowel:

HECUBA. 624, 5. —— πλουσίοις ἐν δώμασιν, Ὅσ' ——

ANDROMACHE. 405, 6. —— τὰ δ' ἐν ποσὶν Ὄνπ——455, 6. —μ' ἀπώλεσεν, Ὅθ' ἡ ——618, 9.—ἐν καλοῖσι σάγμασιν Ὅμοι'—

TROADES. 694, 5. —— δρομάσμασιν Ὅυτω ——

HERC. FUR. 272. —βουλεύμασιν. Ὄυ γὰρ.——333. —σώμασιν, Ἥξω——542. Διώλεσεν Ὅπλοις.——705. —ἀγάλμασιν. Ἀλλ' ἴα——1102. —βραχίοσιν Ἔσωζε πλευρᾶς——1147. διώλεσεν; Ὅσ' αμφι ——1242. —μειζοσιν; Ἄπῃ κ.——1245. δαίμοσιν. Ἀυθαδες ὁ θ. ——

II. When a consonant is the first letter of the following verse: TROADES, 46. —— διώλεσεν Παλλάς——401. —ἐλάνθανεν Παρις——608. —πεπονθοσιν, where Musg. πεπραγόσιν Θρήνων—926. — ἀπώλεσεν Τρόιαν τε.——Similar instances occur in the HERCULES FURENS. 44. 105. 153. 176. 178. 197. 613. 1137.

Yet so irregular is Aldus, that in the *Andromache* we find in V. 1156.7.—ωλεσε Πολλῶν—and in the *Troades*,—and in Herc. Fur. 474.5.—τυραννίσι Παλήρ—572.3.—τοξεύμασι, Νεκρῶν--1335. —ἐξογκωμασι Τίμιον.—Also in *Troad.* 998.9.—ἐσθήμασι Χρυσῷ τε.

We again assert that these omissions of the final N must be reckoned as instances of carelessness in Aldus. If he had in truth judged the letter to be of no material utility, and had supposed that a vowel naturally short became long before any single consonant, when it stood at the end of an iambic foot, would he have published πλόις instead of Πόις *, in the following verses?

Hecub. 767.	Ποῦ δ' ὢν ἔτυγχαν' ἡνίκ' ὤλλυτο πόλις.
1209.	Τροια, περὶξ δὲ πύργος ἦιχ' ἴλι πόλιν.
Suppl. 723.	Βοᾷ δὲ καὶ κωκυτὸς ἦν ἀνὰ πόλιν.
Bacch. 216.	Κλύω δὲ νεοχμὰ τῆνδ' ἀνᾶ πόλιν κακά.
Andr. 700.	Σεμνοὶ δ' ἐν ἀρχαῖς ἦμενοι καλὰ πόλιν.
Ion. 1039.	Ἀξία γ' ἡμῶν ὀδυρᾶς, καὶ φιλοῦσάγε πόλιν.

In no one of these lines could Πόις stand, without destruction to the metre: but in such situations as did not demand the two mutes, Aldus gives Πόις.—We have observed only one exception, which is—θεᾶς πόλιν, Ion. 30. and it must be remarked that, in places which admitted the addition of the N final, that letter is subjoined even in preference to the reading of πόις. Thus in Herc. Fur. 241—εἰσκομισθῶσιν πολει, and 596—πᾶσ' εἶδεν πόις.

It must be allowed that several verses may be found in the Euripides of Aldus, which resemble the reading of line 101 in

* Πτόις is the poetic form: Ἐκ τοῦ πτόις καὶ τὸ ποιητικὸν ἔθος γίνεται πτόις. Etym. Magn. 694. 38.

the

the *Supplices* which Mr. Wakefield prefers in his *Silva Crit.* I. 82. Ημων δ' ακουειν· προσδοκω γαρ TI νεον. where Aldus gives: Ημῶν δ' ακούειν· προσδοκῶ τί γὰρ νέον.

For example: *Herc. Furens*, 944.

Τίς μοι δίδωσι τόξα; τίς ὅπλον χερός;

In Mr. Wakefield's edition of this play, we were surprised at his not having followed Aldus. He has, however, admitted τίς δ' ὅπλον χ. the correction of Barnes, into his text: but he mentions neither the lection nor the editor of the *Ed. princeps*.

So also in this tragedy, of which the Aldine text is very corrupt, V. 192.

Θάνατον, ἀμῦναι γ' ἂν ἔχων ἄλκην μόνον.

and 1257.

Οὐκ ἂν ἀγάσχοιθ' Ἕλλας ἀμαθία θανεῖν.

There is also in this play another verse, which appears to defend Mr. Wakefield and his Canon; 945.

Πρὸς τὰς Μυκήνας ἴμεν· κάζυσθε χρεών,

or at least, it seems to have a final Εψιλον lengthened before XP. This, however, is one of the instances which were probably in the recollection of Mr. Porson, when he said, in the note already cited: "*Ubi verbum in brevem vocalem desinit, eamque duæ consonantes excipiunt, quæ brevem manere patiantur, vix credo exempla indubiæ fidei inveniri posse, in quibus syllaba ista producatur.*"

All these passages demand correction, and have been emended by editors or critics. In general, indeed, those verses, which contain an *iambus* ending in a short syllable, may be easily restored. The greater part merely require the addition of a final N, others demand alterations equally slight; and evident corruptions are often observable in lines of this description, independent of the metrical defect.

It must be mentioned that Mr. Wakefield, in his edition of the *Hercules Furens*, adopts, as he tells the reader, Pierson's correction of 'αμῦναι τιν' ἴχων for ἀμ. γ'ἂν ἴχων, in V. 192. In V. 1257. he publishes: Οὐκ ἂν σ' ἀνάσχοιθ' Ἕλλας—in the place of: Οὐκ ἂν ανασχοιθ' Ε—but he mentions neither the lection of Aldus, which favours his own Canon; nor this addition of σ', which restores sense and metre to the passage. Musgrave, indeed, only says: "*In Ed. Ald. deest σ'.*"—Σ' is omitted by Aldus, in the editions of Hervagius at Basil, 1537, 1544, and 1551; in Stiblinus's, 1562; in Canter's, 1571; in Commelin's, 1597; and in P. Stephens's, 1602 *. Joshua Barnes (on

* We have not Brubachius's edition before us.

what authority we know not, as he is silent in his notes) reads ἀν σ' ανασχοιθ' Ἑ—which is repeated by Carmeli, Musgrave, and Wakefield.

In the remaining passage which we quoted from this play, 945. Mr. W. gives—λαζυσθαι χρεων, for λάζυσθε χρεών, but proposes in the note:—λάζυσθ' εν χεροιν Μοχλους.—To this correction our consent must be refused. It is surprising that his Canon did not suggest to him:—Λάζυσθε χεροιν M—as the change is slighter, and his favourite rule might appear to receive additional confirmation.

It is hoped that no example either of the *added* or of the *omitted* final N has escaped our research: but some instances may have passed unnoticed; and if they occur to the learned reader, he will readily register them in their proper situation. Our examination of the first Euripides may probably seem long and tedious: but we thought it proper to correct beyond controversy the erroneous notion, that the omission of the N before words beginning with consonants was the usual practice of Aldus. Had it, however, appeared that Aldus left out this letter *always*, or at least much more frequently than he inserted it, surely an appeal to the authority of his text, in order to prove that a *short* vowel is rendered *long* by its position in the latter part of an iambic foot, would be extremely hazardous. Such a reference, indeed, would tend to render nugatory the best exertions of modern critics; and would overturn the greater portion of the Attic Canons, which the scholars of the last and present century have been endeavouring to establish.

The text of the Aldine Euripides was the ground which, in the year 1755, Jodocus Johannes Struchtmeyerus—Peace to his manes!—assumed, in order to defend the admission of Anapests into the *second* and *fourth* places of Iambics. He devoted the *eighth* chapter of the *second* book of his Animadversiones Criticæ to this laudable purpose; and notably has he performed the supposed duty! The success of that critic will be equal who shall contend for the *omission of augments*; and who shall wish to demonstrate that the *penultimate of comparative adjectives in* ΙΩΝ * may be used short; or that any Ionic peculiarity may be tolerated in the poets of the Attic Dialect! Mr. Wakefield † censures Musgrave, *qui non semper, ut sæpè,*

* We had here intended to insert a note on these comparatives: but our remarks on this point have so greatly accumulated, that they are much too extensive to be so arranged. We shall therefore offer them to the public in a future Number, as a *Supplement* to this long Article.

† Silva Critica I. 81.

hanc

hanc scripturam servaverit. It is generally understood that this editor did not perform the arduous and wearisome task of correcting his own text of Euripides. Some friends attempted to supply his place: but, when the numerous typographical errors of this edition are considered, who can be surprised that a N, or that any other letter, is left out, or is added? Those who examine Musgrave's notes, and his *Exercitationes in Euripidem*, will find that he ought not to be deemed a favourer of Mr. Wakefield's Canon. The examples of an added N are too numerous, when compared with those of an omitted N, which can be gleaned from his annotations, for them to be attributed to any other cause than his own carelessness as a transcriber, or the inattention of his printer.

Little can be advanced in favour of this Canon from the editions between those of Aldus and Musgrave; for, till the time of Valckenaer and Markland, no publisher of Euripides is consistent and uniform. They all sometimes add, and sometimes omit, this final N. To the two great names which have been just recorded, must now be added that of Mr. Porson; who has shewn his accuracy by his insertions of this letter in his HECUBA and ORESTES.

It has been observed, also, that no confidence can be placed in the MSS. of the tragedies, on account of their irregularity; and that we can have no dependence on the verses which are quoted by the Grammarians and other authors; for they are most frequently exhibited as if they were prosaic citations; and the final N is inserted or neglected without even the appearance of systematic regularity.

The antient inscriptions, however, lay claim to some authority. The stone-cutters were, we take it for granted, an ignorant set of men: but, if the addition of this N final had been in truth merely a trick and quackery of modern times; if the authors had left out this consonant on principle; what sound reason can be alleged, to induce the belief that this uninformed race could ever have thought of making such an insertion? About the metre, who can imagine them to have been solicitous?—Yet this letter is always inserted as far as our examination has extended, in poetic inscriptions, before a word beginning with a consonant, where the verse requires a long syllable *.

It

* The instances which have occurred to us are in Hexameters and Pentameters. The reader may examine: Chandler's Inscriptions, P. I. p. 4. IX. p. 13. XXXVII. p. 58. XLVIII. p. 67. LX. Pococke, p. 30. XVIII. In Gruter III. p. 1068.—ἐπὶ τοῦ τύμβου, [Dorv. in Charit. p. 461.] Brunck III. p. 183. Ep. 169.

It is strange, also, that the Greeks should be imagined to have placed only the short *iota* and the E ψιλον or short E, and none of the other short vowels, in the final syllable of words at the end of the *Iambus*, or at the beginning of the *Trochæus*. To the latter, they had not the liberty of adding the N; and where is the short A, or the short Υ, or where is the short O, or ο μικρὸν, to be found in such a position?—These they never admitted into it; nor can the corruption of MSS. produce even plausible instances. Who can suppose, then, that they would arbitrarily make a *short vowel* long, merely on account of its situation at the close of a foot in the middle of a verse, when they possessed the power of lengthening it, in compliance with metrical custom, by adding another consonant, a final N?—

The Greeks, it must be noted also, never allowed the *Ictus* in Iambic poetry to fall on the final short syllable of an hyperdissyllabic word. Dawes thus marks the Ictus or accentus on the first three lines of the Hecuba: Misc. Crit. 191.

Ἥκω νεκρῶν κευθμῶνα καὶ σκοτοῦ πύλας
Λιπών, ἵν' ᾅδης χώρις ὠκισθὲ θεῶν,
Πολυδώρος, Ἑκάβης παῖς γεγὼς τῆς Κίσσεως. *

From this scheme of marking the *Ictus*, the following corollary may be deduced: As the *Ictus* in the Iambic metre falls on the *second* or *long syllable* of the *Iambus*, it must be placed in the Tribrachys on the *middle* syllable, in the *spondeus* on the *second*,

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gives: ἵπποις—as he does—ἴδυσι, Not. p. 288, where the Oxford Marbles have; ἴδρυσιν, and ἴθαις, p. 299. where Muratori, p. 1626. edits, ἴθασιν, which Dorville also pursues, l. c. p. 504.

Brunck, however, is as usual inconsistent; for, as in his Apollonius Rhodius, the N is not always rejected; so in his Analecta, in opposition to the preceding omissions, may be added: III. 189. CXC. πᾶσιν, as in Grüter. 304. DCCVIII. ἅπασιν, *ubi Leichius ex conjectura* Maffei, p. 64. ἰὴ πᾶσιν. 711. Εἶχεν γὰρ—from Muratori, 1502. and 311. Καὶ σιλίσιν Μούσῶν, from Gruter, II. 1036. 9.

These passages do not relate, it must be owned, to the law laid down by Mr. W. for Iambics: but they may, perhaps, merit the notice of those who banish this letter before a consonant in the *Cæsura* of Hexameters. Is not Mr. W. one of that number?

* Bentley's mode of placing the *Ictus* in Iambics may be found in his admirable Schediasm on the Metre of Terence. Dawes abuses it, as he does its author on all proper and improper occasions; yet from Bentley's mode his rule is evidently formed. We refer to Dawes's plan, as the Canon is his which has been just cited about the last syllable of hyperdisyllabic words. The accents are omitted, in order to prevent any mistake about the mark for the *Ictus*.

in the *Dactylus* on the *second*, and in the *Anapæstus* on the *third* or last syllable *.

Hence on ARIST. *Plut.* 965. for —τῶν ἐν | δοθί κα | λεσώ | τινα, Dawes prefers the Baroc. MS. lection, ἔνδοθεν, in order that the *Ictus* may not fall on the final syllable of a trisyllabic word, ἔνδοθι, and adds: "*Severiores Musas coluisse video poetas Atticos, quàm quæ in vocis hyperdisyllabæ ultimam correptam cadere paterentur.*" Misc. Crit. p. 211 †.

Let us try a few of the Aldine examples which Mr. Wakefield has cited in defence of his Canon: *Diatribe*, p. 5. and 36.

Hecub. 232. Οὐδ' ὠλεσί με Ζεύς, τρεφεῖ δ' ὁπῶς ὁρᾷ.
1178. Εἴ τίς γυναίκας τῶν πριν εἰρηκέ κακως.

Silv. Crit. I. p. 81.

288. Καὶ τάσδ' ἑρῶμαι τίνες ἐφίστασὶ δομοις.
290. Ἑλλήνικοισι δώμασί πελάζεις.
1446. Εισάΐαγέ σοφίσμ' ὁμίλιά χθονος.

All these five instances are in direct contradiction to Dawes's Canon; for in each of these verses the *Ictus* must fall on *the final short syllable of words which are hyperdisyllabic*. In our opinion, however, Dawes's Canon is eminently right: it is founded on truth and reason. An *Epsilon*, terminating a word of three or four syllables, is too feeble a letter to bear the stress or *Ictus*, which must necessarily be placed on *some particular* syllables in every line, in order to give to it the elasticity and spring which every metre demands. The position of this *Ictus* is the characteristic mark which distinguishes one species of verse from another, and verse itself from prose.

What confusion, it may be added, would arise in several Iambics, if the final N were neglected! For example, how would this line be divided:

Οὐδεὶς ἐπλούτησε τάχεως δίκαιος ὤν.

Menander *apud Stob. Grot. Fl.* χ. p. 69. and p. 276. of the unfinished Stobæus of Nic. Schow.—Whether the third foot of this line be disyllabic, or trisyllabic, the *Ictus* must fall on the σε, the final syllable of an hyperdisyllabic word; which is impossible.—Read ἐπλούτησεν, and the difficulty or impracticability of scansion is removed; and the *Ictus* rests on a syllable lengthened by position. Again:

Ὁ δέ μ' ἠκολούθησε μέχρι τῆ πρὸς τὴν θύραν.

Menander *apud Hermog. de Invent.* IV.—In this verse, the omitted N produced exactly the same error and ambiguity.

* The *Proceleusmaticus* is not an admissible foot in Iambics.
† Conferend. etiam p. 320.

Read, ἀπολέσθαι, as by accident it is published by *Joannes Clericus*.

Euripides, Cyclops. 144.

Ἐν σίλμασι ναὸς ὅλη, ἢ φέρεις οὐ νιν;

The editions rightly give σίλμασιν; which added N enables the last syllable of the trisyllabic to support the *Ictus*. So in this Trochaic verse in Ipheg. in Taur. 1241.

Ταῖς τὰ πλεῖον εἰδόσι θεοῖς σέ τε σημαίνω θεᾶ.

In the second Dipodia, the words εἰδόσι θεοῖς do not form a legitimate *Trochæus* and *Anapæstus*; for in this metre, when an *Anapæstus* assumes the place of the *Trochæus*, the regular foot, the *Ictus* must be made on the first of its three syllables. Thus: ´ ˘˘ answering to ´ ˘. The true reading is—εἰδόσιν θεοῖς—and θεοῖς must be pronounced *monosyllabicè*.—Farther illustration seems unnecessary.

There is still one point of view in which this Canon of Mr. Wakefield must be considered. He asserts that a short vowel at the close of a word is lengthened, *ob vim* pausæ *in syllabâ postremâ vocis*, at the end of a foot *in Anapæsticis et Iambicis*, and in the beginning of a foot *in Heroicis*; and that the final N is unnecessary in such situations.

Ernesti, as was remarked, observes, *in Hom. Il.* A'. 2. that in the Florentine and first Aldine Homer the final N is generally omitted, *in medio versu, ubi syllaba ultima est in Cæsurâ*.

Mr. Wakefield appears to suppose that the *Cæsura* in *Iambics* is different from the *Cæsura* in *Heroics*; for he assigns one place, namely, *the close of the foot*, for the influence of the [Cesural] pause in the former metre; and another, that is, the beginning of the foot, for the same influence in the latter.

The Iambic metre of the Tragic Poets (for we must confine our remarks to that alone) has *two Incisions*, or τομαί. The first is the *Incisio metrica*, by which the verse may be divided into single feet, or *Dipodia*, as: *Orest.* 1.

Οὐμὸς μὲν | ἦν ὁ μῦθος | ὃν δέδοκται | τὸν ὠδ' | ἐπεῖν | ἔπος,

The second is the *Incisio Cæsurarum*, by which the rhythm of the metre is regulated *:

Οὐμὸς | ἦν ὁ μῦθος ὃν δέδοκται τὸν ὠδ' ἐπεῖν ἔπος,

Bentley

* So Bentley. It was our wish to have proceeded to some length in the illustration of the *incisions* of the Iambic metre: but the enormous extent of this article compels us to omit what might have proved, perhaps, of some slight utility to those who are desirous of entering deeply into the metrical excellencies of the antient tragedians. We may, however, refer them to the observations of the old Grammarians, published

Bentley observes, *Schediasm.* de Metris Terentianis: OMNE *versuum genus suam habet* CÆSURAM *sive* INCISIONEM, *qua verbum terminatur, et vox in decursu pastum interquiescit.*

In the Dactylic Heroic Hexameter, this pause frequently appears to lengthen a final short syllable, which falls in the *Cæsura*; that is, a short syllable which closes a word and begins a foot. In Iambic verse, such a power of elongation could never be allowed to the Cesural pause; for the *first syllable of every foot*, from the nature and constitution of the metre, *may be short*; and *must* necessarily *be short*, in three of the six feet of which the Senarian is composed.

If the Cesural pause were to have effect at the end of the foot, in this metre, the *rhythmus* of Iambics would be totally lost; and we might expect verses in which each Dipodia would consist of two disyllables, or of one quadrisyllable: but no such verses, unless in corrupt instances, appear in the Tragedies. They would, indeed, be ranked among the κακομετρα by the old Grammarian Trypho, whom Mr. Burgess has cited in his remarks on Dawes, M. Cr. 441. His whole note merits an attentive perusal.

It is curious to observe that, much in the same manner in which Mr. Wakefield has tried to confine the power of the pause in lengthening short vowels, to the *last* syllable of the foot, in Tragic Iambics, JOHN CORNELIUS DE PAUW has attempted to fix it on the last syllable of the foot in Heroic Hexameters. This doctrine he has promulgated in several of his notes on Quintus Calaber; and he has been very justly reprehended for advancing such an opinion, by Dorville, in his *Critica Vannus*, p. 318 et seq.

De Pauw had also, long before the appearance of his Quintus Calaber, thus remarked on a verse which he *palms* on Menander:

Αρκαδικὸς ἀν τινανσίον ἀλίσκεται

(p. 176. Ed. Cler. and *apud* Athen. IV. p. 132.) after he had scornfully rejected Bentley's corrections; "*Nam quod tu fortè*

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lished by Putschius: to the decisions of Bentley, in his tract on the metres of Terence; to those of Dawes and his learned editor Burgess; and to the remarks in the *Crit. Vann.* of Dorville, on the subject of the *Cesural pause and power*, in Heroic Hexameters and Iambics. The sentiments of Dorville, indeed, are interlarded with a degree of scurrility and abuse which is unpardonable in a philological work. De Pauw merited not compassion; for he was arrogant, abusive, precipitate, and totally without judgment:—yet his blunders might have been corrected, by his adversary, without a forfeiture of that civilized character which becomes the profound scholar and the genuine critic.

ignoras, ego una cum Eruditioribus scio, ultima in τετραβίβλῳ PRODUCITUR *propter spiritum asperum in voce ἁλίσκεται, et* VIM CÆSURÆ."—We assert, as we have on some former occasion observed, that the *spiritus asper* has no power, nor influence, which can lengthen a preceding short final vowel.

Instead of offering any observations on this note of de Pauw, we shall transcribe Dorville's remarks on it, from his *Critica Vann.* p. 327.

"Vi cæsuræ τετραβίβλῳ producitur, ubi ne quidem umbra cæsuræ est! Sane *secundam διποδίας* in trimetro Iambo video in ultima hujus vocis finiri, *Cæsuram* nullam deprehendo. Quin, Metricorum stolidissime, nescis *cæsuram* in *Iambico* nunquam aliquid posse operari ad producendam syllabam. *Nam casus in hoc carmine nequit dari, ut syllaba, in quam cæsura cadit, cum natura sit brevis, ob versum fieri longa debeat. Nam nihil vetat, quo minus brevis maneat. Imo rectius brevis, quam longa, in omni casu erit.*

"*Si in hoc tuo versu fingere velis, syllabam* ON *posse produci beneficio finitæ διποδίας, vel, quam* BARNESIUS *sæpe crepat,* vi finalis, *fingas hoc per me licet. Imo quoniam Iambicus* ter feritur *secundum Terentianum, p. 94. contende ultimam cujusque διποδίας posse produci non modo, verum etiam ultimam cujusque pedis, quoniam Horatius H. P. Vs.* 253. *ait Iambum* senos ictus reddere, et EXERTE OMNEM PROSODIAM."

The quotation is long, but it is too closely allied to the subject before us to admit abbreviation. With it we shall conclude; for it seems unnecessary to pursue this topic farther. In the arguments and proofs which have been advanced, we have endeavoured to evince that Mr. Porson, when he inserted the final N, in his edition of the *Hecuba*, instead of rendering himself liable to censure, deserved the praise of the learned reader.

We have been desirous of shewing, in opposition to the assertions of Mr. *Wakefield*, that the omission of the final N, when a long syllable is demanded, is not sanctioned in Euripides by the authority of Aldus; and that it is not established by the steady practice of any other editor, nor by the metrical rules of any critic or grammarian, antient or modern *. We have

* The great Bentley's opinion on this subject, though he has expressed it rather carelessly, may be collected from the following passage; in which he begins the examination of the defective Anapestics which Mr. Boyle had produced against the critic's and Terentian's famous Canon;

I. Τὴν Διος αὐλὴν ἱστοιχτεῦσι
Διὰ τὴν λίαν—— Prom. 122.

and the IVth like it,

Τὸν δὲ χαλκοῖς ἐν φιλίποισι
Χειμαζόμενον—— Ver. 565.

These

have aimed at demonstrating that, if such a rejection were to be adopted, it would render the scansion (and, indeed, the rhythm) of several verses doubtful; and that it would totally annihilate the laws by which the *Incisio Cæsurarum*, and the consequent pause of the voice, are regulated in the Greek tragedies:—the most admirable of all the compositions which have escaped the ravages of time, and the still more levelling destruction of barbarism.

It was originally intended, after an examination of Mr. Wakefield's *Diatribe*, to have presented our readers with an ample account of Mr. Porson's editions of the *Hecuba* and *Orestes*. At that time, however, we had formed no just estimate of the number of pages which this critique would occupy; nor how much our undertaking would trespass on the patience of those readers, who consider the Monthly Review as a vehicle of *general* information. To these, any unusually large portion of classical investigation must in course appear tedious; as the variety of the materials, of which our work is usually composed, forms in their opinion one of its first excellencies. It is incumbent on us, therefore, to comprise in as short a compass as possible our concluding remarks:

"The Critic's laws the Critic's patrons give;
For we, who live to please, must please to live."

With regard to the *general merits* then of these two plays, our learned friends may form a very just notion, by duly

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"These two verses, as our Examiner imagines, are ended with a *Trochee*, the last syllable being short. Now methinks a man of half the learning of Mr. *Boyle* might have known, that σι may be long here, by adding N to it before a consonant, as poets frequently do: ἐισωχνεῦσιν, ὠΐζιωσιν.

"This very fable, that Mr. B. quotes, might have taught him:

Ἐπαοιδαῖσί θελξει σἰηρίας. V. 173.

or that verse in *Supplic.*

Ὀμβροφόρουσι τ' ἀέλμους ἀγρίας. V. 36.

or these of *Aristophan.*

Ἄλσι ὀιασμηχθεὶς ὀναὶ' ἂν ὀὐσοί. Plut.
Ἰαῖος ὢν καὶ μαῖλις ὡς φασι σοφος. Nub.

"In all which places, and a hundred more that it's easie to allege, the syllable σι is long; as if it were pronounced, ιπαοιδαισιν, ὀμβροφόροισιν, ἀλσὶ, and φασὶν. And these examples are all found in the middle of verses, lest the Examiner should make any exceptions, if they were at the end of *Anapæsts.*"

Bentley's meaning is plain, but the expression is deficient. The words should have been *written* as they were *pronounced*; and as the final N was requisite in *speaking* these verses, it should have been added by the *transcriber* and *printer.*

weighing

weighing the editor's mode of proceeding in those passages against which Mr. Wakefield produced his artillery. Their opinions may also be guided and confirmed by an examination of the notes which have been quoted from Mr. Porson's annotations, in the course of this article. We must recommend those, however, who are desirous of forming a more minute and accurate judgment of these new editions, to derive it from the books themselves; and we may urge them to observe the patient accuracy of the editor, in restoring a variety of atticisms to the text of his tragedies, some of which had been totally neglected, some only mentioned in annotations, and some perhaps partially restored.

Mr. Porson, it must be remarked, has wholly rejected the divisions into *acts* and *scenes*; which, we apprehend, are not to be found in any MSS.: but he has marked the first entrance of the characters, by prefixing the names in capitals, in a separate line, before their first speech; after which, they are placed on the side of the page.

In the Choral Odes, Mr P. has omitted the numerous technical terms which some editors have added from the metrical *Scholia* of Triclinius, who had borrowed them probably from Hephestion; and where a monostrophic chorus, as in Orestes, from 1346 to 1519. has been divided frequently into several Στροφαι, it appears in this edition without any such distinction.

With respect to the emendations and explanations which have been proposed in the notes and various works of modern critics, those only are recorded which possess some kind of probability. Due attention is generally paid to the exertions of Valckenaer; while the ramblings of Reiske are mostly condemned to a merited oblivion.

In his own notes, the Professor has carefully registered the Attic Canons established by former critics, whenever a proper opportunity occurred; and he has added others to the general stock, which claim the attention of his younger readers, and are entitled to the praise of the learned, for their truth and acuteness. In the composition also of his own animadversions, it must be particularly stated, Mr. P. has given his remarks with a brevity and decision which can spring only from a mind which, after long and patient study, has well digested its author. Let the real admirer of the Greek stage peruse them with no common degree of attention: they will teach him that a cluster of cant phrases and smart quotations, and an assemblage of jejune remarks and unnecessary or indefensible conjectures, are not the sole materials which are requisite for the formation of an useful commentary on an antient author.

It

It must be observed, however, that this laudable brevity, at which Mr. Porson has aimed so successfully, is in some instances productive of a degree of obscurity, and must render many of the notes difficult to be comprehended by young readers. We would recommend rather a fuller style to the learned Professor, in his illustrations of the remaining tragedies; and though the size and, perhaps, the price of each little volume may be increased by such a plan, it will render them doubly valuable to the purchasers.

In enumerating the various lections of MSS., and in recording new readings, Mr. Porson is clear and perspicuous; and in general all conjectures are referred with considerable care to their original author. In giving the references to the antient writers who have imitated Euripides, or have alluded to him, or have introduced passages from his plays into their works, our lamentation has already been expressed, that the learned editor did not *exhaust the subject*. He, and he probably alone, could have given such a collection of passages from the whole circle of Greek literature, as would have illustrated his own author and the quoter; as might have rendered luminous many dark passages; and would have delighted the veteran scholar, while he informed the less enlightened student. Mr. Porson, as was formerly stated, for the most part confines himself to the mention of those passages in which any various lection is preserved; or from which some explanation may be derived.

It is much to be wished that the Greek writers should be illustrated, as far as may be possible, by each other. In order to render our meaning more clear to the reader, we have transcribed, from the margin of our Euripides, a list of the passages which are quoted, or to which reference is made, by Eustathius in his Commentaries on Homer. It is placed at the end of this portion of our critique; and though, as we apprehend, it may be enlarged, yet still it may render some service to young scholars. To them we beg to recommend, as an excellent exercise, an examination of each place; that they may note carefully whether it be merely an incidental remark, or slight quotation; or whether it will confirm old readings, or suggest new lections, which claim record at least, if *they be not entitled to adoption*.

INDEX *locorum, ex* EURIPIDIS HECUBA *et* ORESTE *ab* EUSTATHIO *in Comment. ad* HOMERUM *citatorum, accommodatus ad paginas Editionis Basiliensis*, M.D.LX.

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* In Harles's edition of Fabricius, BIBL. GRÆC. Vol. I. p. 475. FOUR passages are registered, as cited by Eustathius from the *Hecuba*, and only ONE from the *Orestes*.

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It was intended to have noted what each of these passages contributed to the illustration of these two tragedies: but we must again plead want of room for not fulfilling our intention.

[*To be concluded in our next Number, by some Remarks on the Comparatives terminating in* ISIN.] Dr C. B...y.

MONTHLY CATALOGUE, For JULY, 1799.

NOVELS.

Art. 12. *Charite & Polydorus*, a Romance. Translated from the French of the Abbé Barthélémy. 12mo. 2s. sewed. Dilly.

Art. 13. *Carite & Polydorus*; to which is prefixed a Treatise on Morals. By J. J. Barthélémy. 12mo. 3s. sewed. Otridge. 1799.

To these translations are prefixed a neat life of Barthélémy: at the close of which, in the last-mentioned edition, an interpretation, different from our own, and (we hope) a truer, is given to a pointed speech of the author,—on we know what authority.

Enough has already been said (Rev. vol. xxvii. p. 525.) of the original: the versions are both elegant. Ta.

Art. 14. *Ildegerte, Queen of Norway.* From the German of Augustus Von Kotzebue. By Benjamin Thompson, jun. 12mo. 2 Vols. 7s. sewed. Lane. 1798.

This prose epopæa may bear comparison with several of the heroic romances of Ossian. It is indeed not narrated with equal loftiness, nor with equal taste; and many modernisms occur, as at the beginnings of the cantos, and at p. 140. vol. 1. which disturb the illusion, and unpleasantly recall the imagination from other times to our own: —but the story has great interest; the style has a poetical glow, and a rhapsodical rapidity; the touches of deep pathos and sublime sentiment are many; and the interspersed allusions to Gothic mythology are classically selected.—At Hanover, in 1698, was printed in 12mo. a German romance entitled *Hildegard*, whence the fable of Ildegerte is chiefly borrowed. This romance is in its turn derived partly from the ninth book of Saxo Grammaticus, and partly from the second book of the Danish history of Johannes Meursius. D:

Art.

Art. 15. *Gil Blas corrigé; ou Histoire de Gil Blas de Santillane: Par M. de Sage*, &c. *Par* J. N. Osmond. 12mo. 4 Vols. 16s. Boards. Lackington, &c. 1798.

The novel of Gil Blas (to borrow the words of M. Osmond's preface) is so well known, that it would be useless to dwell on the merits of that celebrated romance. It is written in an easy and familiar style, and it contains a greater number and variety of idiomatic expressions than are to be found in most other works: but, with all its beauties, it presents passages so exceptionable, that many have hesitated to recommend the perusal of it to young persons. It has therefore been the intention of the editor carefully to expunge all profane, low, and indecent expressions. He has also altered some episodes of an immoral tendency: but, in general, both the sense and language of the original have been faithfully preserved.

To this modest and fair account of a neat and correct edition, it only seems necessary to add that, at the end of the fourth volume, a poetical anthology occurs; consisting of many well-chosen passages from didactic, lyric, and dramatic French poets, which are adapted to be read in schools. Tay.

POETIC *and* DRAMATIC.

Art. 16. *Nelson's Triumph*; or the Battle of the Nile: A Poem. By William Thomas Fitzgerald, Esq. 4to. 1s. Stockdale.

Speaking of the British heroes who accomplished the victory of the Nile, this poet asks

'———Where is the pen
Can trace the actions of those godlike men?'

He does not say that Fortune has been propitious in throwing such a pen in his way, nor that the Muse has made him equal to the undertaking: but he briefly describes the brilliant action, in not unharmonious numbers.

'The first bold prow, by envious Fortune cross'd
Grounds as she leads, and active glory lost—
But her large honours buoyant o'er her fate,
Make gallant TROWBRIDGE in disaster great.
NELSON's attack, like the dread lightning's blast!
Rends the proud hull and splits the tow'ring mast,
Whole sheets of flame on Gallia's hosts are driv'n,
And vengeance thunders to approving Heav'n.'

Employed on such a subject, the poet must be considered not as conferring but as seeking renown. He may adopt the elegant address of Pope to Bolingbroke,

"Say, shall my little bark attendant sail
Pursue the triumph and partake the gale?" Moo.

Art. 17. *Poverty and Wealth.* A Comedy, in Five Acts. Translated from the Danish of P. A. Heiberg, A. C. By C. H. Wilson, Esq. 8vo. 2s. West. 1799.

The plot of this specimen of Danish genius is somewhat extravagant. A man of an amiable but eccentric character is driven to attempt

attempt suicide, in consequence of a train of fictitious losses and disgraces, imposed on him by his friends for the cure of his foibles. When he is about to destroy himself, they appear *just in time*, the masks are dropt, and every one is rendered happy.

An attempt is made to exhibit a *petit maitre*, but he is not happily characterized. Some part of the failure may, perhaps, be imputable to the translator; for a fine gentleman ought not to say, as *Dalton* does; "let me see, Tom, that you make *them* pistols clean;" and we cannot discover the wit of his false Latin in another scene, "*Finis* coronus *opus*."

The play concludes, however, with a sentiment worth transcribing, and we copy it with pleasure; not only because it is good, but because it is always more agreeable to praise than to censure. "How short-sighted is the human mind! who can look into futurity—how unmanly to despair, when a single moment can change the scene! WHO KNOWS BUT THE HAPPY MOMENT OF RELIEF WAS POSTING ON THE WING, WHEN THE FOOL RAISED HIS HAND AGAINST HIS OWN LIFE, AND IT CAME TOO LATE!"

Art. 18. *André:* A Tragedy, in Five Acts: as now performing at the Theatre in New York. To which is added the Cow-Chace; a satirical Poem, by Major André. With the Proceedings of the Court-Martial; and authentic Documents concerning him. 8vo. 2s. 6d. Ogilvy and Son, London. 1799.

It is a soothing occurrence, to those who remember the unhappy contest with America, that one of the first efforts of the Transatlantic Muse should be to scatter cypress on the tomb of a gallant and unfortunate British officer. We regret, therefore, that the poetical powers of the author of this play are not equal to the generosity of his intentions.—He has chosen, for the whole extent of his tragedy, the space between Major André's conviction and his execution; and, as the incidents are few, the piece necessarily drags very heavily. Something like an under-plot is contrived, to keep off the *tedium* of the principal action.

Major André's slight verses, entitled the Cow-Chace, have been already published in this country.

Art. 19. *Innovation.* A Poem. 4to. 1s. 6d. Cadell jun. and Davies. 1799.

The light-infantry of Parnassus are better adapted for some services, than the heavy cavalry of serious philosophic discussion. In this instance they are happily employed. *Innovation* is a good subject for a poem, and it is treated with sprightliness and effect by the present *incognito;* who, though he has not much respect for critics, shall receive from us the praise due to his merit. The maxim which some appear to have adopted, "That whatever is is wrong," merits ridicule; and subversion should be distinguished from amelioration and rational reform.

The following extract will prove the author to be a poet of no very inferior rank. It is the conclusion of his attack on modern innovators:

"When

'When Innovation with impartial scales
Decides that evil over good prevails;
By righteous means promotes a righteous plan;
To God gives glory, happiness to man:
To prosperous gales be all her wings unfurl'd;
Swift be their flight, and may they shade the world!
Then, whether laws unjust or undefined
Sons of one state with links unequal bind;
When Ignorance, that leans on tyrant Might,
Seals the barr'd entrance, and excludes the light;
Through Superstition's fog with alter'd mien
And giant port when Heavenly Truth is seen:
Then may all Lands that fraud and force enthrall
Hear Innovation's spirit-stirring call;
And as it hears may every region smile
As free and happy, Britain, as thine isle:
Or, that too little, smile, if more may be,
Than Britain's isle more happy and more free!
But when, regardless of what millions feel,
She sports at random with a nation's weal;
Becomes to Selfishness a willing tool,
Plucks down one chief to bid a rival rule;
Pretends a blessing, and bequeaths a curse;
The good to bad transforms, the bad to worse;
Turns to an iron curb a teasing rein,
Removes a cord, and fastens on a chain;—
O soon may He, who shakes this tottering ball,
His vengeful Minister of wrath recall;
Some milder scourge bid guilty nations feel,
And bright with beams of love his pitying face reveal!'

The poem oddly begins 'Tis March:' but it glows with a summer's warmth against Jacobinism. Moo-y.

Art. 20. *Saint Michael's Mount*; a Poem. By the Rev. William Lisle Bowles. 4to. 2s. 6d. Dilly. 1798.

Perhaps no spot in England affords a wider range for a poet's fancy, than St. Michael's Mount in Cornwall. Its situation is singularly beautiful and romantic; and the idea of its having been the haunt of giants and other imaginary Beings, and the scene of adventures peculiar to the age of Chivalry, cannot but impress a mind not wholly destitute of sensibility, with a certain elevation of sentiment, which bears some affinity to that enthusiasm which is of the essence of poetry. Did we not feel something within ourselves correspondent to what the poet describes, the finest passages in Homer, Virgil, Milton, and Thomson, would excite no emotion.—That the insipidity of modern manners, and the refinements of luxury, are unfavourable to the vigorous effusions of poetic genius, must be admitted: but a taste for poetry, though it may be checked and perverted, can never be wholly extinguished; and those objects in the natural world, which allure by their beauty or astonish by their grandeur, will be always contemplated with delight.

Of Mr. Bowles's poetic talents, we have had frequent occasion to speak;—and we are happy to find that our sentiments do not on the whole differ from those of the public. In the poem of St. Michael's Mount, we are struck with a quick succession of bright and glowing imagery, and bold description, interspersed with moral sentiment: but the rapidity of the author's thoughts sometimes renders him defective in perspicuity; and his versification, though animated, is not always harmonious, nor even correct. It may be doubted whether he be not too fond of introducing *old* words; which, however significant, being now rather obsolete, the frequent use of them may be considered by some as bordering on affectation. We point out these defects, not from a disposition to find fault, but from a regard for Mr. B.: who, we are satisfied, is capable of greater achievements than he has yet attempted; and we will venture to say that no person of taste can peruse the poem before us without feeling emotions of approbation and delight,—arising from his conception of the author's genius, and from the assemblage of pleasing images which are presented to his view.

After this encomium, it would be unkind to deny our readers an extract; and we conceive that no part of the poem will afford them more satisfaction than the following view of Gothic manners in the days of Chivalry, compared with our present state of luxurious refinement.

'We climb the steps:—No warning signs are sent,
No fiery shapes flash on the battlement!
We enter:—the long chambers, without fear,
We traverse:—No strange echoes meet the ear,
No time-worn tapestry spontaneous shakes,
No spell-bound maiden from her trance awakes,
But Taste's fair hand arrays the peaceful dome—
And hither the domestic virtues come,
Pleas'd, while to this secluded scene * they bear
Sweets that oft wither in a world of care.

'Castle, no more thou frownest on the main
In the dark terror of thy ancient reign;
No more thy long and dreary halls affright,
Swept by the stoled spirits of the night;
But calm, and heedless of the storms that beat,
Here Elegance and Peace assume their seat;
And when the Night descends, and Ocean roars,
Rocking without upon his darken'd shores,
These vaulted roofs to gentle sounds reply,
The voice of social cheer, or song of harmony †.

'So fade the modes of life with slow decay,
And various ages various hues display!

'* The Castle, which belongs to Sir John St. Aubyn, was tenanted by Sir Walter James and Lady.'

'† This, and the foregoing reflections, were suggested by seeing instruments of music, books, &c. in an apartment, elegantly, but appropriately fitted up.'

Fled are the grimly shadows of Romance,
And pleas'd we see in beauteous troop advance
New arts, new manners, from the gothic gloom
Escap'd, and scattering flow'rs that sweetlier bloom!
'REFINEMENT wakes—before her beaming eye
Dispers'd, the fumes of feudal darkness fly.
Like orient morning on the Mountain's head,
A softer light on life's wide scene is shed:
Lapping in bliss the sense of human cares,
Melody pours forth her thousand airs;
And, like the shades that on the still lake lye,
Of rocks, or fringing woods, or tinted sky,
PAINTING her hues on the clear tablet lays,
And her own beauteous world with tender touch displays!
Then SCIENCE lifts her form, august and fair,
And shakes the night-dews from her glitt'ring hair:
Meantime rich CULTURE cloaths the living waste,
And purer patterns of ATHENIAN TASTE
Invite the eye, and wake the kindling sense;
And milder MANNERS, as they play, dispense,
Like tepid airs of Spring, their genial influence.
'Such is thy boast, REFINEMENT; but deep dies
Oft mar the splendor of thy noon-tide skies:
Then Fancy, sick of follies that deform
The face of day, and in the sunshine swarm;
Sick of the fluttering fopp'ries that engage
The vain pursuits of a degenerate age;
Sick of smooth Sophistry's insidious cant,
Or cold Impiety's defying rant;
Sick of the muling sentiment that sighs
O'er its dead bird, while Want unpitied cries;
Sick of the pictures that pale Lust inflame,
And flush the cheek of Love with deep deep shame;
Would fain the shade of elder days recall,
The gothic battlements, the banner'd hall,
Or list of Elfin harps the fabling rhyme,
Or wrapt in melancholy trance sublime,
Pause o'er the working of some wond'rous tale,
Or bid the Spectres of the Castle hail!'—

Barr.

Art. 21. *Coombe Ellen:* a Poem, written in Radnorshire. By the Rev. W. L. Bowles, A. M. 4to. 2s. Dilly. 1798.

Having spoken so fully of the merits of St. Michael's Mount, in the preceding article, we shall have less occasion to enlarge on the work before us. Yet it may be necessary to say something of the comparative excellencies and defects of the two poems.—There is much fine description in both, but the former is more bold and animated, the latter more tender and pathetic. The versification of both is liable to the same exceptions: but in Coombe Ellen the faults are more glaring, owing perhaps to the loose and unrestrained measure of our English blank verse. *Witching* and *swink'd* are terms neither elegant nor harmonious; and *booted and strapt* is an expression

which borders very nearly on vulgarism. Unwilling, however, to dwell on little blemishes, we rather select those parts of the poem which, by awakening tender affection, may meliorate the heart.—The following extract may not be without a tendency of this sort:

'Amidst the craggs, and scarce discern'd so high,
Hangs here and there a sheep, by its faint bleat
Discover'd, whilst the astonish'd eye looks up,
And marks it on the precipice's brink
Pick its scant food secure: And fares it not
E'en so with you, poor orphans, ye who climb
The rugged path of life without a friend;
And over broken craggs bear hardly on
With pale imploring looks, that seem to say,
"My mother!" she is buried, and at rest,
Laid in her grave-clothes; and the heart is still,
The only heart that throughout all the world
Beat anxiously for you! Oh, yet bear on;
He who sustains the bleating lamb, shall feed
And comfort you: meantime the Heaven's pure beam,
That breaks above the sable mountain's brow,
Lighting, one after one, the sunless craggs,
Awakes the blissful confidence, that here,
Or in a world where sorrow never comes,
All shall be well.'

Though the author's sentiments on seeing a solitary cottage on the top of a hill are such as many persons have felt, few perhaps could have expressed them so happily as he has done:

'But lo! upon the hilly croft, and scarce
Distinguish'd from the craggs, the peasant hut
Forth peeping; nor unwelcome is the sight;
It seems to say, Though solitude be sweet,
And sweet are all the images that float
Like summer clouds before the eye, and charm
The pensive wanderer's way, 'tis sweeter yet
To think that in this world a brother lives.
And lovelier smiles the scene, that mid the wilds
Of rocks and mountains, the bemused thought
Remembers of humanity, and calls
The wildly-roving fancy BACK TO LIFE.'

Two Latin inscriptions, which close this pamphlet, will gratify the lovers of classical elegance.

Art. 22. *The New Margate Guide;* or Memoirs of *Five Families out of Six;* who,

"In Town discontent with a good Situation,
Make Margate the place of their Summer Migration."

With Notes, and occasional Anecdotes. 12mo. 2s. 6d. sewed. London, Dutton; Margate, Silver; &c.

If the humorous Anstey had never written his celebrated *Bath Guide*, this slight resemblance of it could never have existed,—(a truism which we believe no reader will dispute;) and the same remark

mark may safely be extended to the many imitations of that celebrated performance.—None of these had that advantage of *originality* which their model possessed in so eminent a degree. His *design* has, indeed, been *borrowed:* but of his *manner* we have yet seen only a faint resemblance, in the best of his copyists.

Like Mr. Anstey's performance, *this* is rather a satire on the Company than on *the Place*;—and had not the *Bath-guide* preceded it, we might have set down the present writer as "a Comical Fellow," *with* whom, or *at* whom, we have enjoyed some laughter over his merry-begotten pages. We opened his book with no ill-timed inclination for gravity: but the numerous inaccuracies and blemishes in this little volume soon interrupted the flow of our good-humour.

Among other slips of a too hasty pen, observable in this publication, we could not but notice the singularity of sundry *bastard rhimes*, which seem to discover the author's affinity to a certain family, several branches of which we have at various times encountered; a family noted for having no "*ideas*," but abundance of "idears;" and who are remarkable for persecuting every body whose name unfortunately ends with the letter *a*, such as Anna, Celia, Sophia, &c. which they fail not to burthen with a superfluous *r;* thus transforming them into Anna*r*, Celia*r*, and Sophia*r;* nor will they even allow poor Hannah the laundry-maid to know her own name when she meets with it, despoiled of its final *h*, loaded with an useless *r*, and transfigured to "Hanne*r*;" yet, to do the family justice, they seem to have no "idear" of their own improper behaviour in such proceedings.—Now for the curious *rhimes*, which have given birth to this our *important stricture:*

P. 60. 'Then my Lady has all her acquaintance from Esher,
'Here's old Doctor Rhubarb and Lady Magnesia:'

The word intended as a rhime to *Esher* must be pronounced Magnesi*ar;* and this poet, no doubt, always pronounces it so.

P. 70. 'Down stairs, cap in hand, did my worthy *mama go*,
'Prepar'd for the first that should turn out its *cargo*.'

Here, for mam*a* we must be careful to read "mamma*r*."

P. 120. 'But let me assure you, tis much the best *manner*,
'For you to return with your Sister and *Anna*.'

Have the goodness, kind reader, to clap an *r* to the tail of Miss Anna, and then she will answer very properly to *Manner:*—though you must take the farther trouble of exchanging her second *a* for an *e*,—*Anner*.

Other examples of incorrectness might have been brought forwards, but these may suffice:—

"Go," Man of Wit, "and sin no more."

Art. 23. *Pizarro;* a Tragedy, in Five Acts; as performed at the Theatre Royal in Drury-Lane: taken from the German Drama of Kotzebue; and adapted to the English Stage by Richard Brinsley Sheridan. 8vo. 2s. 6d. Fine Paper, 5s. Ridgway. 1799.

We rise from the perusal of this piece, in the closet, with very different feelings from those which have been excited by its representation. Mr. Sheridan has, indeed, elevated the sentiments and meliorated the general character of the original play, but we have still to

regret the want of his improving touch, in too many passages; and the dialogue still preserves too much of the Teutonic stiffness. It is agreeable to trace, however, even in this state, symptoms of an approaching union between sense and splendour on the theatre. In the last age, good writers were apt to disregard the allurements of spectacle, and they too easily resigned it to the dunces:

"'Twas theirs to shake the soul
With thunder rumbling from the mustard bowl;
With horns and trumpets now to madness swell,
Now sink in sorrows with a tolling bell." [DUNCIAD.]

It has long been our opinion, that some of our finest dramatic pieces would admit the display of stage-magnificence, and deception, in a degree superior to any of the present vehicles of shew. What splendid machinery might be introduced into Shakspeare's Tempest! Some of his historical plays would even require the use of battering cannon; and how soothing would it prove to the feelings of a manager, to repair the meanness of the scanty warlike shews of the antient theatre, of which Shakspeare complained so feelingly?

"And so our scene must to the battle fly;
Where, O for pity, we shall much disgrace,
With four or five most vile and ragged foils,
(Right ill-dispos'd in brawl ridiculous)
The name of Agincourt." *

If the public taste be so sickened and depraved, that it rejects the once-prized delicacies of our best authors, it would be a deed worthy of its guardians to reconcile it to its natural food by intermingling with it somewhat of the favourite seasoning:

—— "*Veluti pueris absinthia tetra medentes,*
Cum dare conantur, prius oras pocula circum
Contingunt mellis dulci, flavoque liquore †:"

In the mean time, we must examine, "with what appetite we may," the olio here provided for us.

The plots of German plays are so characteristically extravagant, that it is hardly necessary to apply the remark to the present performance. To make a breach in the wall of the Temple of the Sun, for the admission of a young lover, Kotzebue employed the familiar agency of an earthquake, in the first part of the play ‡; in this, the General of the Peruvian Army quits his post, and runs to and from the enemy's camp like a common courier, in the most critical situation of affairs, to gratify the love-sick wishes of his *quondam* mistress. We have also sentimental centinels, who disobey the commands of their officers at the glance of a fair lady, or on an appeal to their finer feelings made by an enemy. The catastrophe of the piece is greatly injured by the addition now made to it. Kotzebue judiciously closed his play with the death of Rolla, and with a reflection on the strength of his passion by Cora; in the present instance, a fresh alarm is given, (before the

* Chorus to the 3d Act of Henry V. † Lucretius,

‡ The Virgin of the Sun: of which some translations are before us, and will soon be noticed.

friends

friends of Rolla have time to wipe their eyes, or to utter a single expression of grief,) that the Spanish army is "just coming in at the door;" * and the action is prolonged to the death of Pizarro. Thus our just admiration of Rolla's generous sacrifice is distracted by other objects, and the concluding dumb-shew loses a considerable part of its effect.

In the characters we perceive little alteration, excepting that of Elvira; which, originally drawn with a harsh outline, has been corrected and softened by Mr. Sheridan's pencil. The style is evidently improved, and is raised to a kind of measured prose; which yet in many passages satisfies the ear more than the understanding.

After having examined this play as a literary work, we must now attend to the more powerful attraction of its repeated allusions to the circumstances of the times, which are introduced with great dexterity, and which have contributed much to its success with the public. The following patriotic sentiments are entirely due to the pen of Mr. Sheridan:

'*Ata.* In the welfare of his children lives the happiness of their King. Friends, what is the temper of our soldiers?

'*Rol.* Such as becomes the cause which they support; their cry is, Victory or death! our King! our Country! and our God!

'*Ata.* Thou, Rolla, in the hour of peril, hast been wont to animate the spirit of their leaders, ere we proceed to consecrate the banners which thy valour knows so well to guard.

'*Rol.* Yet never was the hour of peril near, when to inspire them words were so little needed. My brave associates—partners of my toil, my feelings, and my fame!—can Rolla's words add vigour to the virtuous energies which inspire your hearts?——No—YOU have judged as I have, the foulness of the crafty plea by which these bold invaders would delude you—Your generous spirit has compared, as mine has, the motives, which, in a war like this, can animate *their* minds, and OURS.—THEY, by a strange frenzy driven, fight for power, for plunder, and extended rule—WE, for our country, our altars, and our homes.—THEY follow an Adventurer whom they fear—and obey a power which they hate—WE serve a Monarch whom we love—a God whom we adore.—Whene'er they move in anger, desolation tracks their progress!—Where'er they pause in amity, affliction mourns their friendship!—They boast, they come but to improve our state, enlarge our thoughts, and free us from the yoke of error!—Yes—THEY will give enlightened freedom to *our* minds, who are themselves the slaves of passion, avarice, and pride.—They offer us their protection—Yes, such protection as vultures give to lambs—covering and devouring them!—They call on us to barter all of good we have inherited and proved, for the desperate chance of something better which they promise.—Be our plain answer this: The throne WE honour is the PEOPLE'S CHOICE—the laws we reverence are our brave Fathers' legacy—the faith we follow teaches us to live in bonds of charity with all mankind, and die with hope of bliss beyond the grave.

* Rehearsal.

Tell your invaders this, and tell them too, we seek no change; and, least of all, such change as they would bring us.'

We remember that Tom Davies, in one of his lucubrations on the Drama, attributes our naval successes in 1759 to Garrick's popular song of "Hearts of Oak:" May we have yet greater reason to celebrate the benefits resulting from the Tyrtæan strains of Mr. Sheridan!

Other translations of this play have appeared, but we have not yet had time to peruse them. **Rev.**

IRELAND.

Art. 24. *Substance of the Speech* of the Right Hon. Lord Sheffield, April 22, 1799, on the Subject of Union with Ireland. 8vo. 1s. 6d. Debrett.

Lord Sheffield has considered the great and most highly interesting question, which is the subject of this senatorial oration, with becoming temper, candour, and well-grounded information. He is decidedly in favour of the proposed measure; arguing chiefly in support of an union between the Sister Islands, from its absolute NECESSITY. To evince that necessity is the important object of his Lordship's well-digested, well-expressed, and very comprehensive investigation.

The political and commercial welfare of Ireland has long been the subject of Lord Sheffield's inquiries: see our Rev. for Feb. 1785, p. 142.; and for April, in the same year, p. 304. vol. lxxii. of our *Old Series*.

Art. 25. *Observations on the Speech of the Right Hon.* JOHN FOSTER, Speaker of the House of Commons of Ireland, delivered there April 11, 1799. By a Gentleman at the Bar. 8vo. 1s. 6d. Wright.

This acute controversialist seems to *think*, as he certainly *writes*, with some degree of contempt both of Mr. F.'s motives and arguments respecting the proposed union of the two kingdoms: exulting over his Right Hon. opponent, as a victor does over a vanquished enemy. Indeed the contest appears to be at an end; and there remains no doubt that this great national measure will be carried into effect.—May it be happily attended with all the advantages to both countries, which may reasonably be expected from it!—Mr. Foster's celebrated oration was respectfully mentioned in the Review for June, p. 215.

MEDICAL, &c.

Art. 26. *Observations on Insanity:* with practical Remarks on the Disease, and an Account of the morbid Appearances on Dissection. By John Haslam, Apothecary to Bethlem-Hospital. 8vo. pp. 147. 3s. Rivingtons, &c. 1798.

Practitioners in general have such scanty opportunities of acquiring a knowlege of the symptoms of insanity, that a work of this nature, from a person who has many instances of the disease always before his eyes, must be highly acceptable to the profession.

Mr. Haslam begins with an attempt to define insanity; in which, we think, he has not been happy, because it does not include some of

of the most striking phænomena of the disease. He explains it to be *an incorrect association of familiar ideas, independent of the prejudices of education, accompanied with implicit belief, and generally with violent or depressing passions.* Surely, when the madman mistakes a wreath of straw for a royal crown, or a stick for a golden sceptre, there is something more than incorrect association of ideas; there must be vitiated perception.

The collection of cases, and the account of dissections, which seem to be accurately drawn up, form the most valuable part of this work. On the method of cure, we meet with no satisfactory information. Mr. H. thinks that vomiting is useless, and that purgatives are the remedies best adapted to the cure of insanity. We believe that the experience of other practitioners has led them to different conclusions. We were, indeed, much surprised by an observation of Mr. Haslam (p. 13), that 'the treatment which he had observed as most successful, in Melancholy, was not different from that which is employed in Mania.' If tonic and stimulant remedies have not proved beneficial in melancholy, and medicines of an *opposite* nature have not been successful in mania, the public has been greatly deceived by very respectable writers; if otherwise, Mr. Haslam has made an unguarded assertion.

Art. 27. *The Effect of the Nitrous Vapour, in preventing and destroying Contagion;* ascertained, from a Variety of Trials, made chiefly by Surgeons of his Majesty's Navy, in Prisons, Hospitals, and on board of Ships: with an Introduction respecting the Nature of the Contagion, which gives Rise to the Jail or Hospital Fever; and the various Methods formerly employed to prevent or destroy this. By James Carmichael Smyth, M. D. F. R. S. 8vo. pp. 234. 4s. Boards. Johnson. 1799.

The researches into the nature of contagion, and into the means of preventing its effects, are highly honourable to the present age. They have been excited, indeed, by alarming and extraordinary occurrences, but they have been prosecuted with unexpected success. In the publication before us, we are presented with a collection of facts, demonstrative of the efficacy of a very simple process, in diminishing, at least, perhaps in destroying, the virulence of febrile contagion as it arises from the human body. The introductory part is a re-publication of Dr. Smyth's pamphlet which appeared in 1796 *; and it is unnecessary here to repeat our commendation of it.

From the ample testimonials now produced, it appears that the extrication of the nitrous vapour not only overcomes the offensive smell arising from patients in fevers, but that it renders the air more respirable †, and greatly lessens the danger of infection. As a work of this nature does not admit abridgment, we must refer our readers to the original for farther information. The facts are certainly of great public importance, and they seem to be fully established by the evidence brought before us.

* See M. R. vol. xxi. p. 90.

† Page 92.

Art.

Art. 28. *An Essay on the Nature and Treatment of a Putrid Malignant Fever*, which prevailed at Warwick, and in the neighbouring Villages, in the Year 1798. By George Lipscomb, Surgeon at Warwick. 8vo. 2s. 6d. Rivingtons. 1799.

Mr. Lipscomb's essay contains a very distinct account of this epidemic; the only uncommon circumstance attending which was the frequent occurrence of aphthæ in the mouth and fauces. The author's practice appears to have been judicious and successful: but it differs in no respect from the mode of treatment now generally adopted, by the best practitioners, in similar diseases. Fer.

Art. 29. *Cautions to Women respecting the State of Pregnancy; the Progress of Labour and Delivery*, &c. By Seguin Henry Jackson, M. D. 12mo. pp. 276. 4s. 6d. Boards. Robinsons. 1799.

Dr. Jackson informs us, in his prefatory advertisement, that he was induced to publish these cautions by reading the Memoirs of Mrs. (Wollstonecraft) Godwin; as the illness which terminated her life appeared to him to have originated in the neglect of some of the attentions necessary during the puerperal state. What the fatal omissions were, Dr. Jackson has not specified in the course of the work: but we think that his cautions may be perused with advantage by the sex. They are expressed with sufficient brevity and perspicuity to be read and remembered; which is the chief requisite of a performance of this nature. D.°

Art. 30. *Medical Admonitions addressed to Families*, respecting the Practice of Domestic Medicine, and the Preservation of Health. With Directions for the Treatment of the Sick, on the first Appearance of Disease; by which its Progress may be stopped, and a fatal Termination prevented from taking place through Neglect or improper Interference. By James Parkinson. 12mo. 2 vols. 9s. Boards. Dilly, &c.

This is a well-meant performance, and is executed with tolerable success. The author confines himself to descriptions of those symptoms which indicate the presence or absence of danger, in diseases; and his directions relate entirely to regimen, and the duties of the nurse. Whether his account of symptoms will always be sufficiently clear and familiar, for the comprehension of those whom he means to instruct, must be ascertained by *their* voice; a decision much more interesting to the author than our opinion.

Since the first publication of these volumes, Mr. Parkinson has printed a considerable addition to them, which may be had by purchasers of the first impression. It consists of a *Table of Symptoms*, pointing out such as distinguish one disease from another; as well as those which shew the degree of danger in each disease:—followed by 'observations on the excessive indulgence of children, particularly intended to shew its injurious effects on their health, and the difficulties it occasions in their treatment during sickness.' D.°

RELIGIOUS, POLEMICAL, &c.

Art. 31. *Who'll change Old Lamps for New?* or a Word or Two concerning the Clergy and their Provision. 8vo. 1s. 6d. Cadell, jun. and Davies. 1799.

The

The head title of this pamphlet alludes to the story of Aladdin's Lamp in the Arabian Nights; and the author introduces his subject by reprobating that inconsiderate eagerness which many discover to change '*old opinions, old principles, old habits, old manners, old rules of acting, old constitutions, old governments, old laws*, for new ones.' A vindication of tythes, as a suitable provision for the clergy, and of the justice as well as policy of continuing to them their present provision, follows this exordium. Against the plan which the author mentions as having been suggested, for the future subsistence of the clergy in lieu of tythes, there may be substantial objections; viz. 'that the person who pays tythe is to be invited to advance to government a certain sum of money:—in return for this money advanced, he is never again to be charged with any tythe:—the sum advanced is to be placed as a capital in the Stocks: and the interest of such capital is to be paid annually to the parson whose tythe is thus redeemed.'

Certain it is that it would be ungenerous to make the clergy depend on the voluntary contributions of their parishioners, and unjust to deprive the present incumbent of his revenue: but it does not follow that the payment of tythe in its present form must be perpetual, because it has continued 800 years.

Tythe is a species of property of a very singular kind. Men of the first reputation, and friends to the Establishment, have advised the Legislature to consider of some other provision for the clergy: but such objections are made to it, that there seems no prospect at present of any alteration.

The author has discussed the subject in a sprightly dialogue, and prefers, in case of an alteration, a *corn-rent*, to all other substitutions: but he would not have us be too hasty in exchanging the *old* for the *new* lamp. Moody.

Art. 32. *A concise Selection of the divine Excellencies of Revelation*: with a Word of Advice for the Reformation of the Reformer Thomas Paine. To which are added a Prescription for every Evil; and a Plan for the Reconciliation of all contending Powers. 8vo. 6d. Longman.

This author conceives that Mr. Paine has unfortunately mistaken the method of reforming the world, of establishing peace, harmony, and good order in all nations, and of putting an end to bribery, corruption, and all kinds of wickedness. This is not at all extraordinary, as it has been the case with many persons in all ages:—but how the Countryman (for so he subscribes himself at the end of his pamphlet) came to know that circumstance is somewhat surprising, since he says, p. 13, 'I have not read your writings, either on politics or religion.' Such being the state of the case, we shall beg leave to stop here, and proceed to another article. Tooke.

Art. 33. *Sermons on various Subjects*, by the Reverend Richard Marshall, A. B. Fellow of Dulwich College, Surry. 8vo. pp. 302. 6s. Boards. Richardson. 1798.

Of these twelve sermons, two were delivered on fast-days, two at funerals, and one before a friendly society. We cannot rank them in the first class of pulpit compositions; yet we may allow them considerable

siderable merit. If they do not manifest great depth of learning or of genius, they discover good sense and candour, with a benevolent design in the author to render himself useful in that station allotted to *him*. When he has occasion to speak of our national enemies, he does not run into that rant of declamation, which may lead his readers to suspect his sincerity: but, after the example of his great Master, he directs his hearers to an inquiry concerning themselves. Political and party matters, however, are not his object. Some passages are well expressed, and with a degree of animation sufficient to convince us that Mr. Marshall might have improved his compositions by farther attention.—Were the performance severely tried by the standard of creeds and articles, it is doubtful whether it would come forth under the full stamp of what would be termed *sound doctrine*: but, if to lead men to repentance, to improvement in real and rational piety, charity, and rectitude, be allowed as orthodox, it might safely assert its claim to the character.—Deficiencies, wanderings, and imperfections will certainly offer themselves to the notice of the critical reader, but candour will make due allowance, on observing the general aim and tendency of the discourses.

Art. 34. *Additional Evidences of the Truth of Christianity*, in Two Visitation Sermons. By George Law, M. A. Prebendary of Carlisle. 4to. pp. 40. 2s. Faulder. 1798.

The first of these discourses exhibits a 'proof of the completion of our Saviour's prophecy concerning the destruction of Jerusalem,' from the reply which was made to Peter, JOHN, xxi. 20, 21, 22, 23. The words of Christ, "'till I come," are the principal foundation of the argument; which is pursued with ingenuity.—The second sermon presents the reader with 'Additional Evidences of the Truth of Christianity,' from *Acts*, xxvi. part of verse 27.—These evidences are also well worthy of attentive perusal.

In the course of these disquisitions, the author is led to some remarks on the conduct of the French people, who are supposed to have rejected the Christian doctrine. At the same time that he laments their errors and their folly, he candidly suggests some kind of alleviation, which others have seemed willing to forget; it is, the monstrous corruption with which this doctrine was, among them, overwhelmed; and they, regarding the whole as Christianity, rashly and foolishly have endeavoured to demolish it.—The sermons are well written. One of them was preached at Baldock, at the Visitation of the Bishop of Lincoln, May 31, 1797; the second, at the same place, May 17, 1798, before the Archdeacon of Huntingdon.

Art. 35. *Morning and Evening Prayers for the Use of Individuals*; to which are added, Prayers on particular Subjects. 12mo. 2s. Boards. Johnson. 1798.

These devotional forms are published at the expence of a 'society of Unitarian Christians, established in the West of England for promoting Christian knowlege, and the practice of virtue, by the distribution of books.' Some of the prayers, we are informed, are taken from the 'Dissertations of the late Mr. West of Exeter, on the

the Lord's prayer,' others from 'Bishop Hoadly's plain Account,'—some, from 'Sermons and Tracts by Dr. Adams, 8vo. 1777,'—others from 'Dr. Foster's Discourses on natural Religion and social Virtue, 4to. 1752,' and some are composed by 'dissenting ministers, who, as they had no object in view but the advancement of rational piety, have no desire to be known.' It should be added that the compositions of the late Dr. Leechman have also contributed to the collection.

To most, perhaps to all Christians, who wish for assistance of this kind, this selection may be acceptable. As far as we can judge, it breathes that spirit of humility, piety, gratitude, and benevolence, which are essential to real devotion.—If any expressions should prove objectionable, they may be easily omitted: or, should some parts appear rather defective, this deficiency may be supplied from the reader's own thoughts.—The language, while it is plain and suited to general apprehension, well accords with those serious and solemn exercises in which it is employed.

Art. 36. *Rights of Discussion*; or a Vindication of Dissenters, of every Denomination: With a Review of the Controversy, occasioned by a late Pastoral Charge of the Bishop of Salisbury. To which are added, Hints for Pastoral Charges. By a Friend to Civil and Religious Liberty. 8vo. 2s. 6d. Rickman. 1799.

It has been thought, and said, that the aspect of the times has lately appeared rather unfavourable towards the rights of free discussion, &c. We hope that there is no real occasion for apprehensions of this kind: but, if there actually be any alarmists respecting these subjects, we trust that there will never be wanting honest and able men, who will stand forth in defence of our constitutional liberties, civil and religious.

The principal cause of the appearance of this publication appears to have been the controversy occasioned by the Pastoral Charge mentioned in the above title-page: but various other topics, chiefly those relating to points of disputation between the established clergy and the sectaries, are introduced, such as—tythes, universities, depravity of manners, primitive Christianity, &c. making, on the whole, a polemical miscellany, which cannot fail of affording amusement to those who have a taste for ecclesiastical *sword-play*.

MILITARY AFFAIRS.

Art. 37. *Instructions for the Drill*, and the Method of performing the Eighteen Manœuvres, as ordered for his Majesty's Forces. By John Russell, Brevet Captain and Paymaster, and late Adjutant in the West London Militia. 8vo. pp. 207. 7s. 6d. Boards. Egerton. 1799.

Many schoolmasters, not satisfied with the numerous elementary treatises already extant, have composed grammars and rules of arithmetic, with a laudable zeal for their particular seminaries. In a similar manner, different adjutants have written explanations of the "Rules and Regulations," &c. for their respective corps. The present addition to the number has sufficient merit to hope for attention, even beyond the parade of the respectable associa-

tion * to which it is addressed. The following important observation, however, on wheeling backward, is rendered almost unintelligible by the omission of a comma after the word *wheel*, and by adding an *s* at the end of *remain*. 'By this manner of wheeling, although divisions should be unequal, either in the same battalion or in a line, yet all their pivot flanks will, after the wheel remains *truly dressed*;' &c. p. 26. l. 1. The last member of the sentence should be thus; 'yet all their pivot flanks will, after the wheel, remain *truly dressed*.' A confusing *s* is also given in the *Caution*, "Rear Grand-Divisions." p. 132. It should be Rear Grand-Division.

The annexed remarks on the method of sizing the men, which we have not observed in any late publication, deserve attention. 'The tallest men are put in the front rank, the next tallest in the rear rank, and the shortest in the centre. This method seems more intended for parade and show, than utility in time of action, where certainly the whole order should be reversed. In the instructions for the French infantry, some regiments when preparing for action order it so, that in a moment intervals are made in the centre and rear ranks through which the front rank pass, (passes,) and they stand formed thus; the shortest men are in the front, the next tallest in the centre, and the tallest in the rear—the advantages arising from this disposition in the firings is (are) too obvious to insist on.' p. 78.

The work is illustrated by thirty-two plates, which are all clear and correct.

Art. 38. *Instructions for the Armed Yeomanry.* By Sir W. Young, Bart. a Captain of Armed Yeomanry in the County of Bucks. Small 12mo. pp. 51. 1s. 6d. Egerton. 1798.

Sir William Young observes that most military writers 'have written for the *use of the officers* who are to instruct, and *not for the men* who are to be instructed; and, accordingly, they have omitted many details of military lesson, which would be useful to the ARMED YEOMANRY, whilst they have inserted others foreign to our establishment.

'It is intended that this short essay shall comprise such subjects as belong to the spirit, purpose, and practice of our institution, and no other.

'Rules of conduct, with observations, will be suggested, and the words of command will be given, with explanations of practice in the field.'

This task Sir William has very neatly executed.

Art. 39. *A few Minutes and Observations for the Use of the Gentlemen and Yeomanry.* By William Allen, Adjutant of the Herefordshire Gentlemen and Yeomanry. 12mo. pp. 17. 1s. Egerton. 1798.

This little work is very similar to that which occurs in the preceding article, but is comprised in narrower limits.

Art. 40. *Review of a Battalion of Infantry*, including the Eighteen Manœuvres, illustrated by a Series of engraved Diagrams; to

* The gentlemen of the Guildhall Volunteer Association.

which

which are added the Words of Command: with an accurate Description of each Manœuvre, explaining the Duty and ascertaining the Situation of the Officers through the various Movements of the Corps: Forming an easy Introduction to this Part of the System of British Military Discipline. By Robert Smirke, jun. Large 8vo. pp. 56. 23 Plates. 8s. 6d. Boards. Egerton, &c. 1799.

Had this work been published at the beginning of the war, we should have given it an ample place: but, having just remarked that several treatises on precisely the same subject have already appeared, we shall only observe that the present essay is particularly clear and correct, and possesses great typographical beauty. Smith.

Art. 41. *The Light Horse Drill*; describing the several Evolutions in a progressive Series, from the First Rudiments, to the Manœuvres of the Squadron: (illustrated with Copper Plates:) Designed for the Use of the Privates and Officers of the Volunteer Corps of Great Britain. 4to. pp. 36. 24 Plates. 14s. sewed. Egerton. 1799.

In our Review for last December, p. 452. we noticed the first part of this publication, and paid a just tribute to its merit. The additions now made to it accomplish the author's plan; and we take pleasure in acquainting our readers that it forms a very complete, easy, and comprehensive system for a light horse-drill. We understand that it is the work of a member of the London Light Horse.

The annexed advertisement affords an instance of generosity which deserves praise. It informs us that the purchasers of the early copies (of the first part) not marked *corrected* may have them exchanged *gratis*, on applying to the bookseller of whom they were bought. Do

POLITICS, &c.

Art. 42. *Observations on the Produce of the Income-Tax*, and on its Proportion to the whole Income of Great Britain: including important Facts respecting the Extent, Wealth, and Population of this Kingdom. Part I. By the Rev. H. Beeke, B. D. 8vo. 2s. Wright. 1799.

So far from *numbering the people* being now deemed a crime, it is thought highly meritorious to assist the Minister in making the most accurate estimate of the population and resources of the kingdom. It is indeed proper that we should know our real strength; and, as this is truly great, it may not be amiss for our enemies to know it likewise. The present contest has proved us to be a very powerful people; and nothing seems to indicate our being likely soon to become exhausted. Yet, great as we are, our means may be overcalculated; and exaggerated accounts of the national wealth may produce disappointment. Mr. Beeke seems desirous of placing the interesting subjects, mentioned in his title-page, in the clearest points of view. He prosecutes his discussion in the most dispassionate manner, and seems to have no wish either to conceal or mislead. He has evidently taken considerable pains to ascertain every thing relative to the Income-Tax; and his review of Mr. Pitt's statement of the

income

income of Great Britain is not unworthy of the attention of the Minister himself. He endeavours to point out the errors in that statesman's calculation, and to shew how those errors have arisen.

As to the number of cultivated acres in Great Britain, Mr. B. does not agree with the Minister; the latter making it 40,000,000, the former 33,000,000. In other particulars they also differ: but, as we have not space in our catalogue for entering into the details and calculations here exhibited, we must content ourselves with laying before our readers *the comparative recapitulation of the first ten items in Mr. Pitt's statement, as given by him, with the variations which our author has suggested, and with the addition of two articles not mentioned by Mr. Pitt.*

[N. B. The comparison here made is only of the *total clear* income, without any consideration of those parts which may be subject to the operation of the Income-Tax.]

	£.		£.
Landlords' rents -	25,000,000	—	20,000,000
Tenants' profit - -	19,000,000	—	15,000,000
Tythes - - -	5,000,000	—	2,500,000
Mines, &c. - -	3,000,000	—	4,000,000
Houses - - -	6,000,000	—	10,000,000
Professions - -	2,000,000	—	* 0,000,000
Proportion for Scotland -	† 7,500,000	—	8,500,000
Income from possessions beyond sea	5,000,000	—	4,000,000
Interest on the funds -	15,000,000	—	15,000,000
Profit on foreign trade -	12,000,000	—	9,500,000
Shipping - - -	0,000,000	—	2,500,000
Tolls - - - -	0,000,000	—	500,000
	£. 99,500,000		£. 91,250,000

To this sum of £. 91,250,000 for income of these parts of our capital, Mr. B. adds £. 100,000,000 for the income of labour; making for the whole revenue of the people of Great Britain £. 191,250,000, excepting the last two items of Mr. Pitt's statement, (viz. *home trade* £. 18,000,000, *other trade* £. 10,000,000,) which he computes at £. 28,000,000.

Though, however, he makes the *whole income* of the people of Great Britain to be (as given in another table) £. 209,250,000, he

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* 'I omit (says Mr. B.) from this part of my statement any sum for professional incomes, because I include them in the general income from labour.' This he estimates at £. 100,000,000.

† 'By some inadvertence this article is only stated at £. 5,000,000, whereas in the column of taxable income the same sum of £. 5,000,000 is taken, being in the proportion to those preceding of *one* to *eight*; by the same rule £. 7,500,000 ought to have been the sum stated in this column, being the same proportion to £. 60,000,000, which is the amount in this case of the six preceding articles; and I have accordingly corrected it.' This does not require correction; £. 40,000,000 being the amount of the *taxable income* of the six articles in Mr. Pitt's statement, the *eighth* of which is £. 5,000,000.

does

does not take the *taxable* income (after proper deductions are made) at more than £.76,700,000; so that he thinks that the produce of the present tax on income cannot greatly, if at all, exceed *seven millions*:—but he is of opinion that the tax may be increased; and that the scale of abated assessments not only stops too soon, but that it begins too late, and that the exemptions should not have extended beyond 45 or £.50 a-year.

The population of South Britain, Mr. B. estimates at *eleven millions*, and that of Scotland at *one million six hundred and fifty thousand*. We apprehend that here Mr. B. sees through a multiplying glass: but we will wait for the second part, before we venture to decide. We should rejoice to have this made out to our conviction.

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MISCELLANEOUS.

Art. 43. *A Letter to a Member of the Senate of the University of Cambridge.* 8vo. 1s. Lee and Hurst. 1799.

This letter contains the plan of a new mode of academical examination for the bachelor of arts degree. It is written with much good sense, and without contumely, or an irreverent contempt of old established customs. The proposed alteration of the present system of discipline will be understood from the author's own words:

'I propose, that the Mathematical examination should take place, when the Students have completed a residence of two years; not meaning, however, to consider it as very material, whether it takes place at the *beginning* or at the *end* of the October term. In the latter case, the residence will have been seven terms. In the course of the last three of these terms, the Students should perform exercises in the public schools, just as they do at present during their last year; with the exception, however, that the *Questions* should be confined to the subjects, on which they are to be subsequently examined, to the exclusion of Moral and Metaphysical ones. To this examination and these exercises *all* the Students should be subjected, whatever profession they may intend to pursue; for I cannot but think, that Mathematics are at least as useful to the Civilian, Lawyer, Physician, &c. as they are to the Divine. From the exercise and examination, considered jointly, an estimate of the comparative merit of the Students should be made, and their several ranks assigned them, according to the present practice. The late additional regulation of extending the classing to all the persons examined, with the exception of eight or ten, who are placed alphabetically, should, I think, be adhered to; but so adhered to, as to interfere as little as possible with the effect intended to be produced by the classing, which is more properly called the distribution of *honours*. The reason, for which the exception was admitted, induces me to wish for its being retained; namely, that no *one* among many, who are nearly equal, should suffer the marked disgrace of being the last.

'The Students, having got through their Mathematical ordeal, will, of course, look forward to that, which they are to undergo immediately before their degree, and which, according to my proposal, will be confined to the subjects of *Metaphysics*, *Morality*, and

Natural Religion. The diligent application of a year, or a year and a quarter, to these studies, especially at the maturity of age, which the Students will have then attained, will enable them to make a very respectable proficiency.'

The author's plan, however, is liable to objections. In mathematical science, where the truth or falsehood of propositions is soon ascertainable, an examination is not attended with great difficulty, since the degrees of proficiency may be determined with very considerable accuracy. Morality is indeed a science, but it is a science of vast extent, variety, and complication; not to be learnt from books only, but from observation on real life. To the comprehension of such a science, the young student must be very inadequate. If there be truth in his reasoning, it is rather truth considered as a just and logical deduction from *certain* principles, than truth real, practical, and absolute. In fine, there is danger lest, if the student be early instructed in morality as a science, he should too securely and confidently rest in his own conclusions; and lest, deeming moral truth not less certain and ascertainable than mathematical, he should dogmatize and philosophize without due regard to fact and experience.

The pamphlet, however, well deserves consideration. Wood-

Art. 44. *Two Historic Dissertations.* I. On the Causes of the Ministerial Secession, A. D. 1717. II. On the Treaty of Hanover, concluded A. D. 1725. With some Prefatory Remarks, in Reply to the Animadversions of the Rev. William Coxe, in his Memoirs of Sir Robert Walpole. By William Belsham. 8vo. pp. 123. 3s. Robinsons. 1798.

In the introduction to these dissertations, Mr. Belsham defends himself from the charges of misrepresentation brought against him by Mr. Coxe. They turn on matters of comparatively little importance, and Mr. B. appears to succeed in repelling most of them. The account of the secession of Townshend and Walpole affords a striking instance of the little motives which may occasion great political changes. The treaty of Hanover, the objects of which have been so much misunderstood, is shewn to have been formed for the purpose of acquiring territory in Germany, in direct opposition to the general interests of the nation.

The work concludes with some severe strictures on the conduct of the present ministry, as the "use of application."

This is a spirited and well-written vindication of the author's former historical works; and it contains some valuable truths, which, however unsuited to the temper of the present times, will obtain currency with posterity. Fer.

Art. 45. *The Gentleman's and Farmer's Assistant;* containing, first, Tables for finding the Content of any Piece of Land, from Dimensions taken in Yards. Second, Tables, shewing the Width required for an Acre, in any square Piece of Land, from one to 500 Yards in Length. Third, Tables shewing the Number of Loads that will manure an Acre of Land, by knowing the Distance of the Heaps. Fourth, A Table for measuring Thatcher's

Work, from one to 64 Feet long, and from one to 25 Feet high. By John Cullyer. Pocket 4to. 2s. 6d. bound. Scatcherd.

The title sufficiently explains the contents of this manual; which, we conceive, must be acceptable to those for whose benefit it has been composed.

Art. 46. *City Biography.* Containing Anecdotes and Memoirs of the Rise, Progress, Situation, and Character of the Aldermen and other conspicuous Personages of the Corporation and City of London. 8vo. 2s. 6d. sewed. West, &c. 1799.

This biographer of lord mayors, aldermen, and one or two other eminent citizens of London, appears to have been but indifferently qualified for the task which he had, rather whimsically, set himself. Of some of the gentlemen, with whom *we* have had the honour of an acquaintance, *he* knows *little*;—of others, *nothing*; and not a few are (as we have good reason to believe) either imperfectly or erroneously represented. Nor is the reader made amends for the deficiency of the *matter* of which this work is composed, by any excellence in the *manner* of this very incorrect and frivolous writer. The account of Wilkes is the only tolerable article in the collection.

Art. 47. *The British Tourists; or Traveller's Pocket Companion, through England, Wales, Scotland, and Ireland.* Comprehending the most celebrated Tours in the British Islands. By William Mavor, LL. D. Pocket 12mo. Five Volumes. 15s. sewed. Newbery. 1798.

We cannot give a more just account of the design of this compilement, than by the following extract from the author's preface:

'The various tours through Great Britain and Ireland, which have been published within the last thirty years, amount to many volumes, and cannot be purchased but at a very considerable expence. Their authors, however, were not all men of equal talents for observation or description; nor are their works uniformly excellent or interesting. A summary, it was conceived, might exhibit whatever is valuable, in several; and that, for general readers, many retrenchments might take place, and many details be omitted, in all.

'Impressed with this idea, and wishing to put that information within the reach of every class of his fellow subjects, which only few comparatively can now enjoy, the editor of the following volumes has selected, from the body of our tourists, the most celebrated works, and has endeavoured to give a faithful view of the peculiar merits and the most valuable contents of each; not with the most distant design of superseding the use of the originals, but rather in the hopes, that the attention he has paid them, will excite, or keep alive, the attention of the public; and stimulate others, who have leisure or abilities, to tread in the same steps, and to follow the same examples.'—

'It has been judged more expedient and beneficial, to extend the quantity of letter-press, and to give accurate coloured maps, than to please the eye alone by less useful embellishments. Almost all the antiquities and picturesque scenes of this country have fallen under the graver, or the pencil. A few plates would, at best, have

displayed poverty, or distracted the choice in selection; and a number could not be expected in a work, where cheapness and utility were the principal objects to be regarded.'

The 1st vol. contains Pennant's tours to Scotland. In the 2d we have Johnson's journey to the Western Islands; Twiss's tour in Ireland; Hutchinson's excursion to the Lakes, &c.; and Bray's tour through Derbyshire and Yorkshire. In the 3d vol. we find Sulivan's tour through different parts of England and Wales; Arthur Young's tour in Ireland; Windham's tour through Monmouthshire and Wales; and Pennant's journey from Chester to London. The 4th vol. contains Moritz's travels through various parts of England; Newte's tour in England and Scotland; and Shaw's journey to the West of England. The 5th vol. is occupied by the tour of the Isle of Wight by R. Hassel; Robertson's ditto through the Isle of Man; and Skrine's ditto through South and North Wales. Also a three weeks' tour in 1797 through Derbyshire to the Lakes, by a gentleman of Oxford.

This selection, which seems to be made with judgment, gives a view sufficiently comprehensive, and in a very small compass, of a country in which we, as Britons, must all feel great interest; a country highly favoured by nature, cultivated by industry, and adorned by the choicest productions of human art and ingenuity. As objects of this sort cannot be contemplated without exciting patriotic sentiments, we recommend this publication to the perusal of our youth of both sexes; as perhaps, in our present system of education, too little attention is in general paid to those parts of learning which lead us to an intimate acquaintance with our own country; although, without some knowlege of this sort, it is impossible for us to be justly sensible of the happiness which its inhabitants enjoy, or of the advantages which they possess.

In a former Number, we introduced to the notice of the public a similar compilement by Dr. Mavor, to which these five volumes form a proper supplement: viz. *A Collection of Voyages and Travels, in* 20 *vols.*, of the same size with the present *Traveller's Pocket Companion.*

Art. 48. *The Balnea:* or, an impartial Description of all the popular Watering-Places in England, interspersed with original Sketches and incidental Anecdotes, in Excursions to Margate, &c. 18 in Number. With Observations on several ancient and respectable Towns and Cities leading to the above remarkable Places. By George Saville Carey. 12mo. pp. 228. 3s. sewed. West, &c. 1799.

The author of this *Summer Guide* is the son of the ingenious, humourous, and memorable musician and poet, Henry Carey, author of the Dragon of Wantley, the Dragoness, and Chrononhotonthologos, (the three best pieces of burlesque on the Italian opera, and bombast tragedy, on our stage,) the Contrivances, a farce, and the Honest Yorkshireman, which he set to music himself; and who also wrote an infinite number of comic and pleasing ballads, for which he likewise composed melodies that, before they were superseded

seeded by those of Arne and Howard, justly enjoyed the highest national favour. His *Salley*, a ballad that begins, " Of all the girls that are so smart," of which he was likewise composer of the tune, Geminiani said was one of the most original and pleasing street airs that he had ever heard in any country.

His son seems to inherit at least a *desire* of following his father's steps in the same walk of wit and humour: but it is *pede claudo:* his pleasantry is less original, and of a lower cast. His descriptions of the bathing and water-drinking places most frequented in the several parts of the kingdom, and of the roads leading to them from the capital, are in general sufficiently clear and accurate to determine the choice of those who have visits of health or pleasure in meditation: but his style will be best relished by readers of taste when he struggles least at wit and humour; and the articles which are the least deformed by bad puns and extraneous matter, seem to be Bath, Buxton, and Ludlow.

In the article *Weymouth*, abounding with vulgar jokes and flippancy, his Majesty is charged with ingratitude for not settling an annuity of two hundred pounds on the author, in consequence of his father having written *God save Great George our King.* 'I have heard' (says Mr. Carey) 'the late Mr. Pearce Galliard, an able councellor in the law, who died some years ago at Southampton, assert, time after time, that my father was the author of God save the King: that it was produced in the year *forty-five and six.*'—

'The following letter of the ingenious Dr. Harington, of Bath, strongly corroborates the authenticity of my father's being the author of the song in question: hearing that he was in possession of this piece of information, I intreated him to make it known to me, which he politely and readily acquiesced in, saying,

'SIR,

'The anecdote you mention, respecting your father being the author and composer of the words and melody of " God save great George our King," is certainly true; that most respectable gentleman Mr. Smith, my worthy friend and patient, has often told me what follows, viz. " That your father came to him with the words and music, desiring him to correct the bass, which Mr. Smith told him was not proper, and at your father's request he wrote down another in correct harmony."—Mr. Smith, to whom I read your letter this day, the 13th of June, repeated the same again. His advanced age and present infirmity render him incapable of writing or desiring to be written to, but on his authority I pledge myself for the truth. Should this information prove in the least advantageous to yourself, it will afford the most sincere satisfaction and pleasure to,

'SIR,

'Your most obedient servant,

'W. HARINGTON.

'*Bath, June* 13th, 1795.

'P. S. My curiosity was often raised to enquire after the author before Mr. Smith related the above, and I was often misinformed.

Mr.

Mr. Smith says he understood your father intended this air as part of a birth-day ode, or somewhat of that kind; however this might be, no Laureat nor composer has furnished the world with any production more complimentary or more popular, which must ever be the consequence of concise elegance and natural simplicity.'

The late worthy Mr. Smith, Handel's confidential friend and assistant, may have composed bases to some of Harry Carey's melodies, as the latter never was thought to be what musicians call a good *contrapuntist:* but, as the late Mr. Smith's 'advanced age and infirmities rendered him incapable of writing, or desiring to be written to,' when the question was asked of him by the respectable Dr. Harington, his memory probably failed him. We believe that it is wholly uncertain who was the original author either of the words or tune of the loyal and national song or hymn of God save the King; and we are well assured that it was unknown at the time of the rebellion, when it was brought on the stage and sung at both theatres. As to Mr. Carey's claims in behalf of his father, they can, unfortunately for him, be easily set aside. He asserts, from the authority of Counsellor Galliard, 'that it was produced in the year *forty-five and six:*' but alas! Sir John Hawkins informs us that the facetious H. Carey, in a fit of insanity, or despondency at the badness of his circumstances, put an end to his own existence about the year 1744; and this account has been copied in the 8vo. edit. of the Biographia Britannica of 1784. Though there is little reason for dependence on the dates of Sir John, the *Biographia Dramatica*, (much better authority,) and the Gentleman's Magazine, fix his death on the *fourth of October one thousand seven hundred and forty-three.*

D. B....

SINGLE SERMONS.

Art. 49. Delivered in the Parish Church of Sheffield, (pursuant to the Will of the late Dr. Waterhouse,) on the 30th of January, 1799, being the Anniversary of the Martyrdom of King Charles I. To which are annexed some short Observations on the Word "Loyalty," in Answer to Mr. Urban's Reviewer. By George Smith, A. M. Curate of the said Church. 8vo. 6d. Mathews.

The subject of this sermon is *Tax upon Income*, and the object of the preacher is to urge his hearers to a conscientious payment of those taxes which are levied for the defence of their country. He condemns the withholding our just share of contribution to the public expences of the state, as a breach of common honesty; and to prevent *taxes* from being considered as so many *fines* and *punishments* on the subject for the use of certain articles of luxury, he very justly remarks that articles are selected for taxation *merely* as affording a criterion of the ability of the consumer to pay tribute.

We shall not make a party with Mr. S. in his controversy about the derivation of the word "Loyalty:" but we agree with him that he, who refuses to pay his due proportion to the necessary exigencies of the state, cannot be a dutiful subject, nor a loyal man.

Mo

Art.

Art. 50. *La voix du Patriotisme dans la circonstance presente. Sermon. Par F. Prévost, Ministre Anglican, et Pasteur de l'Eglise Françoise conformiste, dite le Quarré,* &c. 8vo. pp. 47. 1s. 6d. De Boffe.

This discourse, on the text Isaiah, xl. 3—9. is addressed to the Swiss who are domiciliated in England. The subject is political, treated in a sensible manner, in an easy and not inelegant style, and expressed with suitable animation. We shall translate the two or three concluding pages:

'You, subjects of this kingdom, or strangers who have chosen it for your abode, take comfort; as you reasonably may, from the signal deliverances which it has so often experienced, and from the late glorious victories obtained by its fleets; never despair of the success of a country which has so many titles to your affection, for pusillanimity invites and accelerates destruction. Much rather, place your confidence in the wise and religious counsels of your virtuous monarch, and of the ministers who surround his throne: ministers, why should I conceal it? it is not the language of flattery; Europe and posterity will repeat it in concert: ministers, great by their talents, by their virtues, by the dignity of their conduct, and the elevation of their sentiments. Who, preferably to them, may be expected to realize to Jerusalem the prophecy of hope which I have now been laying before you? These skilful pilots, we may venture to predict, will save from shipwreck the agitated vessel of the state. However, it cannot be dissembled, it may, notwithstanding their precautions, it may be shattered by the tempest.

'Such is the voice of experience and of history. Governments, like the men of whom they are composed, have their origin, their maturity, and their decay. Arrived at the summit of prosperity and glory, the most flourishing degenerate, wear out, and decline. The only empire, that never decays, is virtue; the only sovereign, who continues always the same, is the Lord Jehovah. Let us then, my brethren, place our first confidence in him on whom all the empires of the world depend, in the King of kings, the Lord of lords. That celestial confidence will secure to us advantages far more precious than those of the earth; more valuable than the most solid national credit, or the most flourishing commerce; advantages more beneficial than triumphant fleets or victorious armies:—that heavenly confidence will secure to us a kingdom immutable and eternal, when those of the earth shall be destroyed; and when the lamps of heaven shall be extinguished, it will occasion us to enjoy for ever an immortal light.' Tooke.

Art. 51. *The faithful Soldier and true Christian*; and the Miseries of Rebellion, considered in Two Sermons, preached at the Parish Church of All-Saints, Northampton, September 9th, 1798. By William Agutter, A. M. 12mo. 6d. Rivingtons, &c.

Mr. Agutter writes in an ardent and benevolent style, recommending zeal in the cause of our country, and in the practice of every Christian virtue. His well intentioned discourses are likely to strengthen

strengthen an attachment to the welfare of this kingdom, and, if properly regarded, to invigorate every Englishman's exertions for his own highest interest as to the present time and the future. Hi

CORRESPONDENCE.

In our review of the Manchester Transactions, (January, p. 47,) we noticed an error concerning the circumstances of the arrival of a body at an apse, in a paper on the *Inverse Method of Central Forces*. We have since received a letter from a correspondent *, in which we are informed that, in the hurry of transcribing that paper, the writer omitted the words " n greater than q," after those of " suppose $y=p$."—The insertion of these words effectually obviates the objection which we adduced, in the case of an orbit described by a force varying as $\frac{a}{x^2}-\frac{a'}{x^3}$ (y distance); for, in the hypothesis of the ingenious author of the memoir, the force varies as $\frac{r^n}{x^n}-\frac{cr^q}{x^q}$, and n must be greater than q;—our instance, then, does not apply. In the example given in the memoir, n is made $=2$, and $q=-1$: but this was not sufficient to make us believe, that the assertion concerning the arrival of a body at a second apse was not general. There are so much neatness and skill to admire in the memoir, that we are happy to find our objection obviated. Wood...e,

The communication of *Philoteute* does not appear to be properly within the plan of our work: we have therefore sent it for insertion in one of the *Magazines*.

We have received a letter from M. Biset, translator of the Vicar of Wakefield into French, relative to a French ballad copied into our xxivth vol. p. 114. from a miscellaneous work entitled *The Quiz*, and which is there asserted to have been the *original* of Goldsmith's celebrated ballad " *Turn, gentle Hermit of the Dale.*" The contrary opinion was maintained by a correspondent, in p. 239—240. of the same volume, and the *good faith* of Goldsmith was there asserted. M. Biset has taken the trouble of detecting a great number of faults, of all kinds, in the French ballad, which lead him decisively to the opinion that it is not an original composition, but a translation from the *English* verses of Goldsmith. We have not leisure sufficient to enter farther into the dispute, nor do we think that it would interest our readers; for we apprehend that the point has long been decided in their minds.

Mr. Josse's letter is received, and his work is under consideration.

☞ P. 328. line 11. put a full stop after '*deprehendo.*'

* It came to hand a month or two ago, but was mislaid and forgotten.

THE MONTHLY REVIEW,

For AUGUST, 1799.

ART. I. *Original Sonnets on various Subjects*; and Odes paraphrased from Horace. By Anna Seward. 4to. pp. 179. 6s. 6d. sewed. Sael. 1799.

THE public are too well acquainted with the talents of this ingenious and elegant writer, to require any formal introduction of the present miscellany. She has, on previous occasions, commanded our applause in the composition of English heroic verse*;—and she now attempts different strains, in which her success will be variously appreciated by her readers, according to their knowlege of the authors whom she imitates. The mere English reader will be gratified by the rich display of imagery, and the poignancy of feeling, which these poems exhibit; while the fastidious critic will hesitate, in several instances, to decide whether the poetess has nearly approached her models.

Few English writers have succeeded in the sonnet. The rules of its versification, though less rigid than those dictated by the French and Italian critics, present great difficulties to the happiest genius for rhime. Hence, though the passion for Italian poetry, which prevailed so strongly in this country during the sixteenth and part of the seventeenth century, rendered the sonnet a very fashionable species of composition; yet only a small number of those verses can now be endured. Their popularity was, indeed, so long suspended, that some of our great poets have entirely neglected them; we do not recollect a single example of them in the works of Dryden and Pope.

Miss Seward has prefaced her collection by some remarks on the structure of sonnets. She distinguishes the regular sonnet, very justly, from those irregular poems, consisting of a few quatrains and a final couplet, which have lately been

* See M. Rev. vol. lxii. p. 458.; lxiv. p. 571.; lxvii. p. 46.; lxxi. p. 335.

improperly referred to the former class. Elegiac verses of this kind are not, however, a recent invention; as witness the beautiful lines presented to Queen Elizabeth, by Sir Henry Lea:

" My golden locks time hath to silver turn'd," &c.

the second stanza of which runs thus:

" My helmet now shall make an hive for bees,
And lover's songs shall turn to holy psalms,
A man at arms must now sit on his knees,
And feed on prayers, that are old age's alms.
And so from court to cottage I depart,
My saint is sure of mine unspotted heart."

There is a curious and accurate account of all the varieties of the English Sonnet, in Drayton's preface to his smaller poems, which may be consulted with advantage; especially as he has proposed several new metres, which may yet become subjects of experiment. From this source, Miss Seward might have derived more useful information, than from the paper in a periodical work to which she refers. The rules in that essay are founded on the practice of Milton, who cannot be regarded as the best model for this kind of composition: for he was greatly excelled in it by Spenser, Drummond (of Hawthornden), and others of the older poets. Perhaps the best modern sonnets are those of EDWARDS, the spirited and accomplished antagonist of Warburton in the field of criticism. They possess a clear elegant strain of poetry, and a touching simplicity, which give a strong interest to every image and allusion.

We have perused the collection before us with considerable pleasure: we have been checked, indeed, by some obscurities, which are never admissible in small poems, and by several prosaic lines; and we have found reason for complaining that, in some of the pieces,

" Pure description holds the place of sense:"

but to these remarks there are many agreeable exceptions. We shall copy one poem, which is both descriptive and pathetic:

' *Written on rising Ground near Lichfield.*

' The evening shines in May's luxuriant pride,
And all the sunny hills at distance glow,
And all the brooks, that thro' the valley flow,
Seem liquid gold.—O! had my fate denied
Leisure, and power to taste the sweets that glide
Thro' waken'd minds, as the soft seasons go
On their still varying progress, for the woe
My heart has felt, what balm had been supplied?
But where great NATURE smiles, as *here* she smiles,
'Mid verdant vales, and gently swelling hills,

And glassy lakes, and mazy, murmuring rills,
And narrow wood-wild lanes, her spell beguiles
Th' impatient sighs of Grief, and reconciles
Poetic Minds to Life, with all her ills.'

We were particularly pleased also with the following sonnet:

'That song again!—its sounds my bosom thrill,
Breathe of past years, to all their joys allied;
And, as the notes thro' my sooth'd spirits glide,
Dear Recollection's choicest sweets distill,
Soft as the Morn's calm dew on yonder hill,
When slants the Sun upon its grassy side,
Tinging the brooks that many a mead divide
With lines of gilded light; and blue, and still,
The distant lake stands gleaming in the vale.
Sing, yet once more, that well-remember'd strain,
Which oft made vocal every passing gale
In days long fled, in Pleasure's golden reign,
The youth of chang'd HONORA! now it wears
Her air—her smile—*spells* of the vanish'd years!'

Yet the descriptive part of this little piece will appear, to classical readers, too "long-drawn-out," though certainly "with linked sweetness."—It has not been sufficiently observed, by our poets, that small poems ought to be entirely free not only from faults, but from flatness. The gems of the muse must be rejected, if a single flaw be discernible. True taste is inexorable on this subject; and we are obliged, however unwillingly, to observe that the file has been too sparingly employed in these sonnets. In the very first, we remark an obscure, or at least inelegant expression. We are told that, if the soul throws open the *golden gates of Genius*,

——— 'She atchieves
His fairy clime delighted' ———

We shall not stop to examine the happiness of the introductory figure, but what is it to *atchieve* [illegible]?

In the 22d sonnet, we are surprised to find the word *enthusiasm* prolonged to five syllables.

Other remarks of the same kind had occurred to us: but we are far from wishing to find subjects for censure, in the productions of an author whose sex and genius equally entitle her to our respect. We prefer the gratification of our readers, and our own, by inserting the following elegant sport of imagination, relating to a supposed adventure of Milton:

* 'In sultry noon when youthful MILTON lay,
Supinely stretch'd beneath the poplar shade,

'* This romantic circumstance of our great Poet's juvenility was inserted, as a well-known fact, in one of the General Evening Posts in the Spring 1789, and it was there supposed to have formed the first impulse of his Italian journey.'

Lur'd by his Form, a fair Italian Maid
Steals from her loitering chariot to survey
The slumbering charms, that all her soul betray.
Then, as coy fears th' admiring gaze upbraid,
Starts;—and these lines, with hurried pen pourtray'd
Slides in his half-clos'd hand;—and speeds away.—
"Ye eyes, ye human stars!—if, thus conceal'd
By Sleep's soft veil, ye agitate my heart,
Ah! what had been its conflict if reveal'd
Your rays had shone!"—Bright Nymph, thy strains impart
Hopes, that impel the graceful Bard to rove,
Seeking thro' Tuscan Vales his visionary Love.'

In the 92d sonnet, which turns on Homer's beautiful comparison between the falling leaves in autumn and the decay of human generations, (now somewhat trite in its application,) we think that the close has novelty and merit:

'Yet, like those weak, deserted leaves forlorn,
Shivering they cling to life, and fear to fall.'

Much of this criticism may be reckoned minute: but the nature of the composition requires it. The sonnet, at best, may be deemed a trifle; yet to trifle with elegance and skill is no common art.

We now proceed to consider the author's imitations of Horace; and, for this purpose, it is necessary to develope the particular turn which Miss Seward has given to them. 'I have taken,' she says, 'only the Poet's general idea, frequently expanding it, to elucidate the sense, and to bring the images more distinctly to the eye; induced by the hope of thus infusing into these paraphrases the spirit of original composition.' We cannot help wishing, with as much good-will to the author as Uncle Toby felt towards Dr. Slop when he wished that the Doctor had seen "what prodigious armies we had in Flanders," that Miss S. had seen Dr. Campbell's Chapter on Paraphrase*, before she sat down to make them.

Some German Latinists of the last century were fond of turning Horace in a similar manner. One of them employed himself on an ode imitated by Miss Seward; and it may be amusing to the reader to compare the results of their labours. Of one line, the amplifying talents of the German have made six:

"*Nec excitatur classico miles truci,*"

is the text; here follows the paraphrase:

"*Quid refert, alius thalamo sublimis eburno,*
Ille thoro, cui sponda salix aut fissile robur,
Componat caput? hæc mulcet reficitque jacentem

* In the Philosophy of Rhetoric.

Alta quies lecto non abrumpenda saligno.
Quippe ubi nec primæ nec sera tempora noctis
Distinguunt litui, rumpuntque silentia cantu."

The two succeeding words of Horace, *forumque vitat*, are so prolific as to produce seven lines from the paraphrast:

—— "*Vitat fora, vitat et æstus*
Undantis populi; nec quid tabularia, nec quid
Jura ferant, meminit. Non illum Aurora morantem,
Quæ se non alibi, primumque ostendit Eoum
Pulchrior, ad lites clamosaque jurgia cogit:
Nec jam defessus longas evolvere causas,
Orando ingratos queritur se condere volet."

This is truly the art of "filling the world with words." Imitations, pursued with such latitude, and with such total disregard to the manner of the original author, can scarcely be otherwise considered than as exercises on a subject previously occupied; the attempt is rather *competition* than *translation*. Indeed, the grave and lofty verse, which Miss Seward has chosen for her odes, excludes every comparison with the sportive measures of Horace. We may remark, as the general fault of his English translators, that their versions have been too solemn. Perhaps a more adequate impression of the graces of the courtly Roman might be conveyed to the English reader, if the measure of some of our *songs* were adopted in translating him. We possess sufficient varieties of metre, to suit the graver and the gayer turn of his odes; examples of which may be found in Cowley, Lansdowne, Prior, and others,

Who from the Antients like the Antients write.

We select, as a favourable specimen of Miss Seward's imitations, the Ode to Thaliarchus:

* 'In dazzling whiteness, lo! Soracte towers,
As all the mountain were one heap of snow!
Rush from the loaded woods the glittering showers;
The frost-bound waters can no longer flow.

'Let plenteous billets, on the glowing *hearth*,
Dissolve the ice-dart ere it reach thy veins;
Bring mellow wines to prompt convivial *mirth*,
Nor heed th' arrested streams, or [nor] slippery plains.

'High Heaven, resistless in his varied sway,
Speaks!—The wild elements contend no more;
Nor then, from raging seas, the foamy spray
Climbs the dark rocks, or curls upon the shore.

'* This Ode was probably written at the Country Seat of that Nobleman, near the mountain Soracte, in Tuscany, twenty-six miles from Rome.'

'And peaceful then yon aged ash shall stand;
In breathless calm the dusky cypress rise;
To-morrow's destiny the Gods command,
To-day is thine;—enjoy it, and be wise!

'Youth's radiant tide too swiftly rolls away;
Now, in its flow, let pleasures round thee bloom;
Join the gay dance, awake the melting lay,
'Ere hoary tresses blossom for the tomb!

'Spears, and the Steed, in busy camps *impel*;
And, when the early darkness veils the groves,
Amid the leafless boughs let whispers *steal*,
While frolic Beauty seeks the near alcoves.

'Soft as thy tip-toe steps the mazes rove,
A laugh, half-smother'd, thy pleas'd ear shall meet,
And, sportive in the charming wiles of love,
Betray the artifice of coy retreat;

'And then the ring, or, from her snowy arm,
The promis'd bracelet may thy force employ;
Her feign'd reluctance, height'ning every charm,
Shall add new value to the ravish'd toy.'

Of the more free paraphrases, we have an agreeable example in the ode addressed

'To the Hon. THOMAS ERSKINE.

'Horace, Book the Second, Ode the Third, imitated.

October 1796.

'Conscious the mortal stamp is on thy breast,
O ERSKINE! still an equal mind maintain,
That wild Ambition ne'er may goad thy rest,
Nor Fortune's smile awake thy triumph vain,

'Whether thro' toilsome tho' renowned *years*
'Tis thine to trace the Law's perplexing maze,
Or win the SACRED SEALS, whose awful *cares*
To high decrees devote thy honor'd days.

'Where silver'd Poplars with the stately Pines
Mix their thick branches in the summer sky,
And the cool stream, whose trembling surface shines,
Laboriously oblique, is hurrying by;

'There let thy duteous Train the banquet bring,
In whose bright cups the liquid ruby flows,
As Life's warm season, on expanded wing,
Presents her too, too transitory rose;

'While every Muse and Grace auspicious wait,
As erst thy Handmaids, when with brow serene,
Gay thou didst rove where Buxton views elate
A golden Palace deck her savage scene *.

'* The Author had the pleasure of passing a fortnight with Mr. and Mrs. Erskine at Buxton in August 1796.'

'At

'At frequent periods woo th' inspiring Band
Before thy days their summer-course have run,
While, with clos'd shears the fatal Sisters stand,
Nor aim to cut the brilliant thread they spun.

'Precarious tenant of that gay *Retreat*,
Fann'd by pure gales on Hampstead's airy downs,
Where filial troops for thee delighted *wait*,
And their fair Mother's smile thy banquet crowns!

'Precarious tenant!—shortly thou may'st leave
These, and propitious Fortune's golden hoard;
Then spare not thou the stores, that shall receive,
When set thy orb, a less illustrious Lord.

'What can it then avail thee that thy pleas
Charm'd every ear with TULLY's periods bland?
Or that the subject Passions they could seize,
And with the thunder of the GREEK command?

'What can it then avail thee that thy fame
Threw tenfold lustre on thy noble Line?
Since neither birth, nor self-won glory, claim
One hour's exemption from the sable shrine.

'E'en now thy lot shakes in the Urn, whence Fate
Throws her pale edicts in reverseless doom!
Each issues in its turn, or soon, or late,
And lo! the great Man's prize!—a SILENT TOMB!'

In the version of the Ode to Mæcenas, (p. 141,) we could not help remarking one stanza as superior to the rest, and which reminded us of the pleasant, but too waggish imitations of Horace by the late Mr. Hall Stephenson:

'Ah! happy friend! for whom an eye,
Of splendid and resistless fire,
Lays all its pointed arrows by,
For the mild gleams of soft desire!'

This is a large paraphrase on Horace's *fulgentes oculos:* but fifty stanzas, if equal in merit, would not be reckoned tedious on this subject.

The imitation of that delightful ode,

"*Beatus ille, qui procul negotiis,*" &c.

is written, we are told, expressly for the benefit of those who cannot read the original. We should therefore have passed it without any remark, had not our eye been caught by some singular criticisms contained in a note. Miss Seward seems to think that Horace is not sufficiently minute and copious in his descriptions; and, to our great surprise, she deduces the remark from this very ode, which is celebrated for its descriptive excellence. That the circumstances of the description are suggested forcibly, in few words, is the great and uncommon

praise of the Roman lyrist. Miss Seward observes that the image of the 'well-fed sheep hastening home' is not *picturesque*; and she thinks that, when he adds—'to see the *weary oxen dragging with languid neck the inverted ploughshare*,' he gives 'perhaps the most poetic feature in this ode.'—We cannot sacrifice so much to politeness, as to acquiesce in this criticism. How was it possible for the lady to overlook that delicious passage, which, on every perusal, awakes in the reader all the pleasurable emotions of rural leisure and retirement?

"*Libet jacere modo sub antiqua ilice:*
Modo in tenaci gramine.
LABUNTUR ALTIS INTERIM RIPIS AQUÆ:
QUERUNTUR IN SILVIS AVES,
FONTESQUE LYMPHIS OBSTREPUNT MANANTIBUS,
SOMNOS QUOD INVITET LEVES."

These soothing ideas could not be more distinctly impressed in a thousand verses than in these last four lines: but the votary of minute description may feel dissatisfied, because the poet has not informed us whether the banks were shaded with beech or poplar, and whether the birds were ring-doves or turtles. This is the *autumnal-tablet* given by Horace. The *winter-piece* is not less correct in its colouring, nor less perfect in its design.—Though we must forbear to multiply our quotations, we cannot omit the very *picturesque whole* of that description, in which Miss S. has only been able to find *one* poetic image:

"*Has inter epulas, ut juvat pastas oves*
Videre PROPERANTES *domum!*
Videre FESSOS *vomerem* INVERSUM *boves*
COLLO *trahentes* LANGUIDO,
POSITOSQUE VERNAS, *ditis* EXAMEN *domûs*,
CIRCUM RENIDENTES LARES!"

What a pleasing groupe has the poet here embodied! we sit at the table, partake the amusements, and enjoy the scenes, of the rustic philosopher.

In the last line of Miss S.'s imitation of this ode, she has condescended (we dare say, unconsciously) to borrow from 'the despot Johnson,' as she styles him: she speaks of misers, who

"Against experienced disappointment, try
With gold to purchase *that*, which gold can never buy."

Every reader of Johnson's "London" must recollect this fine passage:

"But thou, should tempting villainy present,
All Marlbro' hoarded, or all Villiers spent,
Turn from the glitt'ring bribe thy scornful eye,
Nor give for gold, what gold could never buy."

While

While we object to Miss Seward's censure of Horace's rural descriptions, we are aware that there are many beautiful passages in the writings of other authors, which comprehend a great variety of minute details: but their excellence does not consist in prolixity. Two instances in *Comus* occur to us, in which there is a peculiar beauty, because the time of the day is designed by the progress of rural occupations:

"Two such I saw, what time the labour'd ox
In his *loose traces from the furrow* came,
And the swinkt hedger at his supper sat."

"This evening late, by then the chewing flocks
Had ta'en their supper on the savoury herb
Of *knot-grass dew-besprent*, and were in fold,
I sat me down to watch upon a bank
With ivy canopied, and *interwove*
With flaunting honeysuckle, and began,
Wrapt in a pleasing fit of melancholy,
To meditate my rural minstrelsy."

We confess that we should wish to see this accomplished lady's talents exercised, in future, on original composition rather than on translation. The tones of her muse are naturally solemn and plaintive, and they will not easily assume new modulations. Her admirers will require no change of manner; and, as Miss Seward has ever shewn herself in her works the friend of Genius and of Virtue, we have no doubt that her productions will continue to meet with support, from the most liberal and best-informed part of society.

Fer...r.

ART. II. *A View of the Causes and Consequences of the American Revolution*; in Thirteen Discourses, Preached in North America between the Years 1763 and 1775: with an Historical Preface. By Jonathan Boucher, A. M. and F. A. S. Vicar of Epsom in the County of Surrey. 8vo. pp. 700. 9s. Boards. Robinsons. 1797.

THE attention of the reader of this volume will be caught at the opening of it, and he will be materially instructed in the principles and views of the author, by the dedication to George Washington, Esq. This dedication is written in a manly and elegant strain, and opens thus:

'SIR,

'In prefixing your name to a work *avowedly hostile to that Revolution in which you bore a distinguished part*, I am not conscious that I deserve to be charged with inconsistency. I do not address myself to the General of a Conventional Army; but to the late dignified President of the United States, the friend of rational and sober freedom.'

Mr.

Mr. Boucher afterward observes:

'I bring no incense to your shrine even in a Dedication. Having never paid court to you whilst you shone in an exalted station, I am not so weak as to steer my little bark across the Atlantic in search of patronage and preferment; or so vain as to imagine that now, in the evening of my life, I may yet be warmed by your setting sun. My utmost ambition will be abundantly gratified by your condescending, as a private Gentleman in America, to receive with candour and kindness this disinterested testimony of regard from a private Clergyman in England. I was once your neighbour and your friend: the unhappy dispute, which terminated in the disunion of our respective countries, also broke off our personal connexion: but I never was more than your political enemy; and every sentiment even of political animosity has, on my part, long ago subsided. Permit me then to hope, that this tender of renewed amity between us may be received and regarded as giving some promise of that perfect reconciliation between our two countries, which it is the sincere aim of this publication to promote. If, on this topic, there be another wish still nearer to my heart, it is that you would not think it beneath you to co-operate with so humble an effort to produce that reconciliation.'

After having commended Mr. Washington's resolution to terminate his days in retirement, and expressed a hope that he will not, however, abstain from all interference in public affairs, the writer thus concludes:

'That you possessed talents eminently well adapted for the high post you lately held, friends and foes have concurred in testifying: be it my pleasing task thus publicly to declare that you carry back to your paternal fields virtues equally calculated to bloom in the shade. To resemble Cincinnatus is but small praise: be it yours, Sir, to enjoy the calm repose and holy serenity of a Christian hero; and may "*the Lord bless your latter end more than your beginning!*"

A Preface next follows, consisting of nearly one hundred closely printed pages; in the beginning of which the author enumerates the several histories of the American contest that have hitherto been published, and all of which he censures as being partial and defective: not even excepting the account given in the (old) Annual Register, which has been generally attributed to the masterly pen of the late Mr. Burke.—This failure of faithful narratives induced Mr. Boucher to submit his sermons to the public, in order 'to assist future inquirers in this arduous investigation.' Pref. p. xxii-iii.

'Merely as Sermons, (says Mr. B.) or even as Political Treatises, in themselves, and unconnected with the circumstances under which they were written, being the productions of a private clergyman, who began to think seriously on such subjects only when he was called upon to write upon them, I am sensible their claim to the public attention

tention is slender. Had they not, however, seemed to myself, and to some kind friends to whom they have been shewn in MS. to contain some information which has not elsewhere been noticed, but which may help to elucidate a difficult but important period of our history, they would never have been drawn from that oblivion to which they had long been consigned.'—

'I have selected for this volume such discourses as seemed to myself most likely to shew (in a way that can hardly be suspected of misrepresentation) the state of two of the most valuable Colonies, [Virginia and Maryland] just before, and at the time of the breaking out of the troubles. And I am willing to flatter myself, that every attentive reader will find in them something to illustrate the great event to which they chiefly relate. It is not within their compass, nor do I pretend, to give more than an outline of the history.'

The discourses are in number 13, and bear the following titles: On the Peace in 1763: On Schisms and Sects: On the American Episcopate: On American Education: On reducing the Revenue of the Clergy: On the Toleration of Papists: On Fundamental Principles: On the Strife between Abram and Lot: On the Character of Absalom: On the Character of Ahitophel: On the Dispute between the Israelites and the Two Tribes and a Half: On Civil Liberty, Passive Obedience, and Non-Resistance: A Farewell Sermon, from Nehemiah, vi. 10, 11.

The Preface includes an 'inquiry into the causes of the revolt of America,' and points out 'some of the many interesting consequences which it either has already occasioned, or may be expected hereafter to occasion.'—In his conclusion, Mr. B. says:

'For my principles and my doctrines I ask no other indulgence than that, in this age of liberty, I may at length be permitted to avow them, if without praise, yet without danger. My sincerity, I trust, will not be questioned. If, in stating what I believe to have been facts, I have erred, it must be owned that I have gone wrong with such means of being right as not many others have enjoyed. Nor can I with decency be contradicted in these statements by any man, who, even with superior talents, has not had equal opportunitities of forming his judgment, nor given the same unequivocal proofs of his sincerity.

'That many of the doctrines maintained in this volume are no longer in fashion, I am not now to learn. They were not adopted, however, without examination: and having adopted them, I could neither be so base towards others as to recommend such doctrines as, though more popular, did not appear to me to be founded in truth—nor so disengenuous to myself as to be ashamed to avow what I do believe to be true.'—

'That there are many errors and defects in my work is highly probable: all I have to plead in their behalf is, that, as far as I know my

my own heart, they are involuntary. Any controversy about my doctrines I beg leave to decline; and, at the age of threescore, a request to be excused from such a task, I hope, will not be deemed unreasonable. But, if I have mis-stated a single fact, and much more if I have misrepresented and wronged any man, however obscure, or however obnoxious; on it's being pointed out to me, I will, with much pleasure, retract such misrepresentation, and ask pardon of the person whom I have involuntarily injured.'

In the course of this prefatory discussion, the author proposes, as the most likely expedient to preserve the American Provinces from ruin, *an Union with Great Britain;* 'not, as formerly, as Parent-State and Colonies, but on the broad basis of two distant, distinct, and completely independent states.' Supposing that this proposition should not be adopted, then, he says, what is to hinder Great Britain, 'while yet she possesses fleets, wealth, skill, and spirit, and above all while yet she possesses her antient uncontaminated principles, from *transporting her Empire to the East?*—There she might possess a territory inferior in extent only to the neighbouring kingdom of China.'

From these extracts, the reader may form some idea of the nature of this publication, and of the principles and abilities of the author. As he tells us that he declines all controversy about his *doctrines*, and that he cannot 'with decency be contradicted in his *statements* by any man who has not had equal opportunities of forming his judgment,' there is little room left to us for criticism on the performance. To controversy about his doctrines, differing decidedly from him as we do, we are as little disposed as the author himself; and we cannot assert a right to dispute his statements, on the principle which he lays down. As water disturbed in its course will in time regain its level, so will the arguments on these subjects which Mr. Boucher agitates, and the reputation of his book in all points of view, be best determined by the quiet judgment of posterity, when the tumults of parties have subsided. We may, however, observe that Man is often more easily deceived by himself than by others; and that, while Mr. B. inveighs against parties, he seems not to have suspected that he may himself be inrolled in such a class. Acquainted as he is with writers on different subjects, he cannot but allow of some toleration, and speak favorably of some arguments in behalf of free inquiry: but tests, subscriptions, and other barriers of a similar nature, are with him of the utmost moment. It must be allowed that he displays extensive reading, considerable knowlege, talents for vigorous and eloquent composition, and many laudable sentiments. In a variety of his observations we sincerely concur, and several passages we deem excellent:

but to examine the work critically would lead to those disputes concerning *heresy, schism, sects, episcopacy, divine right,* &c. which have been so often maintained with little satisfaction, and less conviction.

The general tenor of the discourses may be seen by their titles, which we have already transcribed. Several parts of them, as the author acknowleges, bear more resemblance to senatorial speeches or popular harangues, than to instruction and exhortation delivered in the House of Prayer; and, setting aside the disputed question respecting the *propriety* of introducing political subjects in a pulpit, it can scarcely be expected that they will be impartially and thoroughly discussed in such a place, and under such circumstances.

The character of Dr. Franklin is severely scrutinized and depreciated by Mr. Boucher; and of the great Locke it appears as if he would be thought to speak with mildness, when he says of him and his disciples, 'they have the *demerit only* of having new-dressed principles which are at least as old as the rebellion of Korah, Dathan, and Abiram.'

To conclude: it must be supposed that this volume will afford some insight into the memorable events of which it treats, as the author's long residence in America must have given him opportunities of information which the distant observer could not obtain. The accuracy of it, however, can only be manifest to and vouched by those who were equally well or better informed; and then its quantity and value must be determined by comparison with the materials already supplied:—a task which will probably be executed only by some future patient, candid, and judicious historian.

ART. III. *The Experienced Farmer,* an entire new Work, in which the whole System of Agriculture, Husbandry, and Breeding of Cattle, is explained and copiously enlarged upon; and the best Methods, with the most recent Improvements, pointed out. By Richard Parkinson, of Doncaster. 2 Vols. 8vo. pp. 300. in each. 1l. 1s. Boards. Robinsons. 1798.

POETA nascitur, sed Agricola fit. Nature makes the poet, but experience is necessary to constitute a good farmer. A thorough knowlege of agriculture cannot be obtained without continued and attentive practice; yet judicious publications may be of great use to the farmer, because in fact they enable him to compare the experience and observations of others with his own; thus enlarging his mind and exciting him to new exertions. The mere plodding farmer may gain money, but he will not advance agriculture as a science. He goes round like a mill-horse,

horse, in the same track, and kicks up the same dust: but he enlarges not the circle of his own knowlege, and has neither the wish nor the ability to make any additions to that of others. On the contrary, he who is experienced, intelligent, and liberally minded, sees the possibility of and strives to realise improvements; and if he be successful, he throws his acquired knowlege into the common stock. By the vast importance of the agricultural science, we are induced to wish that the number of the latter class may increase. "Knowlege, here, is power," and a well-conveyed hint to sensible men will not be lost. Well-written books facilitate the acquisition of experience. We proceed with more confidence in an experiment, when we find something to justify us in the practice of others; and that which to us is but a single instance of success becomes a kind of demonstration, when we read the report of a similar result from a similar experiment made by another.

Mr. Parkinson, if we can judge from the history which he gives of himself in the introduction to this work, seems qualified to offer his opinion on rural affairs; and yet his title, '*The Experienced Farmer*,' indicates more presumption than commonly accompanies the modesty of real science. We allow the value of most of his remarks: but in general they are too concise; and his work is rather the rapid glance at a system, than a detailed exposition. It treats indeed of a great variety of matters, being divided into 81 sections; besides the appendix, containing 10 numbers: but the articles do not appear to be so regularly arranged, nor so fully discussed, as we should expect in a work bearing such a title. There is moreover no index, nor table of contents, to assist on occasions of reference *; so that the agriculturist who has purchased 'The Experienced Farmer,' and wishes to consult it on any branch of his profession, must turn over perhaps both of the volumes before he finds what he seeks. This is not executing work like a man of experience, who knows the value of time.

Whoever reads section 15, entitled 'Culture of Potatoes *fully explained*, by a new system, on all sorts of soils,' will find a superficial account of the culture of this useful vegetable. One single process is mentioned as suiting all soils: but no intimation is given that some soils are much better adapted to its growth than others, and that the quality of the produce depends much on the nature of the soil.

The same unsatisfactory and (in an experienced farmer) censurable brevity is practised in various other instances. We

* Nor is there any glossary of agricultural provincialisms, nor any plates, though in one place he refers to a plate.

perceive

perceive proofs of judgment associated with experience, but we cannot recommend an implicit adoption of the author's rules. He tells us that 'a man in a very small farm, consisting of from eight to twenty acres (very small indeed!) should work his milch-cows, or such as he may be rearing for that purpose. By tilling his small quantity of land to advantage, he might keep eight or ten cows, and get fifteen acres of corn every year, which at 10l. per acre would make 150l. besides the profit of the cows.' Here, however, we should think that he cannot speak from the oracular chair of experience *; and a person who was to make the experiment, in consequence of this statement, would most probably be led into a fool's paradise. Eight or ten cows kept on five acres of land, and fifteen acres producing one year with another a crop worth 150l.! This is very notable farming! Could it be done, *little* farmers would have no reason for complaint: but we would put a *quære* in the margin.

We must also doubt the propriety of brining wheat, though Mr. P. recommends it †; and that the heaviest and finest crops of oats grow on gravel or sand, though he asserts it. We do not perceive, moreover, how the mode which he recommends, in stacking corn, prevents the havoc of rats and mice; nor why there should be a double process in saving turnip seed.

Stock seems to be Mr. Parkinson's *forte*.

His description of the features of the good milch cow at vol. i. p. 155. is worth consulting; as is also his account of such horses as are most proper for husbandry, with instructions for breeding them, breaking them in, &c. We shall transcribe his section on pigeons:

'Dovecots ought to be built so spacious that the pigeons may with ease and comfort to themselves fly about within them, and that, if any thing alarm them from without, they may readily escape. If a dovecot be high, and narrow within, pigeons will dislike going to the bottom: I have known when young pigeons have tumbled out of the nest, that the old ones have suffered them to starve rather than go to the bottom to feed them. I had a summer-house in my garden, which I converted into a dovecot. For sake of ornament, I raised my new building a considerable height: but the inside was narrow like a well. The young pigeons frequently fell on the floor, some of which were found dead with empty craws, others picked up alive, but half starved. No pigeons ever laid their eggs in the bottom holes; nor would even the young roost in them. We had a great number in the winter, because we fed them well; but many

* He tells us in the last section that he would undertake to do something like this.

† Thorough washing has been proved to be sufficient.

flew

flew away in summer. I put in a floor about half way down, and they prospered much better.

'A man, who besides exercising other trades went about the country to kill rats, and had been employed in that capacity by an uncle of mine, was engaged by a neighbouring gentleman to repair some nests in his dovecot—the largest and best I ever saw. Having a strong inclination to build a cot and raise a stock of pigeons, and hearing of this famous dovecot, I went with the rat-catcher to view it. The nests were all made of small wickers, like basket-work. Though this was quite a new method to me, I could very easily conceive it was the best I had seen: the pigeon in a wild state makes her nest so; and he will not err much who observes and takes nature for his guide. However, as this method was expensive, I varied from the plan, and made mine of clay and laths. I did not inclose it in front, because I then thought (what I am now convinced is true) that pigeons like to be more at liberty than the common form of dovecots allows. The one I examined was in the middle of a town, and in the centre of the most populous street. I was amazed the number of people almost continually near the place did not disturb the pigeons so much as to make them forsake their habitation, especially as a blacksmith's shop was situated close to it: but my guide, the rat-catcher, told me that pigeons delighted in noise and company, and that, if they left the cot, he knew how to fetch them back again. I thought he dealt a little too much in the wonderful. He advised me not to stock the dovecot until the latter end of the year with the harvest flight; as pigeons bred at that time are the stoutest for the winter. I followed his advice, and in the proper season colonised it with four dozen of pigeons, and kept them inclosed for some time; but when they were let out, they all flew away in a few days. One or two would sometimes come about the cot, but I despaired of ever making them fond enough of their habitation to breed in it.

'Recollecting however the assertion of the pigeon-conjurer, I sent for him, and he paid me a visit the next day. He began by filling a large pot with water, and immediately threw some ingredients which he took from his pocket into the water; set the whole on the fire to boil, and kept stiring the ingredients about until they were entirely dissolved. He went with this mixture into the dovecot, and took great pains to lay it on with a painter's brush both in and outside the holes. He then got a ladder, and in the same manner washed over the loover, or aperture where the pigeons enter, with the same mixture. In spite of the assurances given me by the operator that my pigeons would return, and perhaps with additional company, I did not place implicit faith in his predictions, and could not avoid expressing some doubts of the attracting power of his nostrum. But he consented to stop until the next day, when the pigeons were to make their appearance; upon the terms, "No pigeons, no pay." About eleven o'clock a single pigeon came, and about three the same day all my emigrants returned. My stock soon grew numerous, and they never after forsook the cot. A most extraordinary good one it soon proved, with the assistance of a

colony

colony of strangers, who had been enticed to take up their residence by the fascinating accommodations provided by my rat-catcher.

'I could not prevail upon the man to disclose his secret, or I would here give the recipe for the public good: but the principal ingredients were undoubtedly salt and asa-fœtida. However, as he had convinced me of his skill in pigeons, I listened carefully to his instructions concerning the management of them. He advised me never to go into a dovecot later than midday, but as early in a morning as convenient. Whatever repairs are necessary, either to the building or to the nests, should be done before noon: for, if you disturb the pigeons in the afternoon, they will not rest contentedly the whole night; and the greatest part perhaps will not enter the cot until the next day, but will sit moping on the ground; and if in breeding-time, either a number of eggs may be spoiled, or several young ones starved to death. He likewise cautioned me against letting the first flight fly to increase my stock, but to take every one of them; as these will come in what is called *Beating-time*, that is, between seed-time and harvest. It is then that pigeons are the scarcest; and many of the young would pine to death through weakness during that season.

'It is necessary to give food to pigeons during the Benting-season only: but it should be done by three or four o'clock in the morning; for they rise early. If you serve them much later, they will keep hovering about home, and be prevented taking their necessary exercise. If you feed them the year round, they will not breed near so well as if forced to seek their own food; for they pick up in the fields what is pleasant and healthy to them, and from the beginning of harvest to the end of seed-time they find plenty.

'At the latter end of every flight be careful to destroy all those eggs which were not laid in proper time. The proper time for the spring-flight is in April and May. After the harvest flight, cold weather begins to come on, which injures the old pigeon much if she sits late; and the young will be good for nothing, if hatched. A warm situation suits pigeons the best.

'It is very necessary to pay attention to cleanliness in the management of a dovecot. Before breeding-time the holes ought to be carefully examined and cleaned: for if any of the young die in the holes in summer, maggots are soon bred in them: they become putrid, and emit a disagreeable and unwholesome stench, very injurious to the inhabitants of the dovecot. Pigeons are tenacious of their nests, as appears from the conduct of the wood-pigeon, which will breed for years in the same tree, and the mother forsakes hers with regret: but, unable to endure the filth and stench of her dead offspring, she is obliged to quit the eggs she has laid for a second brood; and the prime of the season is lost. Every summer, immediately after the first flight, the nests should be all cleaned out, and the dung totally taken away, as it breeds filth. But remember to do this business early in the morning. You ought likewise to destroy the remaining eggs, and make a perfect clean habitation for the harvest-flight.

'Pigeons are profitable and useful. Although they be supposed to do mischief in seed-time and harvest, I contend that the farmer is a gainer by them, and repeat my assertion that they are both profitable and useful. They make an extraordinarily good manure, which, if worked up into a compost, instead of being used in the present slovenly way, would be of still more value. Pigeons, like many other animals, are more productive from the breeds being crossed. I put a few tame pigeons into a dovecot; and the consequence was, that I had a more early and a more numerous hatch of young than any of my neighbours.

'In general, a dovecot has treble the number of holes that are used. I took off the roof from one of mine, and put a new one on without doing any injury to my pigeons: but I did not suffer the workmen to work after twelve o'clock at noon. It was a very low cot, but wide, with few holes in it. I have had six dozen of pigeons in a morning from it. Many of them bred on the floor: an old table stood in the middle of the cot, and several had made nests and bred upon it; which makes me think it not necessary to inclose the holes in the manner so generally practised.

'It is erroneous to suppose starlings destroy pigeons' eggs, or injure a dovecot: they only take up room. Pigeons have a great antipathy to owls, which find their way sometimes into dovecots; and there is no getting rid of so troublesome a guest but by destroying him. Rats are terrible enemies to pigeons, and will soon destroy a whole dovecot. Cats, weasels, and squirrels will do the same. It will be necessary, therefore, to examine the dovecot once every week at least very minutely.'

We are glad to see Mr. P. insisting so very properly on the article of *cleanliness* in *pigeon-houses*; which we know, from experience, to be of much consequence to the *health* and *productiveness* of the stock. We may add that, in proportion to such care as he recommends, the birds will be the less tormented with fleas; by which these poor "*feathered folk**" are peculiarly apt to be pestered.—Gentlemen, who are solicitous that their tame pigeons should be well managed, will never suffer a pair to hatch twice in the same nest, without having it well cleaned out, after the first hatch, and even *washed*, where *that* can commodiously be done.—With such attention, the breeding-birds will prosper, and increase and multiply to an uncommon degree.

Mr. P. labours to recommend what he calls the new system of agriculture, in preference to the old, and he is right; though we think that he exaggerates the calculation of the profits; and when he talks of a farm producing plenty of manure for itself, so as to enable it to give abundant crops without buying, he must not expect farmers of any experience to adopt this opinion. Something

* Here our readers will recollect the pretty song of *Tweed-side*.

must

must be brought on, as well as carried off, or the farm will be soon impoverished.

Soiling, or feeding with green meat, increases the quantity of dung in the farm yard: but a large mass of succulent vegetables shrinks, when rotten, into a very small compass; and we doubt, notwithstanding Mr. P.'s assertion, that manure made from them is of a superior quality.

Mr. Parkinson speaks of an acre of peas, for podding, as in the neighbourhood of Doncaster worth 20 l. This we believe is more than they ever fetch in the neighbourhood of London: 10 and 12 l. per acre we have heard named as a good price.

The reader will find Mr. P. a great advocate for inclosing commons: but the reasons which he assigns are rather laughable, as well as local. When also he recommends the burning of pigeons' feathers under the noses of mares, as a sure means of preventing them from casting their foals, he reminded us of some of the *curious* remedies recommended by the Elder Pliny. Did Mr. Parkinson never hear that *post hoc, ergo propter hoc*, is a very unphilosophic mode of reasoning?

On the whole, however, Mr. P. gives a number of useful hints and directions, and his book is worth consultation: but we think that his statements of agricultural profits, on a general view of things, is exaggerated; and that he has not, on the other side, exhibited what an experienced farmer must have encountered,—*the hazards* of farming.

Mo-

Art. IV. *Six Essays upon Theological, to which are added Two upon Moral, Subjects.* By Thomas Ludlam, A. M. Rector of Foston, Leicestershire. 8vo. pp. 129. 2s. 6d. Rivingtons. 1798.

The facetious author of Hudibras calls

——— "*Sects*
The maggots of corrupted texts:"

but we should rather term them the offspring of misconceived and misinterpreted texts, and should hence deduce the importance of ascertaining the precise meaning of scriptural words and phrases. Some of the essays before us have been written with this view. In the first, *On the word* Truth *as used in the Scriptures of the New Testament*, Mr. Ludlam observes that it is not employed in its most extensive signification, as relating to all kinds of knowlege, but to *the* truth, *i. e.* the certainty of those events which God had determined should take place; or the reality of the Gospel dispensation.

In the 2d essay, he remarks that 'the word *Revelation* respects only the *nature* of the truth made known, not the *mode*

by which it is made known; while inspiration respects the *way* or the *mode* by which truth is made known, and not its *nature*; it implies not such knowlege, as is acquired by the customary use of our natural faculty, or by reasoning, or by *mere* human information, but which is conveyed to the mind by some *inexplicable* operation of God himself.' The knowlege derived from inspiration is imparted first to the inspired person, and then *transmitted* to others; so that we receive it through the medium of writings, as we do other kinds of knowlege. Mr. Ludlam does not therefore see the use of an *inspiration of words*; and the different styles of the different sacred writers seem to decide against this idea. 'Mr. L. observes that, 'when the prophets preface their predictions with "thus saith the Lord," it means only a solemn demand of attention to a message from God.'

He farther observes in the following essay, (on the curse mentioned in Gal. iii. 13.) what may indeed be well applied to the subject of this, that 'all language is imperfect, because the connection between ideas and words is wholly arbitrary, and therefore the writings of inspired persons differ not from the writings of uninspired persons, as far as the imperfection of human communication is concerned. The meaning intended to be conveyed can in both cases only be ascertained, where it is doubtful, by the explanations of the persons themselves; or, when such explanations cannot be obtained, collected from the application of the words used upon different occasions in their writings.' This observation is extremely judicious, and merits peculiar attention in theological controversy. Allowing the Apostle to be inspired in writing the Epistle to the Galatians, we are not (for instance) assisted by it to the precise meaning of the word ἐξαγοραζειν used by St. Paul in the verse which is in part the subject of the 3d Essay. Had he written in Latin, and employed the word *redimere* *, the mere position of inspiration would not have helped to ascertain the Apostle's idea. It is to be supposed that he used the word in the common acceptation of his time, and this is best known by adverting to the general application of it in his writings.

In the expression, Gal. iii. 13. "CHRIST *being made a* CURSE *for us*," 'the ignominious manner in which Christ was put to death is alluded to, (says Mr. L.) but not the *way* in which his

* The sense in which the Latin word was sometimes taken by the Antients is evident from Juvenal's mode of describing the wretch Crispinus:

"———*Monstrum nullâ virtute* redemptum
A vitiis."

death has its efficacy. Nothing is here said about the *mode* of its *operation*, about any translation of guilt, any commutation of punishment, any standing in our law-place: matters either utterly impossible, or utterly unintelligible.'

The 4th Essay is on *the Nature of the Divine Being, as discoverable from his* WORKS *or his* WORD.

Here Mr. L., with his usual clearness and precision, premises that, by the knowlege of God he understands a knowlege, 1st, of *his Nature*; and, 2dly, of *his Character*: that the first includes, 1st, a knowlege of his power, and 2d, of his mode of existence; and that the 2d, implying a knowlege of the *Divine Character*, includes a knowlege, 1st, of his dispositions; 2dly, of his will; 3dly, of his intentions respecting his intelligent creatures. He then adds, 'such knowlege of any of these particulars, which is collected from the deductions of *reason* founded on the use of our several senses, I call NATURAL Religion. Such knowlege as is collected from *immediate*, or *transmitted* revelation, I call REVEALED Religion.'

After this explanation, we expected to have seen an accurate line drawn between *Natural* and *Revealed* Theology: but the remainder of the essay is mostly occupied with explaining the New Testament—account of the Son and Holy Spirit.

In the 5th essay, the author treats on *the Nature of Human Authority, considered as a Proof of the Truth of Opinions; containing Remarks on Dr. Knox's Christian Philosophy.*

In one place, particularly, Mr. L. is rather severe on Dr. K.: but, abating the asperity of some expressions, we must pronounce this essay not unworthy of Dr. Knox's serious consideration. It is not only true that, by rejecting the application of reason to religion, we do in fact make religion impossible, but the very attempts to reject it by appeals to *authority* serve only to establish the necessity of its exercise. Mr. L. very sensibly observes that

'There is *no weight* in what Dr. Knox calls *authority*, when it relates to the *truth* of opinions, unless the maintainers of them enable you to *judge* for yourselves, and then this authority receives its weight, not from the *assertions* of the men, but from the *proofs* they allege; and there is as little, when it relates to the reality of facts, unless it can be confirmed by the testimony of able and impartial witnesses, and then the authority receives its weight; not from a single witness, but from the numbers, which, if necessary, can confirm it.'

The 6th Essay professes to treat of *The Effects of the Fall.*

Mr. L. does not minutely comment on the history of what theologians call the *Fall*, but he offers a variety of judicious remarks relative to it. He tells us that, 'to suppose the fall to be intended by the Creator is to overturn the basis of all religion;'

ligion;' yet he allows it to be permitted, though the reason of the permission is not revealed;—that the scripture says very little of man's original character; and that, though a *change* took place in Adam's original character, we are not told *how far* or in *what manner* it affected his posterity;—that the scriptures, when they acquaint us with the sin of man, do not inform us that this springs from Adam's sin, and no where intimate that man's intellectual faculties were injured by Adam's transgression. Hence it is evident that Mr. L. is no advocate for speaking of the *natural corruption* of the human constitution.

Essay 7. is on *the Difference between the Powers and Dispositions of the Human Mind.* This difference our author thus explains:

'The external motions of the body—the use of some of the senses—the application of the intellectual faculties to their *appropriate* objects, which may be called our ACTIVE powers, depend on the determination of the human will. The *sensations* of the body—the *dispositions* of the mind, which may more properly be called our PASSIVE faculties, depend *wholly* on the influence of *external* objects. But though the exciting of certain affections be independant of the will, the degree and application of these affections depend on it, and as far as this is the case we are the *proper* and ONLY objects of *moral* judgment.'

Essay 8. on *the Nature and Grounds of Moral Obligation: in which Dr. Paley's Notion of the Moral Sense, advanced in his Lectures on Morality, is fully considered.* Not only is every language in want of sufficient terms to mark and discriminate with precision the different ideas on moral subjects, but writers, who professedly treat of morality as a science, have not in general sufficiently weighed the meaning and tendency of those definitions and statements which they place at its foundation. After all that has been advanced in praise of virtue, the very questions—what is virtue?—wherein does it essentially consist? remain undecided. Dr. Paley defined virtue to be, "doing good to mankind in obedience to the will of God, and for the sake of *everlasting* happiness." This, however, is a very defective definition; so also is his definition of *obligation* (which Mr. L. exposes in this essay), "It is (he says) a *violent* motive resulting from the *command** of another." Mr. L. very justly observes that 'a confused and obscure notion of *compulsion* seems, with many writers, to enter into the idea of obligation; though this idea is utterly inconsistent with the nature and situation of such beings as are the subjects of *moral obligation.*' He makes the *perception* of *what* is right create in our

* *Command* is not essential to obligation; neither is *power*.

minds

minds the obligation, which can only be founded on the *rectitude* of the conduct to be pursued; or, in other words, that 'Obligation means only a state of mind perceiving the reasons for acting or forbearing to act.'

It is certain that a sense of obligation accompanies a sense of duty. It is what we express by the word *ought*.

Our author ascertains the province of Conscience, or the Moral Sense: but for this and other subjects of inquiry, we must refer to the essay itself, which we should have gladly seen expanded.

We have perused this pamphlet with much satisfaction. It shews that Mr. L. is a man of reflection, and it is calculated to lead the mind to a discriminating and right way of thinking.*

For an account of the author's former Essays, see M. Rev. vol. xxiii. p. 132. N. S.

Mo-y.

Art. V. *Observations on the Structure, Oeconomy, and Diseases of the Foot of the Horse*, and on the Principles and Practice of Shoeing. By Edward Coleman, Professor of the Veterinary College, Principal Veterinary Surgeon to the British Cavalry, and to His Majesty's Most Honorable Board of Ordnance, and Honorary Member of the Board of Agriculture. Vol. I. 4to. pp. 128. with 8 Plates. 12s. Boards. Johnson, &c. 1798.

The institution of the Veterinary College must be regarded, by every reflecting man, as an object of national importance, as well as of private utility. The habits and diseases of the noblest animal, that we have succeeded in domesticating, have long been committed to the management of the most obstinate and ignorant of human beings; and horses, invaluable for their qualities, have been destroyed by mistaken efforts intended for their relief. It was worthy the humanity of an enlightened age and nation, to provide more able practitioners for superintending the health of our mute companions, who can form no choice for themselves; and this specimen of the instruction for which we may hope, from the new seminary, is well calculated to gratify the public with knowlege immediately required, and to raise their expectation of what still remains unexecuted.

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* We have seen a private letter from Mr. Ludlam, in which he corrects a mistake in Essay vi. p. 85, where he confounds *Enoch*, the seventh descendant from Adam, with a prior Enoch, the immediate descendant of Cain. He would thus read the passage: 'The change in Adam's character did not affect the moral character of all his descendants. Enoch was the righteous descendant of a sinful progenitor.'

The present volume is occupied, almost exclusively, with an explanation of the best method of shoeing horses. The grand principle, on which Mr. Coleman founds his directions, is that the *frog* of the foot is intended by nature to bear pressure, and to come in contact with the ground when the foot is set down.

That our readers may understand this position as clearly as it can be stated without the assistance of the prints, we shall extract Mr. Coleman's own words:

'The frog is an insensible body, externally convex, and placed in the centre of the sole, of a wedge-like form, pointed towards the toe, but expanded as it advances to the heels. In the centre of the broad part there is a fissure, or separation. The frog is connected internally with another frog, of a similar figure, but different in structure. The external frog is composed of soft elastic horn, and totally insensible. The internal frog is much more elastic than the horny frog; it has sensation, is connected above with a small moveable bone, (by some called the shuttle bone,) and at the extremity of the heels with two elastic substances called cartilages. The toe of the sensible frog is united to the coffin bone; but more than nine tenths of both frogs are behind the coffin bone. The toes of the sensible and horny frogs, from their connection with the coffin bone, are fixed points, and have no motion; but the heels of the frogs, being placed posterior to the coffin bone, and in contact with moveable, elastic (and not fixed or resisting) substances, a very considerable lever is formed, and whenever the hoof comes in contact with the ground, the frog first ascends, and then descends. The ascent of the frog expands the cartilages, preserves the heels from contraction, and affords to the horse an elastic spring; while its wedge-like form prevents the animal from slipping whenever it embraces the ground. But, without any anatomical enquiry into its internal structure and connection with other parts, the shape and convexity of the frog clearly demonstrate that it was formed to come in contact with the ground.'

The application of this doctrine to practice is afterward shewn in the following passages:

'The practice of shoeing very much depends on the functions of the frog being understood. If the opinions here advanced respecting its uses be well founded, then it must follow, that paring the frog, and raising it from the ground by a thick heeled shoe, annihilates its functions, and ultimately, if not immediately, produces disease; and that, applying a shoe thin at the heel, and exposing the frog to pressure, is the only proper method to keep it in health. Moreover, it has been demonstrated, from experience, that unless the frog sustain an uniform pressure, it becomes soft and inflamed, and the heels contracted: but if this organ be always in close contact with the ground, then it will be callous, insensible, and healthy, and most of the diseases incident to the foot prevented.

'The

'The same degree of pressure applied to the frog, that produces only pleasant sensation when in health, creates exquisite pain when diseased. It is therefore of great importance to preserve the frog sound, for when cut, it becomes highly susceptible of every impression: we might with as much wisdom remove the skin of the human foot, when obliged to walk on stones, without shoes.'

In the common mode of shoeing, the author observes, the operator pares away the *bars** entirely, and often a part of the frog. This practice Mr. Coleman strongly condemns, for he considers the existence of the bars as necessary to preserve the heels from contraction; and he regards their removal as predisposing the foot to corns and contraction. The common shoe, when applied after this injudicious paring, acts on the lower edge of the crust in the manner of a vise; and, as the growth of that substance proceeds obliquely outwards, the shoe becomes too small in the course of a month. The outer edge of the shoe thus comes to rest on the sole, instead of the crust, and produces inflammation. Though the expansive power of the crust overcomes the resistance of the shoe-nails to its growth, yet they have a powerful effect in diminishing it; and, in process of time, the heels are more or less contracted. The hoof, naturally circular, then becomes oblong.

In the third section, the author describes the practice in shoeing horses which he prefers, and which is now pursued at the *Veterinary College*:

'The first thing to be attended to, is to take away a portion of the sole, between the whole length of the bars and crust, with a drawing knife. The heels of the sole, as has already repeatedly been observed, cannot receive the pressure of the shoe without corns. To avoid pressure, the sole should be made concave or hollow, and not allowed to be in contact with the shoe. If there be any one part of the practice of shoeing, more important than the rest, it is this removal of the sole, between the bars, and crust. When this operation is performed, the horse will always be free from corns, whatever may be the form of the shoe; but, if the sole is suffered to be flat at the heels, and pressed upon by the shoe, it is of very little importance what kind of shoe is applied. Every groom, and every smith, is fully convinced that the sole will not bear pressure; and to prevent this effect they remove the whole of the bars, by opening the heels, and applying a concave shoe. We have endeavoured to prove, that the destruction of the bar is always improper; that this practice is the remote cause of corns, the very disease which it is intended to prevent; and that the bars are very necessary to preserve the circular form of the hoof. Besides this, the heels of the shoe should be made to rest on the junction of the bars with the crust; but if the bars are

* The bars are two processes, which extend diagonally on each side of the hoof, from the frog to the crust, or horny part.

removed,

remarks, that the wall is supported by the sole, and by the bars which turn in and join it.'

For the particular method of paring the sole, we refer to the book. Of the use, Mr. C. says,

'After the hoof has been pared out, and properly prepared, it is then necessary to apply a shoe, and to vary its form, width, thickness, &c. the toe, quarters, &c. according to the foot. In heels of the fore feet are two inches and a half, or more, from the inner web, and perpendicular, and the ground surface of the web is that which requires to be watched, and afterwards pared by a rasp or file. This shoe is made of the usual materials, iron, but gradually thinner towards the heel. A common middle sized shoe may be about three-eighths of an inch thick at toe, and one-eighth at the heel. The intention of this shoe is to keep the frog completely and constant with pressure, to expand the heels, to prevent corns, and thrushes, and canker; and if the shoe is split when the ground is dry, in the month of May or June, it may be continued the whole summer; and in warm climates, where the ground is not subject to moisture, no other protection for the heels is requisite.'

This passage is followed by directions, adapted to all the varieties which may occur in the state of the hoof. Different methods of paring the crust are also detailed, in cases in which the shape of the hoof has been injured by the common method of shoeing.

The general weight and dimensions of horse-shoes are stated in the following terms:

'A shoe and nails, for a moderate sized coach horse, should weigh from eighteen to twenty ounces. This shoe may be about one inch wide at the toe, and three-fourths of an inch at the heel; three-sixths of a inch thick on the outside of the toe, and one-sixth on the inside. The heels of the shoe should be only one-sixth of an inch, or one-third the thickness of the toe.

'A saddle horse shoe with nails may weigh about twelve or fourteen ounces; wide at the toe six-eighths of an inch, but one-fourth less at the heel. The toe of the shoe may be three-eighths of an inch thick on the outside; the inside of the toe and the heel one-eighth. These proportions will be found generally proper for common feet; but it must be obvious that some little variation may sometimes be requisite. If the iron be well formed, the shoes for ordinary labor should last twenty-eight days; and if any horse wears out his shoes before twenty-eight days, the substance of the next shoes may be increased.'

The more particular descriptions cannot be understood without referring to the plates; and we suppose that every person, to whom a knowlege of them is necessary, must wish to be possessed of the book itself.

The best form for the external surface of the shoe, Mr. Coleman thinks, is a regular concavity; that is, the common shoe reversed. He

He advises to nail the shoe all round the toe of the crust, and to preserve the greater part of the quarters free from nails. The head of the nail preferred by him is in the form of a wedge, which, when thoroughly hammered, becomes firmly connected with the nail-hole, so as to form part of the shoe. When the head of the common nail is worn out, on the contrary, the shoe is apt to become loose.

We shall add some useful observations on the prevention of *cutting:*

'Horses are very liable to strike one leg with the opposite hoof; this accident is termed cutting. The part most frequently bruised, is, the side of the fetlock joint. Where the toe of the hoof is turned out, the inner quarters of the shoe or hoof are more frequently the parts that do the mischief: but when the toe is turned in, the injury is done by the anterior part of the shoe.

'If the toe is turned out, the inner quarter of the crust is most frequently lower than the outer. This condition of the hoof necessarily inclines the fetlock joint of the foot that supports the weight, nearer to the foot in motion.

'Farriers generally attend to the hoof that cuts, and not to the hoof of the injured leg: but while the leg is in the air, no shoe can alter its direction; and the small quantity of horn, or iron, that can be removed from the hoof and shoe, very rarely prevents cutting. But it is very practicable to alter the position of the leg, that supports the animal; and thus the foot in motion may pursue the same direction without being liable to cut. The outer quarter of the crust should be lowered, and the inner quarter preserved. This operation will tend to make the bottom of the hoof the reverse of its former state, that is, the inside quarter higher than the outside, and this will throw the fetlock joints farther from each other.

'Where the sole is thin, very little of the crust can be removed from the outside; and then it will be necessary to attend to the shoe. The inner quarter should be thickened, and the outer quarter made thin; which will produce the same effect, as altering the horn; or, if the hoof be sufficiently strong, both these remedies may be employed at the same time.'

There is reason for congratulating the public on the appearance of these sensible and useful remarks. They augur a salutary change, in a department hitherto enveloped in barbarity and darkness; and though experience may lead to the alteration of some of the doctrines and some of the practices here recommended, the promulgation of principles arising from scientific discussion must ultimately produce great benefit. It is scarcely within the province of literary critics, to judge of the propriety of such *practical* directions as are here laid down by Mr. Coleman: by experience only can they be fairly and fully tried:—but, when we consider what improvements have taken place in every other pursuit, connected with the security

or the enjoyment of life, we feel great astonishment that the care of the horse in this country should only *now* be growing into credit and reputation. It is undoubtedly a measure of great wisdom, to give a proper rank in society to those who so materially contribute to its service; and an act only of indispensable justice and mercy, to promote the ease of animals who so greatly contribute to *our* pleasures.

For

ART. VI. *Transactions of the Royal Irish Academy*, Vol. VI.

[*Article concluded from the Rev. for May, p.* 15—27.]

ANTIQUITIES.

A Letter from William Caulfield Lennon, Esq. to the Right Hon. the Earl of Charlemont, President of the Royal Irish Academy, &c. &c. &c.

THIS letter contains the description of an image taken from a pagoda in Bangalore, at the storming of that place in 1791. It represents 'Letchemy, the goddess of riches, fertility, beauty, mirth, courage, joy, eloquence, and matrimony,

'Who from the variety of her power and patronage is styled Mahay Letchemy, or the Great Letchemy. She is the first wife of Veeshnoo, one of the Treemoortee or Hindoo Trinity, to whom she was married under the name of Seddee, when that god manifested himself to the world under that of Rama, at the court of her terrestrial father Tisseradah Rajah. She is equally worshipped in all the pagodas or temples both of Shiven and Veeshnoo, the former of whom is the chief and most powerful of the Treemoortee. Bruma, the third in consequence and power, has no temples of worship erected to him. She is represented in the habit of a Cunshinnee or dancing girl, as the goddess of mirth and beauty: the flower she holds in her right hand is the Taumtaray or Indian Lotus, which grows in all the tanks or reservoirs of water, and is the emblem of fertility, as it only grows in water, on which all fertility in that country depends.'

The image is composed of the gold, silver, and copper, offered by the votaries who visit the pagodas; these metals are melted down, and cast into the form of the deities. The present of this image to the academy was accompanied by a leaf of the Palmyra, a species of palm-tree, on which a fable is written, in the Malabar language, with an iron style. Two prints of the image are given.

An Account of the Manuscript Papers which belonged to Sir Philip Hoby, Knt. who filled several important Offices in the Reign of Edward VI. and which are at present the Property of William Hare, Esq. one of the Representatives in Parliament for the City of Cork. By the Rev. Mr. Hincks, of Cork.

The

The detail of these papers, which form two volumes in folio, does not promise much information to either the historian or the antiquary. Notices of family-papers, however, are always to be encouraged; for there are undoubtedly many manuscript treasures, which are withholden from the public by supineness or false delicacy.

Account of four circular Plates of Gold found in Ireland. By Ralph Ousley, M. R. I. A.

The number of antique golden ornaments discovered in different parts of Ireland, furnishes a curious subject of inquiry to the antiquary. Mr. Ousley observes, in this very brief paper, that Ireland must formerly have possessed mines of that precious metal, or a lucrative traffic with nations abounding in it.

Papers in SCIENCE *concluded.*

Remarks on the Cause and Cure of some Diseases of Infancy. By Joseph Clarke, M. D. & M. R. I. A.

Dr. Clarke controverts the opinion that greenness of the fæces, in infants, is the effect of a superabundant acid. He is inclined to believe them to be bilious, especially as he has found that the green colour disappears in the course of a few hours after the evacuation has taken place. Instead of giving absorbents, therefore, he exhibited calomel, and with the best effects. He speaks of this as a new practice: but, though it may have been little known in Ireland, we believe that it has long been pursued in this country. Children are often subject to superfluous secretion of bile, and sometimes to astonishing accumulations of that fluid. In such cases, we have seen great benefit accrue from repeated doses of calomel, joined with James's powder, or emetic tartar. Dr. C. has also found calomel useful in convulsions, occurring on the ninth day of the infant's life.—He considers the cutaneous eruptions, to which children at the breast are liable, as designed to free the system from redundant fluids. On this subject, our readers may refer to the accurate and valuable work of Dr. Willan. (See Rev. May last, p. 75.)

History of a Case in which very uncommon Worms were discharged from the Stomach; with Observations thereon. By Samuel Crumpe, M. D. & M. R. I. A.

This is the case of a lady, who, after repeated pneumonic attacks, and symptoms of consumption, was seized with vomiting of blood, and in the course of the complaint threw up a number of worms, which are particularly described, and engraved. With the vomiting of the worms, her complaints abated, and at length entirely ceased. Dr. Crumpe observes, on these appearances,

'They

'They appear to me to be the larvæ of some insect, but of what particular species I am not naturalist minute enough to determine. The large one appears very similar to the larva of the common beetle. We have many instances related by various authors, of different species of worms discharged from the intestinal canal; but of the different descriptions I have read, or specimens I have seen preserved in anatomical collections, none have struck me as in any degree similar to those discharged by the patient whose case has been just related. It is probable, as has before been mentioned, that the worms discharged were the larvæ of some insect which does not usually deposit its eggs in any part of the human frame; but which having been accidentally deposited in, or conveyed into the body, were hatched, and acquired the size and form we have delineated.'—

'There can however I believe be little doubt that the complaints of the stomach with which she was seized, and the vomiting of blood, were occasioned by their presence; and that they formed for themselves a nidus in the coats of the stomach appears pretty evident from the purulent and bloody matter which accompanied the discharge of the last portion of them.'

On the Composition and Proportion of Carbon in Bitumens and Mineral Coal. By Richard Kirwan, Esq. LL. D. F. R. S. & M. R. I. A.

Mr. Kirwan's method of analysing coals and bitumens consisted in combustion, and the decomposition of nitre, by their means. For the results, we must refer to the paper.

Synoptical View of the State of the Weather in Dublin. By the same.

For this curious attempt to form rules of prognostication for the seasons, it will be necessary to consult the author's tables.

Thoughts on Magnetism. By the same.

Mr. Kirwan thinks that the phænomena of magnetism are explicable on the principle of crystallization. He observes;

'The assemblage of these ultimate particles into visible aggregates, similarly arranged, necessarily requires that one of their surfaces should be attractive of that particular surface of the other, which presents a corresponding angle, and repulsive of that which presents a different angle; otherwise the various regular rhomboidal and other polygon prisms and pyramids, which crystals present us, could never exist; consequently the minutest prism, being once formed, could never be prolonged if one end of such prisms were not attractive, and the other repulsive of the same given surface.'

Having noticed the attractive and repulsive powers of crystals in particular instances, he proceeds to apply this doctrine to magnetism. After having pointed out the great quantity of iron existing in the globe, he deduces the following corollaries:

'1st. That

'1st. That the ferruginous matter in the globe being by far the most copious, its universal attractive power is principally seated in the ferruginous part.

'2d. That as all terraqueous matter was originally in a soft state, its parts were at liberty to arrange themselves according to the laws of their mutual attraction, and in fact did coalesce and crystallize in the direction in which they were least impeded by the rotatory motion of the globe, namely in that which extends from North to South, and principally and most perfectly in the parts least agitated by that motion, namely those next the centre.

'3d. That this crystallization like that of salts might have taken place in one or more separate *sheets*, or as we may here call them, immense separate masses, each having its poles distinct from those of the other, those in the same direction repulsive of and distant from each other.'

The magnet, therefore, is a mass of iron, or iron ore; of which the particles are arranged in a direction similar to that of the great internal central magnets of the globe. The superior attraction of the magnet for iron is supposed to depend on the superior attraction of the particles of iron for each other. We cannot help thinking, however, that the limitation of the magnetic power to iron is an insuperable objection to the explanation attempted from a general principle. If crystallization implies attractive and repulsive properties in the crystals, as Mr. Kirwan asserts in his general propositions, all metals ought to shew some degree of magnetism. If there be still some peculiar property in iron, which exempts it from the common laws of crystallization, the magnetic property remains unexplained.

On the Primitive State of the Globe, and its subsequent Catastrophe. By the same.

It has been a subject of regret, to many serious and well-disposed persons, that the progress of natural philosophy has been generally supposed to weaken the authority of the Mosaic account of the creation, and of the first ages of the world. Mr. Kirwan has here stepped forwards, to reconcile the facts of the Hebrew legislator with the opinions of modern philosophers; and he has certainly made out a case sufficiently credible to quiet the alarms of tender consciences. The only objection to his conciliatory plan is, that there are different opinions concerning the primary state of the earth; Mr. K. is a philosopher by water: but there are philosophers by fire; and while this original difference subsists, it will be difficult to re-instate the book of Genesis, as the arbiter of philosophical systems. Besides, Mr. Kirwan absolutely gives up the point of physical explanation, (p. 279,) when he has recourse to a supernatural cause for the elevation of the waters over the highest mountains.

'We

'We must therefore consider the deluge as a miraculous effusion of water, both from the clouds and from the great abyss; if the waters, situated partly within and partly without the caverns of the globe, were *once* sufficient to cover even the highest mountains, as I have shewn in the former essay, they must have been sufficient to do so a second time when miraculously educed out of those caverns.'

There is much ingenuity, combined with instructive research, in the subsequent part of this paper.

Synoptical View of the State of the Weather in the Years 1796 and 1797. By the same.

We shall extract the only part of the first of these papers that can be separated: the comparison of the table with the rules of probability:

'The Spring being *wet*, the probability of a wet Summer was the greatest, and that of a variable wet Summer the next greatest; the first $\frac{7}{9}$, the other $\frac{1}{6}$ by the 6th table.

'The Spring being *wet* and the Summer variable, the probability of a dry Autumn was the greatest by the 10th table.

'The observation that the more it rains in May the less it rains in September was also remarkably verified this year, it rained still less in October.

'But the observation that the absence of storms in March prognosticates a dry Summer was falsified this year.

'For some years past I have remarked that a change of weather most commonly happens on the 7th, 14th, and 21st of every month, a day before or a day after, but sometimes though rarely the weather continues for three or four of these periods.'

The observations for 1797 consist merely of a table, and do not admit of any particular view.

Having thus completed our survey of this volume, we make our bow to the Society for the present, and shall be happy to attend them in the future progress of their labours.

Rev.

Art. VII. *The Beauties of Saurin*, being select and interesting Passages, extracted from the Sermons of that justly celebrated Divine; with Memoirs of his Life and Writings; and a Sermon on the Difficulties of the Christian Religion, never before translated. By the Rev. D. Rivers. Second Edition. 12mo. pp. 175. 2s. 6d. sewed. Lee and Hurst.

James Saurin was unquestionably the most elegant, though not the most learned, of all the French Calvinists (the emigrants of those days) who were obliged to leave their country by the revocation of the edict of Nantes. The account of his life prefixed to this little volume is jejune, partial, and incomplete; and satisfactory memoirs of him are yet wanting. They

should not however be written by the pen of a panegyrist, nor by an enemy to his enemies; among whom we rank in the first place the celebrated P. Bayle. A just portrait of Saurin and his antagonists requires the pencil of a master; and it may possibly have been already drawn by some learned German.

The volume before us contains a small collection of choice passages, or what the editor deemed such, with a complete sermon *on the Christian Religion*, from the text *For we know in part* *.—Running over these Beauties, perhaps with too superficial a glance, we confess that we find not much in them which deserves great admiration. We see an artful eloquence blended with much real devotion: but we find not the reasoning of a Bourdaloue, nor the pathos of a Massillon. We give two specimens; not as either the worst or the best, but fortuitously taken:

'OMNIPRESENCE OF GOD.

'Behold an epitome of religion! Behold a morality in three words!—Return to your houses, and every where carry this reflection with you:—"God seeth me." To all the wiles of the devil, to all the snares of the world, to all the baits of cupidity, oppose this reflection:—"God seeth me." If cloathed with a human form he were always in your path; were he to follow you to every place; were he always before you with his majestic face, with eyes flashing with lightning, with looks inspiring terror—dare ye, before his august presence, give a loose to your passions? But you have been hearing that his majestic face is every where; those sparkling eyes do inspect you in every place; those terrible looks do consider you every where. Let each examine his own heart, and endeavour to search into his conscience, where he may discover so much weakness, so much corruption, so much hardness, so many unclean sources overflowing with so many excesses, and let this idea strike each of you:—"God seeth me"—God seeth me as I see myself—unclean, ungrateful, and rebellious. Happy, if after our examination we have a new heart—a heart agreeable to those eyes that search and try it.'

'THE JUSTICE OF GOD.

'God is as amiable and adorable when he exerciseth his justice, as when he exerciseth his goodness. That which makes me adore God, believe his word, hope in his promises, and love him above all things, is the eminence of his perfections. Were not God possessed of such an eminence of perfections he would not be a proper object of adoration. I should be in danger of being deceived were I to believe his word, or trust his promises; and I should be guilty of idolatry were I to love him with that supreme affection which is due to none but the Supreme Being. But the goodness and justice of God being equal emanations of the eminence of his perfection, and of his love of order, I ought equally to adore and love him when he rewardeth and when

* 1 Cor. xiii. 9.

he punisheth; when he exerciseth his justice, and when he exerciseth his goodness: because, in either case, he displays that general excellence, that love of order, which is the ground of my love and obedience.—I ought to adore and love him, as much when he drowns the world, as when he promiseth to drown it no more: when he unlocks the gates of hell, as when he openeth the doors of heaven: when he saith to the impenitent—"Depart, ye cursed, to the devil and his angels:" as when he saith to his elect—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

We wonder that Mr. Rivers did not give Saurin's celebrated character of his adversary Bayle; which is certainly one of his most eloquent and brilliant pieces.—We are much tempted to transcribe it from the original:—will the English reader excuse us?

"C'etoit un de ces hommes contradictoires, que la plus grande pénétration ne sauroit concilier avec lui même; et dont les qualités opposées nous laissent toujours en suspens, si nous le devons placer, ou dans une *extremité, ou dans l'extremité* opposée. *D'un côté, grand philosophe, sachant demêler le vrai d'avec le faux, voir l'enchainure d'un principe, et suivre une conséquence; d'un autre côté, grand sophiste, prenant à tache de confondre le faux avec le vrai, de tordre un principe, de renverser une conséquence. D'un côté, plein d'erudition et de lumière, ayant lu tout ce qu'on peut lire, et retenu tout ce qu'on peut retenir; d'un autre côté, ignorant, ou du moins feignant d'ignorer, les choses les plus communes, avançant des difficultés qu'on a mille fois refutées, proposant des objections que les plus novices de l'école n'oseroit alléguer sans rougir.—D'un côté, attaquant les plus* grands hommes, *ouvrant un vaste champ à leur travaux, et les conduisant par des routes difficiles et par des sentiers raboteux; et, sinon les surmontant, du moins leur donnant toujours de la peine à vaincre; d'un autre côté, s'aidant de plus petits esprits, leur prodiguant son encens, et salissant ses écrits de ces noms que des bouches doctes n'avoient jamais prononcés. D'un côté, exempt, du moins en apparence, de toute passion contraire à l'esprit de l'evangile; chaste dans ses moeurs, grave dans ses discours, sobre dans ses alimens, austere dans son genre de vie; d'un autre côté, employant toute la pointe de son genie à combattre les bonnes moeurs, à attaquer la chasteté, la modestie, toutes les vertus Chrétiennes. D'un côté, appellant au tribunal de l'orthodoxie la plus severe, puisant dans les sources les plus pures, empruntant les argumens des Docteurs les moins suspects: d'un autre côté, suivant la route des heretiques, ramenant les objections des anciens hérésiarques, leur prêtant des armes nouvelles; et réunissant, dans nôtre siècle, toutes les erreurs des siècles passés. Puisse cet homme, qui fût doué de tant de talens, avoir été absous, devant Dieu, du mauvais usage qu'on lui en vit faire. Puisse ce* Jesus, *qu'il attaqua tant de fois, avoir expié tous ses crimes!"*

If this be not a *true portrait*, it must be allowed to be a masterly *caricature*. The Hague preacher speaks feelingly; and not without reason: for he had received many hard blows from the Professor of Rotterdam.

The

The *great* work of Saurin, as it is commonly called, (probably from its bulk,) we mean his *Dissertations on the Old and New Testaments*, is rather an undigested mass of erudition and eloquence, than a sound body of judicious criticism. At least, so to us it has always appeared. It is scarcely ever mentioned by the learned Biblical scholars of the present day. Ged..s.

ART. VIII. *Hogarth illustrated, from his own MSS.* By John Ireland. Vol. III. * and last. Royal 8vo. pp. 400. 1l. 16s. Boards. Nicol. 1798.

WE have had many opportunities of examining into the great and original merits of our countryman, Hogarth; and we have experienced sincere pleasure in our endeavours to do justice to his admirable productions. He was an artist *sui generis*; and, as he copied from none who preceded him, he has not been successfully imitated by any subsequent painters. The life and the works of such a man, who reflected so much credit on his country, both by the genius and the moral tendency of his exertions, naturally excite that curiosity which the present publication is calculated to gratify.

Mr. Ireland has already indulged the world with a circumstantial account of Hogarth; and the present volume is intended as a *supplement* to that work, and to convey the information with which fresh materials have furnished him.—Lord Orford, Dr. Trusler, Mr. Nichols, and Mr. Samuel Ireland have all written on the same subject, and are each entitled to the praise of having communicated useful and amusing particulars. The volume before us, however, possesses great and exclusive advantages, for it is chiefly compiled from the MSS. of Mr. Hogarth himself. Yet, without intending to question the authority of those papers, we cannot help expressing our wonder that Mrs. Hogarth, with whom the writer of this article was for many years intimately acquainted, and whom he not unfrequently consulted on the subject of preparing a life of her husband for the Biographia Britannica, should never once have mentioned the circumstance of her having in her possession such valuable materials; more especially as she appeared to be pleased with the design, and promised her best assistance in the execution of it.

Of the manner in which these MSS. came to the hands of the editor, and of the use which he has made of them, he shall speak for himself.

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* See M. Rev. N. S. vol. xii. p. 311.

'The MSS. from which the principal parts of this volume are compiled, were written by the late Mr. Hogarth; had he lived a little longer, he would have methodized and published them. On his decease, they devolved to his widow, who kept them sacred and entire until her death; when they became the property of her relation and executrix, Mrs. Lewis, of Chiswick, by whose kindness and friendship they are now in my possession.

'This is the fair and honest Pedigree of the Papers, which may be thus divided;

'I. Hogarth's life, comprehending his course of study, correspondence, political quarrels, &c.

'II. A manuscript volume, containing the autographs of the subscribers to his Elections, and intended print of Sigismunda; and letters to and from Lord Grosvenor, relative to that picture.

'III. The manuscript of the Analysis of Beauty, corrected by the Author; with the original sketches, and many remarks omitted in the printed copy.

'IV. A Supplement to the Analysis, never published; comprising a succinct history of the arts in his own time, his account of the institution of the Royal Academy, &c.

'V. Sundry *memoranda* relative to the subject of his satire in several of his prints.

'These manuscripts being written in a careless hand, generally on loose pieces of paper, and not paged, my first endeavour was to find the connection, separate the subjects, and place each in its proper class. This, in such a mass of papers, I found no very easy task; especially as the Author, when dissatisfied with his first expression, has frequently varied the form of the same sentence two or three times: in such instances, I have selected that which I thought best constructed. Every paper has been attentively examined, and is to the best of my judgment arranged as the author intended. I have incorporated Hogarth's account of the Arts, Academy, &c. with his narrative of his own life, and, to keep distinct the various subjects on which he treats, divided the whole into chapters. Where from negligence, or haste, he has omitted a word, I have supplied it with that which the context leads me to believe he would have used; where the sentences have been very long, I have occasionally broken them into shorter paragraphs, and sometimes tried to render the style more perspicuous, by the retrenchment of redundant expressions; but in every case, the sense of the Author is faithfully adhered to.

'As he has usually given the progress of his life, opinions, &c. in the first person, I have adopted the same rule; and to distinguish my own remarks from Hogarth's narrative, the beginning of each sentence written by him, is marked with inverted commas. His correspondence is regulated by the dates of the letters; and the copies from sketches in the MS. Analysis, are placed in the chapter which contains Hogarth's account of that publication.

'In the papers which relate to the subject of his satire in some of his prints, he appears to have projected more than his life allowed him to perform; the few remarks which he made are inserted in the Appendix.'

We

meet with few *anecdotes* with which we were not before ed, but we find many remarks and opinions which pensate for the want of domestic particulars. The are written in so easy and perspicuous a manner, ntestibly prove that Hogarth was by no means ary composition; and that, when he applied Morell, and others, for assistance with re- n his Analysis of Beauty, such application suggestion of diffidence, and not the result

of the institutions of the Royal Academy, and or the Encouragement of Arts, was unfavourable. ons which he assigns for his opposition are sensible, serve to shew his intimate acquaintance with his subject. e gives the following short account of former attempts at similar establishments:

"Much has been said about the immense benefit likely to result from the establisment of an academy in this country, but as I do not see it in the same light with many of my contemporaries, I shall take the freedom of making my objections to the plan on which they propose forming it; and as a sort of preliminary to the subject, state some slight particulars concerning the fate of former attempts at similar establishments.

"The first place of this sort was in Queen-street, about sixty years ago; it was begun by some gentlemen-painters of the first rank, who in their general forms imitated the plan of that in France, but conducted their business with far less fuss and solemnity; yet the little that there was, in a very short time became the object of ridicule. Jealousies arose, parties were formed, and the president and all his adherents found themselves comically represented, as marching in ridiculous procession round the walls of the room. The first proprietors soon put a padlock on the door; the rest, by their right as subscribers, did the same, and thus ended this academy.

"Sir James Thornhill, at the head of one of these parties, then set up another in a room he built at the back of his own house, now next the playhouse, and furnished tickets gratis to all that required admission; but so few would lay themselves under such an obligation, that this also soon sunk into insignificance. Mr. Vanderbank headed the rebellious party, and converted an old Presbyterian meeting-house into an academy, with the addition of a woman figure, to make it the more inviting to subscribers. This lasted a few years; but the treasurer sinking the subscription money, the lamp, stove, &c. were seized for rent; and that also dropped.

"Sir James dying, I became possessed of his neglected apparatus; and thinking that an academy conducted on proper and moderate

* Which, after all their friendly attempts, they could not furnish, to his satisfaction. "Merely as Men of Letters," he said, "they could not perfectly express his ideas." *Rev.*

principles had some use, proposed that a number of artists should enter into a subscription for the hire of a place large enough to admit thirty or forty people to draw after a naked figure. This was soon agreed to, and a room taken in St. Martin's Lane. To serve the society, I lent them the furniture which had belonged to Sir James Thornhill's academy; and as I attributed the failure of that and Mr. Vanderbank's to the leading members assuming a superiority which their fellow students could not brook, I proposed that every member should contribute an equal sum to the establishment, and have an equal right to vote in every question relative to the society. As to electing presidents, directors, professors, &c. I considered it as a ridiculous imitation of the foolish parade of the French academy, by the establishment of which Lewis XIV. got a large portion of fame and flattery on very easy terms. But I could never learn that the arts were benefited, or that members acquired any other advantages than what arose to a few leaders from their paltry salaries, not more I am told than fifty pounds a year; which, as must always be the case, were engrossed by those who had most influence, without any regard to their relative merit *. As a proof of the little benefit the arts derived from *this Royal Academy*, Voltaire asserts that after its establishment, no one work of genius appeared in the country; the whole band, adds the same lively and sensible writer, became *mannerists* and *imitators* †. It may be said in answer to this, that all painting is but imitation: granted; but if we go no farther than copying what has been done before, without entering into the spirit, causes, and effects, what are we doing? If we vary from our original, we fall off from it, and it ceases to be a copy; and if we strictly adhere to it, we can have no hopes of getting beyond it; for, *if two men ride on a horse, one of them must be behind.*

"To return to our own academy; by the regulations I have mentioned, of a general equality, &c. it has now subsisted near thirty years; and is, to every useful purpose, equal to that in France, or any other; but this does not satisfy. The members finding his present majesty's partiality to the arts, met at the Turk's Head, in Gerrard-street, Soho, laid out the public money in advertisements, to call all sorts of artists together, and have resolved to draw up and present a ridiculous address to king, lords, and commons, to do for them, what they have (as well as it can be) done for themselves. Thus to

* 'The designer of a print which was published in 1753—and intended to burlesque some of the figures in the Analysis of Beauty, seems to have believed that Hogarth intended to have *published* his objections to the establishment of the academy. The print is entitled *Pugg's Graces*, and the artist is represented with the legs of a satyr, and painting Moses before Pharaoh's daughter. One of his hoofs rests on three books, the lowest of which is labelled *Analysis of Beauty*. A little lower in the print is an open volume, on one page of which is written, *Reasons against a public academy*, 1753; and on the other, *No salary*.'

† 'Lewis XIV. founded an academy for the French at Rome; but Poussin and Le Seur, painters who have done the most credit to France, were prior to the establishment.'

pester

pester the three great estates of the empire, about twenty or thirty students, drawing after a man or a horse, appears, it must be acknowledged, foolish enough; but the real motive is, that a few bustling characters, who have access to people of rank, think they can thus get a superiority over their brethren, be appointed to places, and have salaries as in France, for telling a lad when an arm or a leg is too long or too short.

"Not approving of this plan, I opposed it; and having refused to assign to the society the property which I had before lent them, I am accused of acrimony, ill nature, and spleen, and held forth as an enemy to the arts and artists. How far their mighty project will succeed, I neither know nor care; certain I am it deserves to be laughed at, and laughed at it has been *. The business rests in the breast of majesty, and the simple question now is,—whether he will do, what Sir James Thornhill did before him, *i. e.* establish an academy, with the little addition of a royal name, and salaries for those professors who can make most interest and obtain the greatest patronage. As his majesty's beneficence to the arts, will unquestionably induce him to do that which he thinks most likely to promote them, would it not be more useful, if he were to furnish his own gallery with one picture by each of the most eminent painters among his own subjects? This might possibly set an example to a few of the opulent nobility; but even then, it is to be feared that there never can be a market in this country, for the great number of works, which encouraging parents to place their children in this line, would probably cause to be painted. The world is already glutted with these commodities, which do not perish fast enough to want such a supply."

Hogarth makes us acquainted with his motives for publishing his Analysis, the success with which it was attended, and the abuse which it procured. He describes his own feelings before he commenced author, and the ill-natured remarks of those who envied or disliked him, in the following whimsical epigram:

"What!—a book, and by Hogarth!—then twenty to ten,
All he's gain'd by the *pencil*, he'll lose by the *pen*."
"Perhaps it may be so,—howe'er, miss or hit,
He will publish,—*here goes*—*it's double or quit*."

Though he represents himself as little affected by the malevolent attempts of the many, he acknowleges that he was

* The late Sir Robert Strange, though he did not speak quite so plain as Hogarth, seems to have entertained an opinion somewhat similar.

"Academies under proper regulations, are no doubt the best nurseries of the fine arts. But when the establishment of the Royal Academy at London, is impartially examined, it will not, I am afraid, reflect that credit we wish upon the annals of its royal founder." *Strange's Inquiry, p.* 61.

wounded by the venom of those attacks which extended to his domestic connections:

'This was a cruelty hardly to be forgiven; to say that such malicious attacks, and *caricatures*, did not discompose me, would be untrue; for, to be held up to public ridicule would discompose any man; but I must at the same time add, that they did not much distress me. I *knew* that those who venture to oppose received opinions, must in return have public abuse; so that feeling I had no right to exemption from the common tribute, and conscious that my book had been generally well received, I consoled myself with the trite observation, that every success or advantage in this world must be attended by some sort of a reverse; and that though the worst writers, and worst painters, have traduced me; by the best, I have had more than justice done me. The partiality with which the world have received my works, and the patronage and friendship with which some of the best characters in it have honoured the author, ought to excite my warmest gratitude, and demands my best thanks; it enables me to despise this cloud of insects; for happily, though their buzzing may teaze, their stings are not mortal.'

All the particulars relating to the artist's engagement to paint the picture of Sigismunda are extremely interesting; and they are given with such an air of simplicity and plainness, that little doubt can be entertained of their truth. In the whole transaction, as well as in the censure and ridicule so copiously bestowed on the performance, Hogarth appears to have been ungenerously and unjustly treated. It is well known that this work was begun at the express desire of Sir Richard (now Earl) Grosvenor; and that, when the artist undertook it, he relinquished engagements attended with no hazard, and with considerable emolument. Yet, when the picture was finished, it was suffered to remain on Hogarth's hands, and was not sold till after his and his widow's death.—The conduct of the venerable Earl of Charlemont, (whom the world has just lost,) in similar circumstances, forms a pleasing contrast. (See Mr. I.'s book.)

After some account of the unhappy differences between Wilkes, Churchill, and Hogarth, (which certainly, whoever was the aggressor, or most to blame, embittered the decline of the artist's life,) the latter closes his memoranda with the following pathetic observation:

'Thus have I gone through the principal circumstances of a life which, till lately, past (passed) pretty much to my own satisfaction, and, I hope, in no respect injurious to any other man. This I can safely assert, I have invariably endeavoured to make those about me tolerably happy, and my greatest enemy cannot say I ever did an intentional injury; though, without ostentation, I could produce many instances of men that have been essentially benefited by me. What may follow, God knows.'

This volume contains forty-four engravings, on very different subjects, and possessing very different degrees of merit. Some of them are in a style so opposite to what we have seen from the hand of Hogarth, that, without the most unequivocal testimony, we should have doubted that they were his productions.—*Heidegger in a Rage* is a spirited sketch, of which Mr. Ireland gives the following account:

'The very spirited, though slight sketch from which this plate is copied, was presented to me by a person who considered it as Hogarth's, and at the request of several of my subscribers, who are of the same opinion, I have had it engraved, and think it alludes to the following circumstance.

'The late Duke of Montagu invited Heidegger to a tavern, where he was made drunk, and fell asleep; in that situation a mould of his face was taken; from which was made a mask; and the Duke provided a man of the same stature to appear in a similar dress, and wear it to personate Heidegger, on the night of the next masquerade, when George II. (who was apprized of the plot) was to be present. On his majesty's entrance, Heidegger, as was usual, bade the music play *God save the King*; but no sooner was his back turned, than the impostor, assuming his voice and manner, ordered them to play *Charley over the water*. On this, Heidegger raged, stamped, swore, and commanded *God save the King*. The instant he retired, the impostor returned, and ordered them to resume *Charley*. The musicians thought their master drunk, but durst not disobey. The scene now became truly comic;—shame! shame! resounded from all parts of the theatre. Heidegger offered to discharge his band, when the impostor advanced, and cried out in a plaintiff tone,—"Sire, the whole fault lies with that devil in my likeness." This was too much; poor Heidegger turned round, grew pale, but could not speak. The duke, seeing it take so serious a turn, ordered the fellow to unmask. Heidegger retired in great wrath, seated himself in an arm chair, furiously commanded his attendants to extinguish the lights, and swore he would never again superintend the masquerade, unless the mask was defaced, and the mould broken in his presence. For this purpose, the man on his knee has a mallet stuck in his girdle.'

We have little hesitation in giving our opinion that this was not the work of Hogarth, but of Philip Mercier, who was a great favourite of the late Prince of Wales, and was taken into his service and household. He, according to Lord Orford, "painted portraits and pictures of familiar life in a genteel style of his own, and with a little of Watteau; in whose manner there is an etching of Mercier and his wife and two of their children; he died in the year 1760, aged seventy-one."—We have indeed been informed by an artist, who was intimately acquainted with Mercier, that he, and not Hogarth, was the designer of this piece.—It may not be improper here to mention, that the life of Mercier has been omitted in the last edition of Pilkington's

ington's Dictionary of Painters, in which it ought unquestionably to have been introduced. (See Rev. N. S. vol. xxv. p. 429.)

Mr. Ireland has concluded his volume with an Appendix, containing a catalogue of the artist's productions, with the variations, &c.—which he has rendered interesting by an account of his object and intentions, prefixed to several of them, from Hogarth's MSS. We apprehend, however, that many performances are here attributed to him, which belong to other artists.

We shall now take leave of this work, with observing that Mr. Ireland has introduced much interesting matter; and that the friends and admirers of Hogarth must feel themselves indebted to his liberal exertions in favour of our highly ingenious and justly celebrated countryman. S. R.

ART. IX. *A Compendious View of the Civil Law*, being the Substance of a Course of Lectures read in the University of Dublin, by Arthur Browne, Esq. S. F. T. C. D. Professor of Civil Law in that University, and Representative in Parliament for the same. To which will be added, a Sketch of the Practice of the Ecclesiastical Courts, with some Cases determined therein in Ireland, and some useful Directions for the Clergy. Vol. I. 8vo. pp. 420. 8s. Boards. Dublin, Mercier. London, Butterworth.

THE History of the Roman Law, and of the various degrees of favour with which it has been received in different countries, is a curious and entertaining subject.—In England, its introduction was attempted by the Bishops and the Clergy, and was resisted by the Nobility and Laity, who never relinquished their attachment to the common law. When the Ecclesiastics withdrew themselves from the temporal Courts in this country, in consequence of their aversion to the municipal law, which they were unable to supersede by the civil and canon law, they introduced the laws of antient and modern Rome into the spiritual Courts of all denominations; in which, as well as in the High Court of Chancery, and in the Courts of the two Universities, the proceedings are, even now, conformable to the course of the civil law. Though it does not possess the force of authority in the Courts of Westminster-Hall, it is frequently followed, when an express rule of the common law is wanting; and, when both laws concur, support and explanation have been received from the words of the civil law.—Similar, in a great measure, are the nature and extent of its incorporation into the Scotch code; as we lately had occasion to remark, in our review of Mr. Hume's Commentaries *. Though the study of these institutions, both on account of their intrinsic

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* Vide M. Rev. Vol. xxvi. N. S. p. 170.

merit,

merit, and of peculiar circumstances, may have been more favoured and encouraged in former periods of our history than in the present day, we cannot observe any appearances to justify Professor Browne's remark, that 'the English Forum sometimes treats the study of the civil law with levity.' To the inference, if the fact were established, we readily assent, when he adds, 'may its disciples be permitted to say, that it never was despised, but by those who are ignorant of it.

We are informed by the Author, in his preface, that 'his principal object in publishing these Lectures has certainly been to prove industry, and to shew that he did not wish to hold any office as a sinecure.'—The sentiment does credit to his feelings; and we not only approve the motive, but consider the work, in many particulars, as entitled to praise.—He attributes the disrepute in which this study has been held, to the nature and quality of the treatises on the subject; and he gives the following short account of them:

'Domat is calculated for the meridian of France. Ayliffe's work, tho' learned, is dull and tedious, and stuffed with superfluous matter, delivered in a most confused manner; the beautiful sketch of Mr. Gibbon is too short, and, like all his writings, presupposes rather than conveys knowledge: Woods's Institute, tho' an excellent work for the student, pursues a method not familiar to the English lawyer. Taylor's Elements, tho' highly respectable, are filled with heterogeneous matter, amidst which the Civil Law seems to be considered but collaterally, insomuch that he has acquired from Gibbon, the character of a learned, spirited, but *rambling* writer. Lastly, Heineccius, an author powerful in erudition, by a German dress and sectional form, disgusts the English eye.'

Surely this is speaking in a disrespectful manner of so valuable a writer as Heineccius, whose works on the Roman law have been implicitly followed by Gibbon, and recommended by him as learned and perspicuous.—To the author's censure of Gibbon himself, we do not object; for that portion of his history (vol. 8. p. i. to cxi.) we have frequently read, and never without surprise and regret that his view of so important a subject should be so slight and unsatisfactory.

'It occurred to me, therefore, (says Prof. B) that a short work in the method and order adopted by Mr. Justice Blackstone, in his Commentaries on the Laws of England, as nearly as the spirit of the two laws would possibly allow, might by the familiarity of its order, entice the student of the Common Law, to take at least a cursory and general view of this more ancient code, when the conciseness of the sketch could not possibly encroach on his time. If the text be still uninteresting to him, perhaps some of the notes, as far as they relate to the Statute Law of this kingdom, or contain any new matter, may engage his attention. I have called it the *Substance* of Lectures, because the reader must naturally suppose, they were longer when delivered, much having been omitted which was adapted only to academical

ington's Dictionary of Painters, in which it ov objection ably to have been introduced. (See Rev. N. S ied to the

Mr. Ireland has concluded his volume From those containing a catalogue of the artist's pr is it supposed riations, &c.—which he has rendered t, *in adjumentum* of his object and intentions, prefixe n the idle theorist Hogarth's MSS. We apprehen r of Common Law, formances are here attributed ngth, and for such it artists. may read *. Prolixity

We shall now take leave gave much. Quotation Mr. Ireland has introduc ve swelled the work, with the friends and admire d selection of points really in- debted to his liberal rable labour.'

ART. IX. as twenty Lectures, three of which stance of t on the utility of the study of the Ci- by Ar parative merits of the Roman and English in th Law of Nations. In these sections we dis- T cover nothing that is new, and in point of doctrine nothing that is objectionable. But the style is highly objectionable. With such a prototype as Blackstone, who is so remarkable for classic simplicity and unaffected elegance of composition, how could Professor Browne, in a didactic work, be betrayed into such expressions as these: 'Can the aetherial form of heavenly virtue be stained by the pollution of man, or its immutable essence change with the fickle villany of the human heart? Forbid it heaven! Such opinions can never enter these walls: within this sanctuary, refutation were idle.'—'Let their doctrines boast a little temporary success or *individual elevation*.'—'Nor are they merely obeisances to the star of virtue!' The first Book consists of six Lectures, and discusses the Rights of Persons in the different relations of Husband and Wife, Master and Servant, Father and Son, Guardian and Ward; with a Lecture on Corporations. The second Book, containing eleven Lectures, treats on the Rights of Things, as opposed to the Rights of Persons.—These we have read with considerable pleasure, for they shew a correct and intimate acquaintance with the subject; and, by the mode of subjoining the decisions in our English Courts, an useful and entertaining comparison between the two Codes is established. We have often thought that such a mode might be adopted with advantage; and we were strengthened in that opinion by some of Professor Millar's Lectures, in which he contrasted the Laws of Rome with those of other States, in a way that did credit to

* If deeper research be desired, the parts of the Corpus Juris Civilis to be read on each subject, are mentioned in the respective Lectures; so that, while conspicuous remarkable portions are selected and abridged, a general course of Civil Law is pointed out.'

his

talents and various information. The present, however, is
rst publication in which we have observed this practice ;
hope that Professor Browne will have encouragement
verance to complete his plan.

ll present our readers with the Lecture on the Ori-
erty and Division of Things, because it is the
collection, and because, on a topic of universal
hes a fair specimen of the Author's abilities

s not enter into the minute and subtle disqui-
l origin of property, which have employed the
ocke, and Blackstone. As far however as it has
em, it agrees, (in the opinion of Mr. Gibbon) with
Professor, in deriving it from occupancy. To me it
ner to coincide with Grotius, who deduces it from an im-
compact of nations ; for in fact, it speaks of occupation only
as one of the titles to property arising from natural law, *i. e.* says Justinian, from the Law of Nations, shewing that he is not speaking of the Law of Nature universally and in the abstract, *as it operates in a state of nature*, but *only* as it becomes a part of the Law of Nations. The language of Justinian in the Institute is this—that all rights to things arise from the Law of Nature, that is the Law of Nations, or from Municipal Law *. Under the first, he reckons occupancy, accession and tradition ; under the latter, prescription, donation, inheritance, &c.

' Next to the consideration of property in *general*, and its origin in the Law of Nature, natural order teaches us, first to treat of the division of things, then of property in them, and lastly of the *particular* modes of acquiring title to them, a method which has been pursued by the clear mind of Mr. J. Blackstone, and which I shall endeavour to follow, especially as Justinian here by no means furnishes a clear model for imitation †.

' In their division of things, the Roman Jurists are much more minute, accurate and metaphysically exact than ours ; things were, according to them, either *in patrimonio*, capable of being possessed by

' * Accordingly Mr. Blackstone speaks of that rule of the *Laws of Nations, recognized by the Laws of Rome*, Quod nullius est, id ratione naturali occupanti conceditur.'

' † Justinian in his Institutes is in this respect extremely immethodical, for in the first chapter of his second book, he begins with the division of things—then proceeds to the titles to them acquirable by the Law of Nature and Nations, and in the subsequent chapters of the same book returns to division of things, and to quantity of interest in them, thereby postponing the enumeration of the other methods of acquiring property, viz. those by municipal law, and awkwardly separating these titles to property from the former, *i. e.* from those arising from the Law of Nature and Nations, by the interposition of the chapter of corporeal and incorporeal things, and of services, usufruct and use.'

single

single persons exclusive of others, or *extra patrimonium*, incapable of being so possessed.

'Things *extra patrimonium* were common, *i. e. free to all mankind*; public, *i. e. belonging to some nation or people*; universitatis, *i. e. belonging to some certain city, society, or corporation*; or fourthly, things nullius, *belonging to nobody*, which included all things consecrated and devoted to religious uses, which are distinguished into sacred, sanct, and religious.

'This was the division of things in relation to their propertyship—with respect to their nature, they were divided into corporeal and incorporeal—and the corporeal again into moveable and immoveable. This is the order and manner of division chosen by Justinian in the Institutes, and we shall follow it *.

'Things common to all, are those which being given by Providence for general use, cannot be reduced to the nature of property; such are the air, running water, the sea, and the shores of the sea. By shore the Institutes mean up to high water mark, or (where little or no tides as in the Mediterranean,) as high as the highest winter wave washes †, but if a man by prescription, from time immemorial had the use of running water ‡, as for a mill, his case was an exception to the general rule, but he must not waste the water unnecessarily, and mills and other buildings might be erected on rivers by particular licence. Vid. Digs. 48. 8.

'Things public. Among things public, Justinian principally notices, harbours, banks, and rivers, and the right of fishing in them. By the Civil Law, the rivers were public; of exclusive rights of fishing the Romans had no notion, any more than of Game

'* The order adopted by the famous Roman lawyer, Caius, and apparently approved in the Digests, is somewhat different: he first distinguishes things into those of divine and those of human right, things of divine right he separates into sacred, sanct, and religious—those of human into things *in patrimonio*, and *extra patrimonium*, and under the *res nullius*, a sub-division of the latter, considers not only holy things, but those which tho' not consecrated wanted a master, such as the *hereditas jacens*. Justinian confines the *res nullius* to things of divine right.'

'† Notwithstanding this position of the sea being common, many nations in modern times have claimed dominion over parts of it, as the Venetians over the Adriatic, the King of Denmark over the Sound, and the King of Great Britain over the four seas. The learned Selden even contends that the sea is as capable of becoming property as the land. Undoubtedly where nations have taken upon themselves the burden of freeing the sea from pirates, or erecting light houses on dangerous coasts, they have a right to reimburse themselves by duties upon passing ships, nor is it to be understood that foreign nations have a right to use the shore of the country against the will of the inhabitants, except from inevitable distress.'

'‡ By Magna Charta the appropriating running water, which it seems unnatural to restrain, was prohibited, consequently the rivers fenced at that time were directed to be laid open.'

Laws,

Laws *, and the inhabitants of the waters became the property of the first occupant; nor was any obstruction or diversion of a river allowed. See Dig. Lib. 43.

'A bank of a river might have been private property, but it was so far publick that all persons had a right to come upon it for certain purposes; for instance, for a towing path †.

'Res *Universitatis*, or Things belonging to cities or bodies politic. Such things belonging to the Corporation or body politic in respect of the *property* of them, but as to their *use* they appertain to all those persons that are of the Corporation or body politic; such may be theatres, market-houses and the like ‡.

'Res *Nullius*, or Things which are not the goods or property of any person or number of men, are principally those of divine right; they were of three § sorts—things sacred, things religious, things sanct. Things sacred were those which were duly and publicly consecrated to God by the priests, as churches and their ornaments, their chalices, books, &c.

'Things religious were those places which became so by burying in them a dead body, even tho' no consecration of these spots by a priest had taken place.

'Things sanct were those which by certain reverential awe arising from their nature—sometimes augmented by the addition of religious ceremonies, were guarded and defended from the injuries of men; such were the gates and walls of a city, offences against which were capitally punished.

'* It is their peculiar praise, says Gibbon. With us by the Feodal Polity, the Prince claimed a right of granting franchises of *free* fishery in rivers, which by an odd perversion of language means exclusive fishery; but these rights of fishery in consequence of Magna Charta, must be as old as Henry II's time. Probably very few of our present fisheries could boast such antiquity, or are really legal, but, being proved to have existed longer than the memory of the oldest men living, are presumed to have been from Hen. II's time, no proof appearing to the contrary. Many Gentlemen in Ireland support their titles to fisheries by grants from Charles II. but such grants convey nothing, being directly contrary to Magna Charta, and are only corroborating evidence of the rights being from time immemorial.

'A subject may have by prescription a right to a several fishery in an arm of the sea, 4 T. R. 437.'

'† This rule of the Civil Law, adopted also by our Bracton, was much insisted on in the case of Ball v. Herbert, 3 Term Reports, when however it was determined that by the Common Law of England, the public are not entitled to tow on the banks of navigable rivers.'

'‡ They differ from things *public*, the latter belonging to a nation.'

'§ For tho' Caius in his division of things, makes them to consist of derelicts, treasure trove, the *hæreditas jacens*, or an inheritance lying before it be entered on or appropriated, yet as these are of a private nature, and capable of proprietorship, Justinian more properly confines the *res nullius* to things of divine right.'

'We

'We have now done with things *extra patrimonium*, and must remind the reader that things *in patrimonio* are divided into corporeal and incorporeal, and the corporeal again into moveable and immoveable.

'Corporeal things are those which are visible and tangible, as lands, houses, jewels, &c. Incorporeal are not the object of sensation, but are the creatures of the mind, being rights issuing out of a thing corporeal, or concerning or exercisable within the same.

'Corporeal things are either moveable, as silver, gold, houshold goods: or immoveable, as lands and houses *.

'Corporeal things may be unoccupied; or held for life, or lesser term, or in inheritance; in the second case, the English Law calls them tenements, in the third hereditaments. So incorporeal rights may be tenements or hereditaments, as they are to exist for the life of the individual or to descend to his posterity. The Civil Law does not make use of these terms, but yet, like the English, in the division of things, pays more peculiar attention to those of an incorporeal nature, which we may if we please, to keep up the analogy, call hereditaments.

We take leave of this work with recommending it to the attention of those young men who are beginning their law studies, whether they may mean to dedicate their future exertions to the Courts of Doctors Commons, or to those of Westminster-Hall.

S.R.

ART. X. *The select Works of Antony Van Leeuwenhoek*, containing his Miscroscopical Discoveries in many of the Works of Nature. Translated from the Dutch and Latin Editions published by the Author, By Samuel Hoole. Part I. 4to. pp. 100, and four Plates. 10s. 6d. Nicol, &c. 1798.

THE name and the discoveries of Leeuwenhoek are well known to those who are engaged in the pursuits of natural philosophy: yet we believe that this is the first English translation of that author; and, judging from the specimen before us, the edition promises to be a very handsome one.

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* Moveables and immoveables are more usually and technically called by our Law, things real and personal; thus Mr. Blackstone defines in the second chapter of his second book, things real to be such as are fixed and immoveable; things personal to be goods, money, and other moveables; yet in his twenty-fourth chapter he is forced to depart from this definition, and to acknowledge that things personal include something more than moveables, viz. what we call chattels real, (as leases for years,) which he says are of a mongrel, amphibious nature. Such awkward effects arise from our distinctions of real and personal property, and so much superior is the simplicity of the Civil Law.'

From

From the time of the sects of the Peripatecians and Epicureans *, the controversy of the divisibility of matter has been agitated, and is not hitherto determined.

The discoveries of Boyle and Leeuwenhoek have been urged by the advocates for the divisibility of matter, as a confirmation of their opinion on this subject. Mr. Boyle demonstrated the practicability of dividing a grain of gold into 1800,0000 visible parts. He likewise dissolved a grain of copper in spirit of sal ammoniac, and, mixing it so dissolved with a certain quantity of water weighing 28,534 grains, a blue tincture was given to the water in every part. He inferred, then, that there must be in every visible part of the water a small particle of copper. Now the water measured 105,57 cubic inches, and in a cubic inch there are 21,600,0000 visible parts; consequently, a grain of copper was divided into 2,278,800,0000 small visible parts.—Leeuwenhoek discovered in some water three kinds of animalcules, of which the diameters were to one another as the numbers, 1, 10, and 50; the diameter of a common grain of sand † was to that of the smallest of these animalcules as 1000:1; and consequently its magnitude as 100,000,0000:1. Moreover, these animalcules were seen to swim in the water, had muscles, nerves, blood-vessels, &c. Of what an inconceiveable smallness, then, must a globule of their blood be! We may describe its magnitude compared to that of some other object by means of numbers, but we cannot form any idea of it. Mr. Addison expresses himself on this subject, in the Spectator, with great elegance and perspicuity; as quoted by the present translator:

"Let a man try to conceive the different bulk of an animal, which is twenty, from another which is a hundred times less than a mite, or to compare in his thoughts, a length of a thousand diameters of the earth, with that of a million, and he will quickly find that he has no different measures in his mind, adjusted to such extraordinary degrees of grandeur or minuteness. The understanding, indeed, opens an infinite space on every side of us; but the imagination, after a few faint efforts, is immediately at a stand, and finds herself swallowed up in the immensity of the void that surrounds it: our reason can pursue a particle of matter through an infinite variety of divisions; but the fancy soon loses sight of it, and feels in itself a kind of chasm, that wants to be filled with matter of more sensible bulk. We can neither widen, nor contract the faculty to the dimensions of either extreme. The object is too big for our capacity, when we would comprehend the circumference of a world; and dwindles into nothing, when we endeavour after the idea of an atom."

SPECTATOR, No. 420.

* See Lucretius, first book.

† The translator says that the sand was of that sort called *scowering* sand.

These discoveries of Boyle and Leeuwenhoek (as we have already stated) were brought forwards in support of the opinion of those who maintained the infinite divisibility of matter, as it is called. The *mathematical proof* of the divisibility of matter was likewise forced into the same service.—The advocates of the opposite opinion, however, contended that neither the physical experiments nor the mathematical demonstration were conclusive against them; that there was no clear and decisive experiment to shew that a body was composed of divisible parts; and on the contrary, that nature, in the analysis of matter, appeared to stop at a certain degree, and to be fixed and determinate. In regard to the mathematical proof, this argument did not apply; the divisibility of a geometrical body not being analogous to the divisibility of a natural and physical body, because the idea of extension involves only that of parts united and co-existing, of which the number is arbitrary; not that of parts actual and determinate, of which the number in any physical body must constitute its essence, and be determinate.

The subjects treated in this first number are

'Of the Oak.—The nature of it's Production; the different Degrees of Goodness in Oak Timber; and the Causes of that Difference. The Author's Opinion as to the proper Season for felling Timber.'—

'Of the Fir.—The different Degrees of Goodness in Fir Timber, how discoverable; the minute Vessels which enter into the Composition of this Tree described at large.'—

'Of the Weevil or Corn-beetle.—Wherein the common Opinion that this Insect is bred in Corn spontaneously, is shewn to be erroneous; the true Nature of its Generation explained; with the Means to preserve Corn from its Infection.'—

'Of the Maggot or Caterpillar infesting Corn in Granaries; the Nature of its Generation explained, and the Means to prevent its Increase pointed out.'—

'Of the Spider.—The following observations were made on those kinds of Spiders which are found in gardens, where they fix their webs to vines, herbs, and shrubs.'—

'Of the Silk Worm.'—

'On the nature of the scales of Fishes, and how the age of those Animals may be determined by observation of the scales; The Author's reasonings and opinion respecting the Longevity of this part of the Animal Creation.'—

'The Author's refutation of the doctrine of equivocal or spontaneous generation in the instance of the Sea-Muscle, with a particular description of that species of Fish.'—

'Of the Muscle which is found in fresh water; a particular description of its internal formation, and of the manner in which its young are produced.'

We have not heard that any additional numbers of this work have appeared:—when they reach us, we shall report them to the public.

Wood....e. ART.

ART. XI. *Further Observations on the Variolæ Vaccinæ, or Cow-pox.* By Edward Jenner, M.D. F.R.S. F.L.S. &c. 4to. 2s. 6d. Law, &c. 1799.

THE farther observations here announced on this interesting subject relate to

1st, Facts 'which point out the fallacious sources whence a disease *imitative* of (resembling) the true *Variolæ Vaccinæ* might arise; with the view of preventing those who may inoculate, from producing a spurious disease.' 2dly, They relate to 'subduing the inoculated pustule, as soon as it has sufficiently produced its influence on the constitution.'

The necessity of a farther statement of facts, relating to the 1st head, appears from the accounts given of persons taking the small-pox, who had previously undergone the *Var. Vac.* 'On these cases,' says the author, 'I shall for the present suspend any particular remarks, but hope that the general observations I have to offer in the sequel will prove of sufficient weight to render the idea of their ever having had existence, but as cases of spurious cow-pox, extremely doubtful.'

Dr. J. next enumerates the sources of a spurious cow-pox.

'1st, That arising from pustules on the nipples or udder of the cow; which pustules contain no specific virus.

'2dly, From matter (although originally possessing the specific virus) which has suffered a decomposition, either from putrefaction or from any other cause less obvious to the senses.

'3dly, From matter taken from an ulcer in an advanced stage, which ulcer arose from a true cow-pox.

'4thly, From matter produced on the human skin from contact with some peculiar morbid matter generated by a horse.'

The terms of the 2d proposition are hypothetical, and the distinction between the 2d and 3d is sufficiently obscure: but the reader may expect the elucidation in the commentary on them.

Concerning the first source of disease above-mentioned, Dr. J. tells us that the udders and nipples are subject to a variety of eruptions, and that many of them are capable of giving a disease to the human body different from the true cow-pox: but, after having raised these doubts, and recommended a suspension of all opinion as to what is and what is not the real cow-pox, we get no satisfactory information from the author. Indeed, according to our apprehension, the distinctions pointed out are vague, and perhaps merely hypothetical. A case in point is thus stated:—Sarah Merlin milked a cow whose nipples were affected with large white blisters: the girl's hands became affected in like manner with blisters, and inflammation, but no constitutional indisposition followed: this dis-

order being considered as the *variolæ vaccinæ*, the patient was thought to be secure from the small-pox: but she afterwards took this disease, and had a full burthen. 'Now,' says the author, 'had any one, conversant with the habits of this disease, heard this history, *they* (he) would have had no hesitation in pronouncing it a case of spurious cow-pox; considering its deviation in the *numerous* blisters which appeared on the girl's hand; their termination without ulceration, its not proving more generally contagious at the farm, either among the cattle or those employed in milking: and considering also that the patient felt no general indisposition, although there was so great a number of vesicles.' We will venture to affirm, from the accounts of the cow-pox published in the current year, that these observations do not distinguish that complaint from other similar diseases.

With respect to the 2d source of diseases resembling the cow-pox:—instances are related of persons having, by inoculation with variolous matter, an inflammation, pustules, pains in the axillæ, and fever at the usual time, yet they afterward took the small-pox; and these failures were imputed to the state of the variolous matter used in the inoculation. 'After this, ought we,' says the Doctor, 'to be in the smallest degree surprized to find, among a great number of individuals, who by living in dairies have been casually exposed to the cow-pox virus, when in a state analogous to that of the small-pox above described, some who may have had the disease so imperfectly as not to render them secure from variolous attacks?' Thus, then, from analogy only, it is concluded that spurious cases of cow-pox occur from the altered state of the real matter of this disease.

Concerning the 3d source of diseases liable to be confounded with the *var. vac.*, not a single evidence from practice is adduced: but the author shall speak for himself:

'I shall observe that, when this pustule has degenerated into an ulcer, (to which state it is often disposed to pass unless timely checked,) *I suspect* that matter possessing very different properties may sooner or later be produced; and although it may have passed that stage wherein the specific properties of the matter secreted are no longer present in it, yet, when applied to a sore (as in the casual way) it might dispose that sore to ulcerate, and from its irritation the system would probably become affected; and thus, by assuming some of its strongest characters, it would *imitate* the genuine cow-pox.'

We next come to the 4th origin of diseases; and here it is maintained that the cow-pox is derived from the horse. We do not think it necessary to state the reasons for this opinion

as given by the author, because they amount to no more than presumptive evidence; and even this has been refuted by other evidence of the same kind, or in part by direct contrary proof from inoculation with the matter of grease,—from the absence of the cow-pox where the grease prevails,—and from the prevalence of it where no such disease as the grease was present. As, in our account of Dr. Jenner's former work, we expressed our disapprobation of the conclusion that grease was the origin of the cow-pox, and he still persists in the opinion, but without any additional evidence, we must now take the liberty of saying, that the credit of neither the present nor the former work would have been lessened by the omission of the *unsound reasoning* on this topic.

By way of preparation for the practice with escharotics and caustics, the following observations are delivered:

'From the very slight indisposition which ensues in cases of inoculation, where the pustule after affecting the constitution quickly runs into a scab spontaneously, or is artificially suppressed by some proper application, I am induced to believe that the violence of the symptoms may be ascribed to the inflammation and irritation of the ulcers, and that the constitutional symptoms which appear during the presence of the sore while it assumes the character of a pustule only are felt but in a very trifling degree. This mild affection of the system happens when the disease makes but a slight local impression on those who have been accidentally infected by cows; and, as far as I have seen, it has uniformly happened among those who have been inoculated, when a pustule only, and no great degree of inflammation, or any ulceration, has taken place from the inoculation.'

Dr. Jenner next relates two instances of the *variolæ vaccinæ*, in which, on the 14th day, an inflammatory appearance taking place around the inoculated part, ointment was applied, consisting of *unguentum hydrargyri nitrati*, and plaister of *ung. hydrargyri fort.*, and 'in two or three days the virus seemed to be subdued.' As, however, the practice with these applications does not appear to be necessary, we shall suspend our opinion, till we have heard the reports which may be expected from others who have very extensively practised the vaccine inoculation.—At the close of the pamphlet, are inserted some communications to shew that the cow-pox is a perfectly safe disease, even to infants: one only 'twenty hours old' having gone through it without apparent illness; yet it was found effectually to resist the action of variolous matter with which it was subsequently inoculated.'

Although the present work does not contain matter of such interest, and which gives such satisfaction, as many parts of Dr. Jenner's former publication afforded, we shall always be

happy to peruse his communications on one of the most important subjects, perhaps, ever brought under medical discussion; and we shall ever gratefully regard Dr. Jenner as the original writer.

Pear..n.

Art. XII. *Reports of a Series of Inoculations for the Variolæ Vaccinæ, or Cow-pox;* with Remarks and Observations on this Disease, considered as a substitute for the Small-pox. By William Woodville, M. D. Physician to the Small-pox and Inoculation Hospitals. 8vo. pp. 155. 3s. 6d. sewed. Phillips and Son. 1799.

The publications which have hitherto appeared on this subject contain satisfactory evidence with respect to certain facts, from which some important advantages in medical practice are calculable; provided, however, that certain other facts, at present unestablished, do not prove, on farther research, to counterbalance those advantages, or that new facts do not arise which evince detriment. Yet, while we are aware of and duly report such unfavorable results from the prosecution of the inquiry, it is no more than bare justice to allow that the investigation *may* afford conclusions which exhibit additional advantages in practice. Much has been written on this subject, but it has principally consisted of unauthenticated reports and *à priori* unsound reasoning. Well attested and copious evidence was yet wanting, to enable the public to estimate the value of the new inoculation. The present work bears directly on this deficient point, viz. that of evidence; and the judgment, the industry, and the opportunities of the author, secured us from being disappointed in our expectations of much satisfaction from these reports.

Dr. Woodville says, 'I conceived it to be a duty that I owed to the public, in my official situation at the Inoculation Hospital, to embrace the first opportunity of carrying the plan into execution.' Not being able to procure vaccine matter, he proceeded to try whether the disease could be actually excited by inoculating the nipples of cows with matter of grease; in conformity to the opinion that the cow-pox originated in the grease. The numerous experiments made by the author, however, as well as by Professor Coleman, (of the Veterinary College,) in order to produce the disease in cows by the inoculation of the grease matter, and other equine morbid secreted fluids, proved unsuccessful. In a note, the curious fact is stated, that, although the *variolæ vaccinæ* could not be produced in the cow's teats by the inoculation either of variolous matter, or of vaccine matter from the cow, Mr. Coleman did succeed in exciting the disease in this animal by inoculation of cow-pox matter from the

the human subject. From these experiments, and other conclusive reasons here stated, Dr. Woodville proves the error of Dr. Jenner with respect to the origin of the cow-pox in the greate of horses:—but this error is of no importance with respect to the practical advantages which are promised by other facts and observations.

At length, in January last, the cow-pox becoming epibootic (if we may be permitted to use the term) in a stable in Gray's-Inn Lane, matter was procured; by means of which the disease was propagated in the Small-pox Hospital; and the consequent practice furnished the valuable statement of evidence contained in the present publication. It was thought of importance that this practice should be conducted *openly*, before several philosophical and professional men; and accordingly Lord Somerville, Sir Joseph Banks, Sir W. Watson, Drs. Simmons, Pearson, Willan, and others, attended at the cow-house above-mentioned, on the 24th January, to examine the servants and the cows then affected with the *variolæ vaccinæ*.

Dr. Woodville thinks it necessary, before he details his cases, to relate the local appearances arising from inoculation of the small-pox. The most curious of these observations is, that 'the variolous matter first inserted, like other morbid poisons, is not capable of being immediately absorbed, but lodges in the skin, and there excites an inflammatory process, by which new matter producing the disease is generated.' In a note, it is subjoined, 'that the greater mildness of the inoculated than the casual small-pox depends upon this circumstance.'

Dr. Woodville then next relates the cases of 200 patients inoculated with vaccine variolous matter between the 21st January 1799, and the 18th March following. 'All of these from the 6th of March, viz. 78, were inoculated for the small-pox (except two persons), after having gone through the cow-pox, without producing any disease.'

In order to observe the progressive descent of the vaccine infection from patient to patient, as well as the magnitude of the disease which was excited by the inoculation, the account of the above 200 patients is also given in a table of 9 pages, containing 5 columns: 1. the name, 2. the years of age, 3. the months of age, 4. the number of days of illness, 5. the number of pustules. The original matter was taken from the cow, and from the milk-maid, Sarah Rice, who contracted the disease from the cow. This table comprehends all the cases originally intended for the present publication: but, from the delays occasioned by a concurrence of circumstances, the author took the advantage of making additions. Accordingly, another tabulated statement is given, of the same kind

as the former, in which are contained the results of above 300 additional cases.

These 500 cases give occasion to several remarks at the close of this valuable pamphlet; and we were anxious to compare the appearances with those already described by others.

First, we are not a little surprised on finding so great a proportion of pustular cases:

'Indeed,' says the author, 'when I first observed a pustular eruption upon Buckland, Case 3d, the occurrence being wholly unexpected, I was not without apprehension that the lancet which was employed in his inoculation might have had some particles of variolous matter adhering to it. But this suspicion was soon removed; for upon inquiry I found that all the lancets which I had used on the 31st January, were then made use of for the first time since they had been ground by the cutler.' (p. 137.)

2dly, A suspicion arose that the patients were variolated (as Dr. W. calls it) by the variolous inoculation, which was performed on the 5th day after the insertion of the vaccine matter, in order to secure them against the natural small-pox to which they were exposed in the Hospital; and hence, it was supposed, a hybrid disease was produced.

'But (says the Dr.) as the matter employed in the cow-pox inoculations was always taken before the constitution could be affected by the variolous matter, and during the time that both inoculations were merely local diseases, I apprehend its effects would be the same as if the variolous inoculation had not taken place. Nay, had this not been the case, but had several patients been inoculated with matter taken from the cow-pox tumour on the arm of Jane Collingridge, after both the inoculations were supposed to have affected the constitution for several days, neither facts nor analogy lead us to believe that the matter thus obtained would produce any other disease than that of its own species, or that its specific morbid quality would be changed by entering into combination with the virus of the small-pox. The general character of the tumour formed by the inoculation of the small-pox is very different from that of the cow-pox, and though on the same day a person be inoculated in one arm with the matter of the cow-pox, and in the other with that of the small-pox, yet both tumours preserve their respective characteristic appearances throughout the whole course of the disease. This is certainly a strong proof that the two diseases in respect to their local action continue separate and distinct.'

Twenty-eight patients were on the same day inoculated with a mixture of equal parts of the variolous and cow-pox matter, in order to see which disease would prevail, or whether an hybrid disease would be produced. The result was that, in most of the patients, the disease resembled the cow-pox; in the others, it more resembled the small-pox: but in none was there much indisposition, nor many pustules.

3dly,

3dly, Matter sent into the country from the arm of Ann Bumpus, who had 310 suppurated pustules, produced the disease in 160 persons, without any maturated pustules: but this exemption from suppurated pustules did not depend on the air of the country, because one out of five of the above patients in the tables had such eruptions, who lived eight miles distance from London; and, at a small village farther from London, 18 persons were inoculated with similar matter, in all of whom it produced pustules.

4thly, A strong proof that the suppurated pustules were those of the real cow-pox is afforded by the inoculation of a cow's teat with cow-pox matter from the human subject. A man servant caught the disease by milking this cow; and with the matter from this cow, the patients Streeton, Smith, and Meacock, were inoculated. Streeton had 300 suppurated pustules, Meacock had still more, and Smith had above 100 pustules.

5thly, The following nice observations, we think, should be repeatedly made, before the conclusion be admitted.

'If a person has casually received the infection of the small-pox, and be inoculated with variolous matter three or four days before the eruptive symptoms supervene, the inoculated part does not turnify, as in other cases, but becomes a simple pustule: on the contrary, if a person has been inoculated, and the progress of the inoculation be so far advanced that the patient is within one day of the approach of the eruptive fever, and be then inoculated a second time, the tumour produced from the second inoculation will become nearly as extensive as the first, and be in a state of suppuration a few hours after the fever commences. *Hence it appears, that the process of variolation in the natural and in the inoculated small-pox is different.*'

6thly. The number inoculated for the vaccine disease, by the author, amounted to about 600: but they could not all be included in the tables; because, when they were printed, the disease was not far enough advanced to give the result:—but, in judging of the degree of danger and the magnitude of the disease, it will be proper to take into the account the case of an infant at the breast, which died on the 11th day after the vaccine inoculation. In this *solitary* fatal case, the local tumour was very inconsiderable, and the eruptive symptoms took place on the 7th day; when the child was attacked with fits of the spasmodic kind, which recurred at short intervals with increased violence, and carried it off, after an eruption of 80 or 100 pustules. It appears, then, that one proved fatal out of 500 inoculated cases for the cow-pox; and the preceding tables shew that in other cases the disease was of formidable severity: while, on the other hand, a very large proportion of the patients were scarcely disordered from the inoculation, and had

had no pustules. About two-fifths had no pustules, and three-fourths had no perceptible constitutional disorder:—but, says the author, 'if at an average one of 500 will die of the inoculated cow-pox, I confess I should not be disposed to introduce this disease in the Inoculation Hospital; because, of 5000 cases of variolous inoculation, the number of deaths has not exceeded one in 600.'—It will be obvious to men of good judgment, that the calculation of proportional mortality in the cow-pox is premature.

7thly, The disease appeared in general milder when the matter was used from those who had the disease mildly.

8thly, The conclusion, that the cow-pox and small-pox are only varieties of the same species of disease, appears still more unwarrantable than even that of the proportional mortality. The fact which led to this conclusion, however, merits farther scrutiny, to determine whether eruptive cases of the vaccine disease, resembling the small-pox, uniformly produce similar eruptive cases. We think that the contrary appears from the cases in this volume.

9thly, We are of opinion that the conclusion, from two cases only, that the vaccine disorder can be propagated by effluvia, stands in need of confirmation.

10thly, On the important point of persons taking the small pox after the vaccine infection, the author very well observes that the instances in the affirmative are defective, in not affording sufficient proof that the disease was really the cow-pox; while the instances, which go to prove that those who had undergone the genuine vaccine disease resisted the variolous infection, are decisive, and sufficiently numerous to establish the fact in a satisfactory manner. The number inoculated by Dr. W. for the small-pox, after the cow-pox, amounted to above 400.

11thly, Dr. W. observes, that 'we have been told that the cow-pox tumour produced erysipelatous inflammation and phagedenic ulceration; but the inoculated part has not ulcerated in any of the cases which have been under my care;' and nothing but slight inflammation ensued, which was easily subdued by *aqua lithargyri acetati.* We confess that the representation made of the use of caustics by Dr. Jenner, and of other means, to subdue the terrible local affection which is said to occasionally take place, always appeared to us chimerical; and the affection for which they were proposed seemed to have no existence. Dr. Woodville's extensive experience is conclusive on this point.

On the subject of the vaccine disease, we have undoubtedly received much information, as to its history, from the pamphlet

phlet of Dr. Woodville; and various parts of the history are likely soon to be fully investigated. It already appears that several of the facts asserted, relating to the vaccine disorder, are not well founded: but we trust and hope that the principal points will be established, and that the public will ultimately derive much benefit from them.

Pear..n.

ART. XIII. *Grove-Hill*, a Descriptive Poem, with an Ode to Mithra, by the Author of Indian Antiquities. 4to. pp. 76. and many Plates. 1l. 1s. Boards. Arch. 1799.

WE have frequently had occasion to bear testimony to this author's learning, poetical talents, and facility of writing both in prose and verse; and if we have not invariably subscribed to his opinions, nor regarded his works as "faultless monsters," we have never withheld our praise when we thought it due. In particular, we have celebrated his talent for descriptive poetry; and his descriptions, indeed, are not confined to *belle parole*, but are enriched by knowlege and reflection. We have no local acquaintance with the villa which he now celebrates *, and are therefore unable to judge of the likeness of the portrait: but the picture is well designed and highly coloured.

By separating the several characteristic parts of the subject of this poem, apparently for the sake of the elegant *wood plates* with which it is embellished, it seems rather a collection of portraits, than an historical picture, or complete whole: yet, if the publication had no other merit than that of serving as a vehicle for the admirable engravings in wood with which it is embellished, executed by *Anderson* †, from designs by *Samuel*, it would have answered a very laudable purpose. Of these ornaments we cannot give our readers any specimens: but from the poetry we shall present them with an extract or two; commencing with the well merited and well drawn eulogy of the worthy and excellent Ferguson:

'OBSERVATORY, or TEMPLE of the SYBILS,

'At length with wonder and delight I gain
The lofty summit of the Sybil's fane.
Now far sublimer scenes the muse inspire,
Sublimer thoughts the kindling bosom fire:
Adieu! earth's bounded range, all meaner themes,
Gay landscapes, waving woods, and glittering streams:
Be mine with heaven-born Ferguson to soar,
And yon bright arch and brighter orbs explore:

---

* The seat of Dr. Lettsom, at Camberwell.

† An ingenious young artist, who already equals his predecessors in this line, and will probably excel them.

With

With his rapt spirit round the ecliptic glow,
Or freeze beneath the bears, in polar snow;
Delighted, through the boundless realms of space,
The great Creator's varied power to trace;
Where gravitating worlds unnumbered sweep
In beauteous order through yon azure deep;
While rapid comets, with their burning trains,
Attend their progress through those distant plains;
Their wasted ardours with new fires supply,
And light the flames that blaze through all the sky.

'How vigorous Genius, on its eagle-wings,
Above terrestrial bonds triumphant springs!
All the dire rage of adverse fate defies,
And to its native spheres for refuge flies.
Mark! on yon northern hills, her darling child,
Wand'ring o'er many a bleak and barren wild;
Around him howls enraged the wintry gale,
And driving sleet the illustrious youth assail;
Yet neither driving sleet nor blasting wind
Damp the keen fervour of his active mind,
That scorns the limits of this nether sphere,
And bends to distant worlds its bold career.
Now, with the pastoral crook, his skilful hand
Draws heaven's vast circles in the drifted sand:
Now, with a string of threaded beads, he shows
Where each bright star that gilds th' horizon glows;
Here the broad Zodiac darts its central rays;
Here gleams Orion; there the Pleiads blaze:
There myriad suns their blended beams combine,
To form the Galaxy's refulgent line:
And, as one dazzling flood of light they pour,
Bid wondering mortals tremble and adore.

'Doom'd still to be the sport of adverse fate,
Severer ills his ripening manhood wait:
Lo! at the mill, a servile drudge, he toils,
In tasks at which the high-born mind recoils:
Exhausted through the long laborious day,
His mightier labours of the night survey;
Those weary lids no balmy slumbers close,
No pause that active, ardent spirit knows;
But now, upborne on lightning pinions, flies
Where tempests gender, and dark whirlwinds rise;
In metaphysics now sublimely soars,
And wide the intellectual world explores;
Or with great Newton in mechanics towers,
Invests their secret laws and wonderous powers;
Fathoms the billowy ocean's bed profound,
Weighs the vast mass, and marks its mighty bound.
At length thy brows the well earned laurels crown,
And bright, as lasting, spreads thy just renown.
The friend of Genius and its hallowed flame
Devotes this temple to thy towering name;

That,

That long as stars shall shine, or oceans roll,
To kindred zeal shall rouse the aspiring soul.'

The APIARY, which follows this article, is described with much poetical imagery:

'Reflected from Augusta's glittering spires,
The sun darts fiercely his meridian fires;
With brighter splendor shines each glistening stream,
While Nature pants beneath the fervid beam.
For shelter, from the sultry dog-star's heat,
To the deep glen the fainting herds retreat;
Listless repose beneath the gloomy brake,
Or headlong plunge amid the cooling lake.
Mark how intensely, while the blazing day
Pours on their glowing hives its fiercest ray,
Yon buzzing tribes pursue their ceaseless toil,
Loaded with all the garden's fragrant spoil;
Darkening the air, behold the unnumbered throng,
In driving swarms, harmonious, glide along;
All in strong bonds of social union join'd,
One mighty empire, one pervading mind:
No civil discords in that empire rage,
Save when an idle drones dire war they wage;
No tyrant's thundering scourge, nor rattling chain,
Disgrace the regent-mother's gentle reign;
Eternal laws to industry incite,
All, all to swell the public stores unite.
Oh! would the mighty states, whose thunders hurl'd
O'er ravaged Europe, awe the astonished world,
Oh! would they imitate the blameless race,
Whose numerous hives their names conspicuous grace;
Their vigorous industry, their loyal zeal,
Their generous ardour for the public weal;
Be firmly bound by one grand social chain,
And bid through earth eternal concord reign!'

There seems a small inaccuracy, which we did not expect from so orthodox a writer as Mr. M., in saying, p. 3, that Adam 'led by his Maker (before the fall) tasted *every fruit* that decked the paradisaical bower.'

At pp. 7 and 8, the words *bound* and *bounded* seem rather too near neighbours. Pope's objection to "the repetition of the same rhymes within four or six lines of each other, as tiresome to the ear through their monotony," is equally cogent with respect to blank verse, and to prose; where an important word continues vibrating on the ear during the perusal of at least five or six lines.

Of MITHRA we have formerly spoken with partiality, in vol. xii. p. 251. of our New Series. In this revival of the poem, there is a considerable addition, between the IVth and Vth Stanzas.—

At

At p. 63. a small typographical error seems to have escaped the author's care and correction: Diapason for Diapason and in another place, the word recanted, for rechanted, seems an unusual acceptation. Though to *recant* comes from *recanto*; and originally implied a palinody, no one now thinks of *singing* who *recants an opinion.*

Besides the uncommon beauty of the engravings, this publication does honour to the typography of our country, by the perfection of the letter-press and paper.

Dr B...y.

ART. XIV. *The Pleasures of Hope;* with other Poems. By Thomas Campbell. Small 8vo. 6s. Boards. Edinburgh printed; and sold by Longman, in London. 1799.

IT would be unreasonable to expect, in a poem on this subject, the same exactness and method which occur in the Pleasures of Memory, or perhaps in the Pleasures of Imagination. All that can be done, in delineating the effects of the passion here described, is to form pleasing groupes, and to combine them by natural transitions. In one transition, we think, the present author has been too abrupt: namely, in passing from the subject which introduces the Episode, to the Sorrows of Conrad and his daughter. The characteristic style of the poem is *the pathetic*, though in some passages it rises into a higher tone.—It opens with a comparison between the beauty of remote objects in a landscape, and the anticipation of remote futurity:

> 'At summer eve, when Heav'n's aerial bow
> Spans with bright arch the glittering hills below,
> Why to yon mountain turns the musing eye,
> Whose sun-bright summit mingles with the sky?
> Why do those cliffs of shadowy tint appear
> More sweet than all the landscape smiling near?
> 'Tis distance lends enchantment to the view,
> And robes the mountain in its azure hue.
>
> 'Thus, with delight, we linger to survey
> The promis'd joys of life's unmeasur'd way;
> Thus, from afar, each dim discover'd scene
> More pleasing seems than all the past hath been;
> And every form, that Fancy can repair
> From dark oblivion, glows divinely there.'

Though there seems to be no settled mode of arrangement adopted in disposing of the successive pictures which constitute the poem, yet there is an evident climax followed out. The '*march-worn soldier*' entering the field of battle is the first description; to which succeeds an allusion to the situation of

the celebrated Commodore Byron *; who, actuated by the influence of anticipation, encountered so many difficulties with exemplary fortitude. A domestic scene is then naturally introduced, in which the influence of *Hope* on parental affection is well pourtrayed. We give the following specimen of this part of the poem:

'Lo! as the couch where infant beauty sleeps,
Her silent watch the mournful mother keeps;
She, while the lovely babe unconscious lies,
Smiles on her little son with pensive eyes,
And weaves a song of melancholy joy—
"Sleep, image of thy father, sleep, my boy:
No lingering hour of sorrow shall be thine;
No sigh that rends thy father's heart and mine;
Bright as his manly sire, the son shall be
In form and soul; but ah! more blest than he.
Thy fame, thy worth, thy filial love at last,
Shall soothe this aching heart for all the past.
With many a smile my sorrows shall repay,
And chase the world's ungenerous scorn away.
"And say when summoned from the world and thee
I lay my head beneath the willow tree,
Wilt thou, sweet mourner! at my stone appear,
And soothe my parted spirit ling'ring near?
Oh wilt thou come? at evening hour, to shed
The tears of memory o'er my narrow bed;
With aching temples on thy hand reclin'd,
Muse on the last farewell I leave behind,
Breathe a deep sigh to winds that murmur low,
And think on all my love and all my woe?"
So speaks Affection, 'ere the infant eye
Can look regard, or brighten in reply;
But when the cherub lip hath learnt to claim
A mother's ear by that endearing name;
Soon as the playful innocent can prove
A tear of pity, or a smile of love,
Or cons his murm'ring task beneath her care
Or lisps with holy look his evening pray'r,
Or gazing, mutely pensive, sits to hear
The mournful ballad warbled in his ear;
How fondly looks admiring Hope the while,
At every artless tear, and every smile;
How glows the joyous parent to descry
A guileless bosom, true to sympathy!'

The pictures of the Maniac and the Wanderer are in the same style, but our limits do not permit us to transcribe them.

* For his *Narrative*, see M. R. vol. xxxix. p. 319.

From

From scenes of private life, the writer then passes to a nobler subject, viz. the prospect of the amelioration of the human race, and of their progress in science, liberty, and virtue. He has selected the partition of Poland, to illustrate a period at which every well-wisher to mankind entertained sanguine hopes of the emancipation of millions of the human species; and he concludes with a poetical prophecy that the day of Polish freedom may be yet expected. In all his allusions to politics, Mr. Campbell takes no notice of the French Revolution; a circumstance which at least argues that he regards the revolution of Poland and that of France in a different light. In fact, we are by no means inclined to suppose, from the tenor of Mr. C.'s writings, that his admiration of Brutus and Kosciusko have tinged his mind with improper principles; and from his silence on the subject of French Liberty, we argue his disapprobation of its horrors and excesses. In his allusion to the partition of Poland, he describes the last fatal contest of the oppressors and the oppressed, the capture of the city of Prague, and the massacre of the Poles at the bridge which crosses the Vistula:

'Warsaw's last champion from her height survey'd,
Wide o'er the fields, a waste of ruin laid,
"Oh! Heav'n! (he cried,) my bleeding country save!
Is there no hand on high to shield the brave?
Yet, though destruction sweep these lovely plains,
Rise, fellow men! Our country yet remains!
By that dread name we wave the sword on high,
And swear for her to live! with her to die!"

He said, and, on the rampart heights, array'd
His trusty warriors, few, but undismay'd;
Firm paced, and slow, a horrid front they form,
Still as the breeze, but dreadful as the storm;
Low mutm'ring sounds along their banners fly,
Revenge, or death, the watch-word and reply;
Then peal'd the notes, omnipotent to charm,
And the loud tocsin toll'd their last alarm.

'In vain, alas! in vain, ye gallant few!
From rank to rank your volley'd thunder flew;
Oh! bloodiest picture in the book of time,
Sarmatia fell, unwept, without a crime;
Found not a generous friend; a pitying foe,
Strength in her arms, nor mercy in her woe!
Dropt from her nerveless grasp the shatter'd spear,
Closed her bright eye, and curb'd her high career;
Hope, for a season bade the world farewell,
And Freedom shriek'd as Kosciusko fell!
The sun went down, nor ceas'd the carnage there,
Tumultuous murder shook the midnight air—

Or

On Prague's proud arch the fires of ruin glow,
His blood dy'd waters murm'ring far below;
The storm prevails, the rampart yields a way,
Bursts the wild cry of horror and dismay!
Hark! as the mouldering piles with thunder fall,
A thousand shrieks for hopeless mercy call!
Earth shook,—red meteors flashed along the sky,
And conscious nature shudder'd at the cry!

* Oh! righteous Heav'n! 'ere freedom found a grave,
Why slept the sword, omnipotent to save?
Where was thine arm, O! Vengeance! where thy rod
That smote the foes of Zion and of God,
That crush'd proud Ammon, when his iron car
Was yok'd in wrath, and thunder'd from afar?
Where was the storm that slumber'd till the host
Of blood-stain'd Pharaoh left their trembling coast,
Then bade the deep in wild commotion flow,
And heav'd an ocean on their march below?'

From this pathetic allusion to modern politics, the poet passes by an easy transition to another, equally interesting. The picture of the Negroe, hunting on his native plains,

'With fires proportion'd to his native sky,
Strength in his arm and lightning in his eye,

is finely contrasted with the fetter'd and degraded slave. This subject, though almost exhausted, seems to have presented itself to the poet's mind in new and glowing colours.

The concluding lines on this topic introduce a simile which, we think, is entirely original, and beautiful:

'The widow'd Indian, when her Lord expires,
Mounts the dread pile, and braves the funeral fires!
So falls the heart at thraldom's bitter sigh!
So Virtue dies, the Spouse of Liberty!'

The second part of the poem is shorter than the first, but still more pleasing. The allusion to the solitude of Adam, before the creation of his helpmate, is very poetical; and the anticipation of the lover, while musing on the future happiness which he is to enjoy in the society of

'The kind, fair friend, by Nature mark'd his own,'

is a pleasing picture of domestic life. The writer's versification and manner in that passage, particularly, remind us of the simplicity of Goldsmith, although this young * Bard seems not to have made that writer his model. Much, however, as we might commend the beginning of the second part, we think that the author has violated the climax which he seems

* We understand that Mr. Campbell is not above twenty years old.

to have intended, in pursuing the reflections as they succeed each other according to their importance. The scenes of domestic life ought to have been all thrown into one place; and thence he should have proceeded to the political topics introduced in his poem.

The last of Mr. Campbell's 'Pleasures,' judiciously reserved, are those which he deduces from the Hopes of immortality; and in these passages, the poem rises into a tone of unvaried sublimity, suited to the sacred nature of the subject.

The conclusion is in the true style of a *Grand Finale*, and the idea is bold and impressive:

> 'Eternal Hope! when yonder spheres sublime,
> Peal'd their first notes to sound the march of time!
> Thy joyous youth began—but not to fade.
> When all the sister planets have decay'd,
> When wrapt in fire the realms of Ether glow,
> And Heav'n's last thunder shakes the world below;
> Thou, undismay'd, shalt o'er the ruin smile,
> And light thy torch at Nature's funeral pile!'

To characterize this performance in a few words, we think that it is an highly promising poem, although marked with some defects. It has no incident; no story to embellish it; nor is the plan regularly followed up: but we deem it entitled to rank among the productions of our superior Bards of the present day, as it unquestionably contains many striking proofs of the juvenile author's capacity for genuine and sublime poetry.

The minor pieces are chiefly songs and translations: the latter are not inelegant, and the former possess a simplicity which, when united to melody, must produce a pleasing effect.

Ham....n.

ART. XV. ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ. *Euripidis Hecuba, ad fidem Manuscriptorum emendata*, &c.

ART. XVI. IN EURIPIDIS HECUBAM *Londini nuper publicatam Diatribe extemporalis. Composuit* Gilbertus Wakefield.

ART. XVII. ΕΥΡΙΠΙΔΟΥ ΟΡΕΣΤΗΣ. *Euripidis Orestes, ad fidem Manuscriptorum emendata*, &c.

[Art. concluded from p. 311—334.]

THE defence of those passages in Mr. Porson's edition of the HECUBA, which had been censured in Mr. Wakefield's DIATRIBE, has been attempted in the former parts of this article; and our concern has been expressed, that the confined limits, prescribed by the plan of the Monthly Review, would not allow room for a full discussion of the *unassailed excellencies*

observable in the Professor's publication.—Extensive, however, as this critique has been, it must not be concluded, before we have offered to our learned readers a confirmation of one CORRECTION exhibited in Mr. Porson's text. The verse, indeed, is in the ORESTES:—but both the tragedies are illustrated by the same Editor, and in both is the *Phidiaca Manus* equally visible.

ORESTES. 499. Αὐλὸς καλίων ἐγένετο μητέρα χλανών.

Thus Aldus, and the generality of copies. Brunck gives γένετο, from a persuasion that the augment was unnecessary. "*Edidit* γένετο *ex conjectura Brunckius*," says Mr. Porson, "*qui gaudio exsultasset, si cognosset ita extare in duobus* MSS." The Professor gives

Αὐλὸς καλίων μητέρ' ἐγένετο χλανών.

This is the emendation, which, as far at least as the lengthened *Iota* in καλίων is concerned, it is intended to confirm, at some length; as the consideration of it comprehends a question of importance to the purity of Greek prosody. It relates to the quantity of the penultimate in comparative adjectives which are terminated in ΙΩΝ, and which are in use among the Ionic, Attic, and Doric poets. This point has never been fully discussed; and it has been involved in difficulty and contradiction by all the critics, since the revival of letters; if we except our two learned countrymen, *Richard Dawes*, in his *Miscell. Critica*, 251. and *Richard Porson*, in his note on *Eurip. Orest.* 499.

Dawes. "*Comparativa in* ΙΩΝ *exeuntia in sermone Attico penultimam semper producunt.*" The instances in Aristophanes are then produced, in order to confirm the rule, and vindicate a correction in V. 270 of the *Acharnenses*.

This Canon was rejected by Markland, E. Suppl. 1001. and the truth of it was doubted by Musgrave *in his notes* on Euripides, by Burgess *in his notes* on Dawes, p. 469, and by Brunck *in his notes* on Eur. O. 507.

The Greek Professor of our times, (whose erudition and acuteness enable him to appreciate the excellencies of former philologists, as well as to detect their errors,) in his note on the cited verse of Euripides, ratifies by his correction this rule of Dawes; though he has judged the mention of his name, on this occasion, unnecessary. Dawes, in his remark, quotes the passages in which these comparatives appear, from Aristophanes only, among the comic writers: but he does not produce a single reference to the tragedies; nor does he state

what is the metrical custom with the Ionic and Doric * poets, in their usage of these comparatives. On the rule, however, of which he was the first and original proposer, the following extended metrical Canon may be founded; the truth of which shall be evinced by the necessary examples:

ADJECTIVES OF THE COMPARATIVE DEGREE, TERMINATED IN ΙΩΝ, HAVE THE IOTA IN THE PENULTIMATE SHORT IN THE IONIC AND DORIC DIALECTS, BUT LONG IN THE ATTIC DIALECT.

ΑΙΣΧΙΩΝ.

The penultimate of this comparative is short, *Ionicè* and *Doricè*. Homer †. Il. Φ. 437.

Ἀξέντων εἰρῶν. Τὸ μὲν ΑΙΣΧΙΟΝ, ἄι κ' ἀμαχηλί.

Pindar. Isthm. Z. 32. Οὐκ ἄισχιον φυᾶς.

which corresponds with V. S. Τὸν φερέοικον Θεῶν—Iamb. Hemiol.

The Iota is long *Atticè*:

EURIP. Helen. 271. ΑΙΣΧΙΟΝ εἶδος ἀνὴρ τοῦ καλοῦ λαβεῖν.

ARISTOPH. Plut. 590. Πολὺ τῆς πενίας πραγμ' ΑΙΣΧΙΟΝ, ζημίας ἀνηρ περιάψαι.

Eccles. 625. Φεύξονται γὰρ τοὺς αἰσχίους, ἐπὶ τοὺς δὲ καλοὺς βαδιοῦνται.

MENANDER. Ἐπιτρεπ. ap. Stob. Grot. LXXXVII. p. 363. Cleric. p. 68. Αἰσχιόν ἐστι· τὸ δ' ἀδυνασθ' ἀνθρώπινον.

Αἰσχίων also occurs in the following passages; in which, from its situation in the verse, the quantity of the penultimate cannot be determined:

EURIPIDES, Medea. 506. Ὅμως δ', ἐρωτηθεὶς γὰρ αἰσχίων φανεῖ.

SOPH. Electr. 559.

ΑΛΓΙΩΝ.

The penultimate is short in Homer: Il. Σ. 278. Σπεύσομεθ' ἀμπύργους· τῷ δ' ΑΛΓΙΟΝ, ἄι κ' ἐθέλῃσιν.

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* Markland indeed, l. c. observes, *Media in Dorico, ἄδιος corripitur semper, vel sæpè.* The last two words should have been omitted. The custom of the *Dorics* should not have been produced in the consideration of an Attic poet. Well does the great RICHARD BENTLEY say to Boyle, who supposed that the final syllable of ταλας might be short *Atticè*: "Perhaps he might remember that verse of Theocritus, Id. II. 4.

Ὅς μοι δωδεκαλαῖος ἀφ' ὧ τάλας ὑδίασθ' ἔχει.

For there, indeed, τάλας is short: but surely such a learned Grecian would know, that this was the Doric idiom, and not to be drawn into example, where that dialect was not used."

BENTLEY *on Phalaris*, p. 138.

† In citing the authorities from the Ionic and Doric poets, *one* instance, on account of our limits, must be deemed sufficient. The examples from the Tragic and Comic writers are given *at full length.*

It

It is long, *Atticè*:

SOPHOCL. Antig. 64. Καὶ ταῦτ' ἀκούειν, κἄτι τωνδ' ΑΛΓΙΟΝΑ.

The quantity is doubtful in ÆSCH. Prom. 933. EURIP. Hipp. 490. Med. 238. which is cited in Stob. Grot. *Tit.* LXXIII. p. 303. and in the Prologue to Rhesus, first published by Valckenaer, *Diatr.* 90. Ἐμοὶ γὰρ οὐδὲν ἐστὶν ἄλγιον βάρος—

ΒΑΘΙΩΝ.

This comparative does not occur in the Attic poets. The penultimate is short in Theocritus, E. 43.

Μὴ βάθιον τήνω πυγισμάλος ὑβὲ ταφείης.

ΒΕΛΤΙΩΝ.

The penultimate is short in the only passage of Homer in which this comparative occurs: Od. P. 18.

Πτωχῷ βέλτιον ἐστὶ καλὰ πλέλιν, ἢ κατ' ἀγρούς.

where the true reading is Βέλτερον, which is found in six verses of the Iliad, and in one of the Odyssey, and in two of the Hymn to Mercury, according to Seber's index. Eustathius, as Clarke's note well observes, gives Βέλτερον in his Commentary; which Thomas Bentley found also in several MSS. It is, therefore, surprising that Wolfius should have omitted so obvious and necessary a restoration as Βέλτερον, in his recently published Odyssey.

Hesiod also uses Βέλτερος instead of Βελτίων. Op. et D. 365.

Οἶκοι βέλτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρηφι.

So Apollon. Rhod. I. 254. II. 338. III. 507. IV. 1255.

As to the Attic poets, in Æschylus * Βελτίων never occurs. He follows Homer and Hesiod in the use of Βέλτερος.

S. Theb. 337. Βέλτερα τῶνδε πράσσειν.
Suppl. 1066. Καὶ κράτος νέμοι γυναι—
Ξὺν τὸ Βέλτερον κακοῦ.

He also employs Βέλτιστος as a superlative, Eumen. 489. Suppl. 1052. in the last Chorus †, though he uses Βέλτιστος in a Chorus of the Agamemnon, 397

Instances of Βελτίων, however, with the penultimate long, occur frequently in the Dramatic writers after Æschylus.

EURIP. Andromach. 727. Ταλλ' ὄνλες ἴσθι μηδενὸς ΒΕΛΤΙΟΝΕΣ.

Ion. 424. Εἰς παῖδα τὸν σὸν μείλιπιόσι ΒΕΛΤΙΟΝΑ.

Meleag. IX. ap. Stob. Tit. LXX. p. 70. et Clem. Alex. II.

* A passage in one of his fragments shall be examined in the course of this disquisition.

† A new regulation in the Metres of this Chorus was proposed in the Monthly Review for January 1798, *Article*, *Butler*.

p. 620 *. 3. ΒΕΆΤΙΟΝ 'Ἂν τεκοιμι σώμασιν † τέκνα, and V. 5. Σκληρὰς διαίλας οἱ γόνοι ΒΕΑΤΙΟΝΕΣ.

So INCERTUS apud Stob. Grot. Flor. I. p. 5. SOPHOCLES Fragm. Incert. C. ap. Brunck. apud Stob. MS. Ruhnkenii V. 5. ARISTOPHANES, Plut. 105. 558. 576. 595. Equit. 857. Pac. 448. Nub. 1050. Eccles. 214. 475. Acharn. 650. 1077. Ran. 1009. Thesm. 800. 810.

Βελίων, in passages in which the quantity cannot be determined:

EURIPID. Orest. 1147. 'Αλλ' ἀπολιπὼν τοὖμ', ἐπὶ τὸ ΒΕΆΤΙΟΝ πέσῃ. So Hippol. 294.—Alcest. 1179.—Iph. Aul. 1017.—Helen. 1057. *in Troch.* ΘΕΟ. Οὐ σε ταῦμὰ χρὴ δικάζειν. ΧΟ. Ἥν γε βελίω λέγω.—Electr. 1068.—*Erecth.* fragm. I. 6.

ARISTOPH. Plut. 1149. Nub. 589 594. Thesm. 774.

MENANDER. Θεοφορεμ. ap. Stob. Gr. III. p. 80. Cler.

INCERTUS in Grotii Excerpt. p. 949. which verse is assigned to Menander, by Morel, Sentent. Vet. Comicorum, p. 24.

Συμβουλος οὐδεις ἐσθ' βελίων Χρόνου,

where, however, he gives ἐστὶν οὐδείς, which destroys the verse. APOLLODORUS παισι, ap. Stob. Grot. p. 461.

In order to render the Canon respecting the *produced quantity* of this comparative adjective *universal*, the following passages require correction. ÆSCHYLUS apud Athen. IX. p. 375. E.

Τί γὰρ
Ὄψον γένοιθ' ἂν ἀνδρὶ τοὐδὲ ΒΕΛΤΙΟΝ.

The change into ΒΕΛΤΕΡΟΝ, after the observations which have been made, is sufficiently obvious. It is demanded, indeed, in order to render the style of the fragment Eschylean, as well as to restore the metre. Toup has quoted this passage in his *Emendat. in Suid. Part.* V. Vol. III. p. 75. but reads Βέλιον, firmly, and without apparent suspicion of an error.

MENANDER, apud Stob. Grot. CXXII. p. 497.

Ἂν πρῶτος ἀπίλθῃς, καὶ λύσεις σὺ βιλιον·
Ἐφιδὶ' ἰχων ἀπῆλθες, ἐχθρὸς οὐδενί.

These verses form part of a fragment, which has frequently exercised the talents of the critics; and which Heringa has properly separated from the preceding seven lines, in his *Observ. Criticæ*, XXIX. p. 255. We must confine ourselves to these two only, on the present occasion.

In the first place, Ἂν should be Ἤν, which is Εἰ ἂν; for the Attic poets never use ἂν for ἤν. Next, we should prefer πρῶτ' to πρῶτος, in order to preserve the *Iambus*.—As to the short pe-

* Clemens only cites the latter instances.

† *Sic pro* δὼμαὶ Musgrav.

nultimate

nultimate of Βέλιον, that must be attributed to Salmasius, whose emendation Grotius inserted in his text, instead of —— καλαλύσεις βελίονα: which is the lection of the six editions of Stobæus, by which his was preceded. Joannes Clericus contentedly gave what he found: not so PHILELEUTHERUS LIPSIENSIS. He observes in his *Emendationes*, that the *third* syllable of Καλαλύσεις must be long: but he had not discovered that the second of Βέλιον could not be short. His Iambic, therefore, is not much better than that of Salmasius:

Ἂν πρῶτος ἐξέλθῃς, καλαλύσεις βέλιον.

In this, it must be granted, there is only a *Spondeus in sexta*, though in the other that foot appears *in quarta et in sexta sede*. In order to obtain the true reading of the passage, we venture to propose a very slight alteration;—the change of an *Iota* into an *Omega*, that is, of καλαλύσεις, the verb, into καλαλυσεως, the substantive; which will restore sense and metre to the whole:

Ἢν πρῶτ' ἀπέλθῃς καλαλυσεως, βελίονα
Ἐφ' ἑδὶ' ἴχων ἀπῆλθες, ἐχθρὸς οὐδενί.

This fragment is in a great measure borrowed from the Ταρεντῖνοι of Alexis, the relation of Menander; and whose works, Mr. Cumberland * with justice thinks, the younger poet must have studied as his model.

The passage is preserved by Athenæus, XI. 463. B. and we are sorry that the want of room prevents our placing the verses of the Uncle and of the Nephew in one view before the reader: who might observe, by a comparison, the prominence of that moral cast of thought, which so eminently distinguished the writings of Menander.

The metre and usage of the word καλαλυσις, *Diversorium*, are defended by Euripides, *Electr.* 396.

Δεξώμεθ' ὄικων καλαλύσεις· Χωρεῖν Χρεών.

accipiamus ædium diversoria, [Musgrave] says the unknown Orestes to Electra; and by Alexis in the beginning of a fragment preserved by Athenæus, IA'. p. 105. 29. *Edit. Aldi.* Ἀπηνῶν τῷ ξένῳ εἰς τὴν καλαλυσιν ἠσήνην ἄιθων ανήρ. Casaubon in his edition, XI. 502. F. (*Animadv.* p. 820.) and Grotius in his *Excerpt.* p. 557. offer different conjectures. To them we cannot now attend: the former is not right, and the latter is unsatisfactory: but about the word καλάλυσις there seems little reason for hesitation. Macho also uses the word in a fragment likewise cited by Athenæus, VIII. 337.

Ελθὼν, καλάλυσιν ἐυδαμοῦ μισθωσίμην
Δυνάμενος ευρεῖν.——

* Observer, No. 100. p. 66.

In the fifth line of this passage, instead of Ἰδών τ' επιθυνία— read: Ἰδών τ' ἐκεῖ θύσία τὸν νεωκόρον. Casaubon's ἐπείλα θυόνλα destroys the metre. The first syllable of Θύω is always long, *Atticè*. The Megarensian uses it short, according to his Dialect, in Aristophanes, *Acharn.* 792.

Καλλισθένης ἐστὶ χοῖρος Ἀφροδίτᾳ θύειν.

but Dicæopolis, in the next verse, *Atheniensium more*:

Ἀλλ' οὐχὶ χοῖρος τῇ Φροδίτῃ θύεται.

In Euripides, Electr. 1148. we find,

Θύσεις γὰρ, ὅτα χρή σε δαίμοσιν θύειν.

The Spondeus *in sexto loco* must be removed by a transposition:

Θύσεις γὰρ, ὅτα χρή σε θυειν δαίμοσιν.

as we observed in the Review of the learned Dr. Huntingford's apology for his Monostrophics, M. R. Aug. 1785, p. 120.

Τὰς καλὰς ὑσεις ποιεῖσθαι also occurs in Diodorus Siculus, II. 113. 94.—Thucydides, indeed, I. 18. p. 15. 60. applies it differently: τῶν τυράννων; and again VIII. 18. p. 516. 85. καλὰ ὑσεις τοῦ πολέμου. Euripides himself, in a fragment of his Melanippe, IX ap. Stob. LXX. speaking against marrying rich women, adds:—αἱ γαρ διαλύσεις οὐ ῥᾴδιαι.

ΒΡΑΔΙΩΝ.

This comparative, like Τάχιων, has been condemned by the Grammarians, and by Lucian: Pseudolog. III. 573 where Grævius's note may be consulted. The word does not occur in the Dramatic writers. The penultimate is short in Hesiod: *Op.* & *D.* 528.

Σίρωφᾶλαι, ΒΡΑΔΙΟΝ δὲ πανελλήνεσσι φαείνει.

ΓΛΥΚΙΩΝ.

The penultimate is short, *Ionicè* & *Doricè*:

Hom. Il. A. 249. Τοῦ καὶ ἀπὸ γλώσσης μ λίπος ΓΛΥΚΙΩΝ ῥέεν αὐδή.

So Theocrit. ΙΔ'. 37. Apoll. Rh. III. 815. Moschus, B. 3.

This comparative adjective is found in one passage only of the remains of the Athenian stage:

Sophocles Phil. 1461. Νῦν δ', ὦ κρῆναι, ΓΛΥΚΙΟΝ τε πολύν.

in which Anapestic verse the penultimate is short, in opposition to the Canon. Τινες, observes the Scholiast, read Λυκιον, which stands on the margin of the Brubachian edition of 1544. Brunck is silent.—The true reading is probably, Γλυκερὸν, as Eurip. Med. 1106. Τέκνων γλυκερὸν βλάστημα—Aristophanes uses the word, Lysistr. 971. and Thesm. [*Scythicè*] 1192.

The

The comparative Γλυκίων, and the superlative Γλυκίστος, we are inclined to believe, were not in use among the Attic poets. Γλυκύτερος is found in the Aves of Aristophanes, V. 1342; and Γλυκύταλος appears, in Euripid. Or. 159. Cycl. 126, and frequently in Aristophanes; as, Ran. 311. Acharn. 475. Pax. 526. Eccl. 124. 241. 1046. &c.

ΕΧΘΙΩΝ.

No example of Ἐχθίων in Hexameters occurs to our recollection.—The penultimate is short in the tragedies.

ÆSCHYLUS. Suppl. 507. Ἀλλ' ἢ δρακόντων δυσφρόνων ΕΧΘΙΌΣΙΝ. EURIP. Troad. 1066. Τὸ μῶρον αὐτῶν, κἂν ἐτ' ὢσ' ΕΧΘΙΟΝΕΣ. SOPH. ŒD. Tyr. 272. Τῷ νὺν φθερεῖσθαι, κἄτι τἄδ' ΕΧΘΙΌΝΙ.

So in Philoct. 683. in a chorus, ARISTOPHANES affords no example to defend the rule.

The quantity of the penultimate is doubtful in *Æschylus*, Pers. 438. *Eurip.* Electr 222. *Sophocles*, Ajax. 1054. Antigon. 86. Ὅι μοι· καλύδια πολλὸν ἐχθίων ἔσει, where the Ionic πολλὸν ought probably to be changed into μᾶλλον.* Electr. 1047. Βελτὶς γὰρ ἐσθὴν οὐδὲν ἐχθιον κακῆς. which verse of *Sophocles* Musgrave has placed as the ninth uncertain fragment of *Euripides*. The margin of Grotius's Stobæus, Tit. IV. p. 28, misled him, where the line is cited as the production of the latter poet.—To these five instances, add also *Soph.* Electr. 1189. *Aristophanes*, Aves, 370.

From the supposition, however, that the Attic poets considered the penultimate of these comparatives in ΙΩΝ as common syllables, a slight corruption has taken place in a fragment of Epicrates, which may be readily restored.

EPICRATES, ἐν Δυσπράτῳ, apud Athen. VI. p. 91. 41. *Edit. Ald. Princ.*

Ἐπικράτης δ' ἐν Δυσπράτῳ ἀγανακτοῦντά ποτέ τινα τῶν οἰκείων, καὶ λίγοντα

Τί γὰρ ἔχθιον ἢ πᾶι, πᾶι, καλεῖσθαι παρὰ πότον.

So the verse also appears in the second or Basil edition; and in those of Casaubon, p. 262. D.—Grotius in his *Excerpt.* p. 669. has likewise thus exhibited this portentous Iambic, with an *Anapest* and *Cretic* to form the first *Dipodia*. The metre is easily recovered. Read:

Τί γὰρ
Ἔχθιον, ἢ πᾶι, πᾶι, καλεῖσθαι παρὰ πότον,

* This correction was proposed some years ago, by one of the first scholars in this country. The writer may say—*Illum absens absentem auditq. videtque!*

ΗΔΙΩΝ.

ΗΔΙΩΝ.

The penukimate is short *Doricè*:

Theocrit. A. 7. Ἄδιον, ὦ ποιμὴν, τὸ τεὸν μέλος, ἢ τὸ καλαχίς.
Bion. Z. 11. Ἐξερέω, Κλεόδαμε, τί μοι πέλει ἄδιον ἄλλων.

It is long in the Attic poets:

EURIPIDES. Cycl. 251. ΗΔΙΟΝ' ἐστὶν· ἡ γὰρ οὐ νεωστί γε.

So Ion. 1140. ARISTOPHANES. Acharn. 1116. Aves. 785. Pax. 1140. Vesp. 520.—and 291. in an *Ionic a minore*, which does not seem quite right.—So also Menander apud Stob. Grot. LXXXIII. p. 345. Cleric. p. 238. Philemon ap. Stob. Gr. XIX. p. 101. Cleric. p. 302. Apollodorus Caryst. apud Athen. VII. 280. F. Grot. Exc. p. 803.

Ἡδίων occurs also in the following lines, by which the quantity of its penultimate cannot be settled: *Æschylus*, Agamemn. 613. *Euripides*. Hippol. 291. Cycl. 443. Helen. 823. Erecth. fragm. VII. 1. et 3. ex Stob. Grot. LXXIX. p. 337. Phœnix. fragm. III. ex Stob. XXXIX. *Sophocles*. Ajax 1011. Oed. Tyr. 592. *Aristoph.* Aves. 3. *Alexis* apud Stob. Grot. LXVIII. p. 277.; and again apud Athen. 28. E. *Pherecrates*. Κοριαννοῖ. apud Athen. IV. 159. F. *Diphilus*, apud Stob. Grot. XXI. p. 109. *Antiphanes* Λημνιαις apud Athen. VI. 258. & Grot. Excerpt. 613. *Mnesimachus* ap. Athen. VIII. 359. D. & Grot. Excerpt. 661.

In some passages, however, the Attic poets appear to violate the Canon: EURIPIDES SUPPL. 1101. Καῖεῖχε χειρί· παῖς δ' ᾠδὴν ΗΔΙΟΝ.

So Aldus and Hervag. 1537. but the Basils of 1544, 1551, and 1562. *Fol.* Canter. 1571, and Commelin. 1597. χερι. Barnes and Carmeli give χερσὶ. Markland returns to χειρί, and Musgrave to χερί.—If the plural be admissible, a transposition will remedy the defect:

——— καὶ κάρα, τόδε
Καῖεῖχε χερσίν—ᾠδὴν ἥδιον παῖρὶ
Γέροντι θυγατρός.

It once seemed to us that the reading might be, Καῖεῖχε χειρί· μᾶδὴν ἥδιον παῖρί.

ARISTOPH. Acharn. 271. Πολλῶν γάρ ἐστιν ἥδιον, ὦ Φαλῆς φαλῆς. So Aldus. The error was corrected by Dawes, *Misc. Crit.* 251. by reading: Πολλῷ γαρ ἐσθ' ἥδιον, ὦ Φ. Φ. which Brunck has inserted in his text. This alteration, indeed, was confirmed by two of his MSS. and in a third, ἐσθ' is written over ἐστιν.—This also, among a great variety of Dawes's emendations, is established by the authority of the Ravenna MS. which

which has been mentioned on several occasions in our Review; and we find πολλῶ γαρ ἐοθ' ἥδιον, in Suidas, V. Λίμαχος.

Pax. 1140. Ὀυ γαρ ἐσῖιν ἥδιον, ἢ τυχεῖν μὲν ἥδη σπαρμένα.

Thus Aldus. Brunck has properly edited: ἐσθ' ἥδιον from a MS. This lection is also confirmed by the *Ravenna Liber.* —It must not be omitted that the great BENTLEY, in his note on Horace, *Serm.* II. 2. 124. quotes this passage correctly:

Ὀυ γαρ ἐσθ' ἥδιον ἢ τυχεῖν. ——

MENANDER ἐν Καρχηδονιῳ. Edit. Cleric. p. 9. B.

——Επιθυμήσας τῳ βορέᾳ ἥδιον
Ὀψαριον, ὀυδὲν λαβεῶν ἐψήσω φακῆν.

This instance does not depend on manuscripts or editions for its authority. The short penultimate of ἥδιον is to be attributed solely to Casaubon, *Animadv.* p. 664. and *Joan. Clericus.* The passage in Athenæus, *Edit. Ald.* Θ. p. 150. stands thus:

Επιθυμήσας τῳ βορέα ἴδιον ὀψάριον ὀυδεὶν
Ἔλαβον εψήσων φακῆν. —— ——

Casaubon proposes,—ἐπει δε θυσας τ. β. ἥδιον.—Bentley in Menand. p. 42. Επιθυμιάσας τῳ βορέᾳ λιβανίδιον, whom Toup follows, in *Suid.* III. Vol. II. p. 384. but reads ἐψήσω, and places Ἐπεὶ δ' as the close of the preceding Iambic. Whatever be the true lection, ἥδιον, even if a long penultimate were admissible, seems not to have the slightest connection with the general sense of the passage.—

THEOPHILUS ἐν τῳ Φιλαυλῳ apud Athen. p. 236. Ed. Ald. XIII. p. 563. Casaub. Ἦν ἰδεῖν ἥδιον ἐσῖιν ἢ τὸ θεωρητικὸν.

Casaubon, p. 563. though he praises Dalecampius's Αἰδὼς ὑμῖν, gives:

Ην ἥδιον ἰδεῖν ἐσῖιν ἢ τὸ θεωρικὸν
Εχουσιν ἡμῖν διανέμειν ἑκάσῖοτε.

He should have stated that the happy change of θεωρητικὸν into θεωρικὸν was proposed by Gul. Canter. in his Nov. Lection. III. V.

Grotius in his *Excerpt.* p. 707. follows Casaubon, but reads ὑμῖν. In the former line, the metre will be corrected by reading: Ἦν ἐσῖ' ἰδεῖν ἥδιον ἢ τὸ θεωρικόν.

In the lection of Casaubon, Grotius, and Dalecampius, besides the false quantity, there is an error in the formation of the second foot. It is contrary to Dawes's sagacious Canon, *Misc. Cr.* 211. "*Musas coluisse video poetas Atticos, quam quæ in vocis hyperdisyllabæ ultimam correptam accentum cadere paterentur.*" The final syllable of Ἥδιον cannot stand as the middle syllable of a *Tribrachys* in Iambics.—The examples which appear to militate

militate against this Canon, except perhaps a *formula* or two, all require correction.

Moschio * apud Stob. PKB. *Edit. princ.*

Ἐπὰν γὰρ ἡ κρίνουσα καὶ τὰ ἥδ.ων
Καὶ τἀνιαρὰ, φροῦδος αἴσθησις φθαρῇ.

Stob. Ed. II. ἥδιω & φθαρῇ. Sic etiam Edd. III. IV. V. VI. et Grot. p. 515.—Neither ἥδ.ων nor ἥδίω, the comparatives, can be opposed to the positive ἀνιαρὰ, even if the metre were without blemish. Ἥδεα † is demanded by the sense of the passage. We may read, therefore;

Ἐπὰν γὰρ ἡ κρίνουσα σοι τὰ θ' ἥδεα.
Καὶ τἀνιαρὰ, φ.

The defect in the verse may be remedied also in another manner: but we must proceed.

Poeta ΑΝΩΝΥΜΟΣ, vel ΣΩΤΙΩΝ, ἐν Ἀσωτοδιδασκάλῳ, apud Athen. VIII. 127. 9. Ed. Ald.

Τύῤῥαζε μανὴν, γασῖρὸς οὐδὲν ᾽ΗΔΙΟΝ.

This verse is the sixth in a fragment which is usually attributed to Alexis. For μανὴν, Casaubon reads Μανὴ; which is the name of a slave, in Aristophanes, *Ran.* 965. and in other comic writers: but he leaves the spondeus at the end of the line unnoticed.

If Alexis were the author of this fragment; and if, in such a case, any reliance might be placed on MSS., or editions, or critics; this single Iambic would at once overturn all which has been advanced, and all which ever can be produced, respecting the inadmissibility of an ἀδιαφορία, *Atticè*, in the penultimates of comparatives in ΙΩΝ.

Ἥδιον is fixed at the end of an Iambic. There does not appear to be any variation in the MSS. of Athenæus: the editions of Aldus, Valderus, and Casaubon, all correspond: and the critics, Casaubon, *Animadv.* 585. 44. Grotius *Excerpt.* 561. Markland, and after him Musgrave, in *Eur. Suppl.* 1101.

* Why Moschio is termed a writer of both tragedies and comedies, it is not easy to determine. He is called, indeed, by Clemens Alexandrinus, Strom. VI. Vol. II. p. 745. ὁ κωμικὸς: but the fragments which have been preserved are all of the tragic cast.

† Let not our younger readers suppose that the Attics use the *contracted* form in the neuter nominatives plural from singulars in ΤΣ. For example:

Ἥδεα. Thucyd. 122. 97. 372. 66. Arist. Vesp. 503. So Δειμὰα. Ar. Pax. 226. λυγὰα *in Chor.* Æsch. Suppl. 112. Βραχέα. S. Œ. C. 570. 809. Γλυκέα. Antiphanes apud Stob. 91. Βαρέα. Æ. S. Theb. 810. Suppl. 338. *Sed hæc sunt infinita.*—

Toup.

Toup. in Suid. III. vol. ii. 286. Wakefield*, *Silv. Crit.* IV. p. 73. quote the verse with a seeming persuasion that the metre is uncorrupted.

It must be observed, however, that the authority, by which this *Iambic*, ending with a σπονδειακὴ δίποδα, claims to be considered as the genuine offspring of Alexis,—that Alexis who was the πάτρως of Menander—rests on very slender arguments. Thus speaks Athenæus: VIII. 336. D. Ἀλεξις—ἐν Ἀσωτοδιδασκάλῳ φησὶν, ὡς ΣΩΤΙΩΝ ὁ Ἀλεξανδρεὺς ἐν τοῖς περὶ Τίμωνος Σιλλῶν· Ἐγὼ γὰρ οὐκ ἀπέβησα τῷ Δράματι, πλείονα τῆς μέσης καλουμένης Κωμῳδίας ἀναγνούς † δράματα τῶν ὀκτακοσίων, καὶ τίτλων ἐκλογὰς ποιησάμενος, ὃν περιέτυχον τῷ Ἀσωτοδιδασκάλῳ. He then remarks that neither Callimachus nor Aristophanes, nor the persons who were employed to *catalogue* the books at Pergamus, acknowlege such a play in the lists of those which were written by Alexis; and he proceeds: Σωτίων φησὶν ἐν τῷ δράματι.

When this fragment is considered as the production of Sotion the Alexandrine, instead of Alexis the Thurian, its opposition to the laws of Attic poetry will appear of slight import. The false quantity may be thus relieved:

Τύρβαζε, Μανί Γασίροι οὐδ' ἴδιον ἕν.

Οὐδε εἰς *separatim* for Οὐδεὶς is frequent in the comic poets; and a word sometimes intervenes. Aristophanes:

Plut. 137. Ὅτι οὐδ' ἂν εἷς θύσειεν ἀνθρώπων ἔτι.—
Equit. 573. Ἀλλὰ διεπάλαιον ἄνθις, καὶ σίγα λήγεις εὐθ' ἅν εἷς.
Acharn. 72. Ἦν οὐδ' ἂν εἷς γνοίη ποτ', οὐδὲ ξυμβάλοι.

Another instance may be cited. Suidas:

Οὐδένων ὕπο. Ἀττικοὶ ἀντὶ τοῦ ὑπ' οὐδένων λέγουσιν ὑπερβιβάζοντες.

Kuster observes that his best MS. A., and that Photius in his Lexicon, (which is, Ἰού, Ἰού, still a MS. only,) read Οὐχ ὑφ' ἑνων. This should probably be Οὐδ' ὑφ' ἑιων.

ΚΑΚΙΩΝ.

The penultimate is short in Homer:

Il. I. 597. Ἐνλαῦθα τρέψειε, φίλος, ΚΑΚΙΟΝ δέ κεν εἴη.

It is long in Æschylus. S. Theb. 600. Agam. 867. Euripides. Hecub. 308. 1253. Phœn. 759. Hipp. 383. Alc. 313.

* Musgrave quotes the passage as the production of a comic writer; and Mr. Wakefield cites Solion as its author. We recollect also, many years ago, to have heard the learned Greek Professor of Cambridge mention the just title of the *Alexandrian* Commentator to this fragment.

† Respecting the number of the plays by the writers of the middle comedy, consult Casaubon in Athen. p. 584.

762. Androm. 916. Bacch. 483. Heracl. 179. 327. 348. Helen. 427. 1233. laudat. à Stob. Grot. LXXII. p. 237. citat. a Stob. Grot. CVI. p. 1443. Ion. 649. 874. 1403. Electr. 1088. Alexandr. Fragm. [Musgrav.] 6. 4. Autolyc. 3. 2. Dict. 13. 5. Eurysth. 6. 2. Melanipp. 7. 1. Fragm. Incert. 17. 4. [apud Stob. Grot. IX. 59. *quasi ex incerto Poeta; at in Excerpt. Grotii Euripidi adsignatur; et sic in imperfecta Stobæi Editione à Schow ex MSS. suis.*]—Fragm. Incert. 21. 2. 39. 6. SOPHOCLES. O. Tyr. 428. Antigon. 1281. Philoct. 1058. 1097. in Choro. Epigon. Fragm. 2. 2. *quod Incerto tribuitur in* Stob. Grot. LXXII. p. 311. & Fragm. Incert. 58. ARISTOPH. Thesmoph. 203. 532.

The penultimate of this comparative has also been judged a common syllable. EURIPIDES [*Edit. Ald.*].

Orest. 499. Αὐλὸς κακίων ἐγενέτο, μαλέρα κλανών.

In this verse, if the *Iota* in κακίων be long, a *Dactyl* is followed by an *Anapest*, in opposition to Dawes's Canon, *Misc. Crit.* p. 250. *Edit. Burgess.* and this *Anapest* also, be it observed, occupies the *fourth* place. If the *Iota* be short, an *Anapest* stands in the second foot, which is equally against rule; though the second *Dipodia* consists of a *Tribrachys* and an *Iambus*, with due regularity *.

Brunck, in his note, *talks as familiarly of Anapæsti, in sede secunda*, and of omitted *Augmenta*, and of produced *penultimæ* in ΙΩΝ, *as if had been a sworn brother* to Euripides, or at least to some antient Grammarian; though all his knowlege of them seems to consist in *bursting* his author's good verses with their admission or dismission, as best suits his capricious inclination.—Mr. Porson has properly restored the genuine Iambic to the text, by an easy and obvious transposition:

Αὐλὸς ΚΑΚΙΩΝ μᾶλλ' ἐγένετο κλανών.

EURIPIDES apud *Clem. Alexandr.* Strom. IV. p. 592.

Πᾶσα γὰρ ἀνδρὸς κακίων ἄλοχος, κἂν ὁ κρατίστος γήμῃ τὴν εὐδοκιμοῦσαν.

The fragment stands thus in Stobæus, LXXI. p. 430. EDIT. *tert.* 1549, which may be termed ED. OPT. it is omitted in the first and second:

Κακίων ἄλοχος κἂν ὁ κάκιστος γήμῃ τὴν εὐδοκιμοῦσαν.

Henry Stephens, who does not seem to have recollected the citation in Stobæus, thus wishes to reform the words which he found in Clemens; *Schediasmat.* V. 12.

Ἀνδρὸς κακίων ἄλοχός ἐστι πᾶσά γε
Κἂν εὐδοκιμοῦσαν χ' ᾧ κάκιστος ὢν γαμῇ.

* We give the purport of Mr. Porson's note.

This

This is one of the passages to which Mr. Porson alludes in his notes on Toup. IV. p. 436. "*Ne longus sim, unius H. Stephani exemplo utar, qui Schediasm.* V. 12. *ex bonis trochæis et Anapæstis pessimos fecit Senarios.*" The same act of Legerdemain has been attempted by other critics: Casaubon *in Athen.* III. 235. calls the Tetrameter Iambics of Alexis, or of some other comic poet, *Trochaics*; and in XV. VIII. 9. 64. he attempts to change some Trochaics into Iambics; for which he is properly censured by Dorville, in Charit. p. 359.—as Grotius is by Brunck, *in Sophoclis fragm.* LII. p. 41. for transforming two Epic Hexameters into Anapestics.—It should not be omitted that Brunck* himself has also been induced, by a false reading in Harpocratio, V. παρακρούεται, where ὑπὸ χειρα stands for ὑπὲρ χειλος, as it is in Hesychius, II. 1598, to fancy that an Iambic of Sophocles was a Pentameter of Theognis.

To proceed: Grotius in his Stobæus, LXXIII. p. 309. makes the fragment consist of a *dimeter anapestic* and a *Paræmiacus*:

Κακίον ἄλοχος κἀν ὁ κάκιστος
Γήμῃ τὴν εὐδοκιμοῦσαν.

where κακίον must be a typographical error, instead of κακίαν, as the accent may shew. In the note, the separation of the two verses is recorded: but there is no mention of any change in the termination of κακίων. Grotius, indeed, whether he considered the *Iota* to be long or to be short, could scarcely have placed κάκιον at the beginning of an anapestic verse.—Musgrave has placed the fragment under the Oedipus of Euripides, but adopts the arrangement of the verses which stands in Potter's note on Clemens. Alex. p. 592. note 4.

—— Πᾶσα γὰρ ἀνδρὸς
Κακίων ἄλοχος, κἂν ὁ κάκιστος
Γήμῃ τὴν εὐδοκιμοῦσαν.

So that Grotius, Potter, and Musgrave, supposed that the penultimate of this comparative was short. The verses should, perhaps, stand thus:

Πᾶσα ΚΑΚΙΊΩΝ ἄλοχος ταὐδρός, †
Κἂν ὁ κάκιστος
Γήμῃ τὴν εὐδοκιμοῦσαν.

ΚΑΛΛΙΩΝ.

The penultimate is short *Ionicè* and *Doricè*. Homer, Il. Ω. 52.

Ἕλκεϊ· οὐ μὴν οἱ τόγε ΚΑΛΛΙΟΝ, οὐδέ τ' ἄμεινον.

* Lexic. Sophocl. V. παρακρύπτει.

† Ταὐδρὸς *pro* τῷ ἀνδρὸς. Æsch. Agam. 1376. 1617. Eum. 46. 244. Sophocl. Ph. 36. Aj. 119. 226. 800. 817. Trach. 351—386. 798. 1256—*et sic passim*.

Pindar.

Pindar. Pyth. E. 15. IA. 87. Nem. IA. 32. and in a fragment cited by Aristophanes, Equit. 1261. Theocr. I. 54. Callimach. in Cerer. 19. 20. 23.

In the tragic and comic writers, it is long. EURIPIDES Med. 584. 669. Bacch. 877. 897. in Choro. Heracl. 512. Helen. 781. H. Fur. 624. Antiope. 27. 1. SOPHOCLES, Œ. Tyr. 55. ARISTOPHANES. Plut. 938. Eccl. 71. 626. Lysistr. 1158. Eubulus ἐν Χάρισιν, apud Athen. XII. 519. & Grot. Excerpt. 627.

The quantity of the penultimate of Καλλίων is doubtful in the following places. *Euripid.* Orest. 781. Iph. Aul. 1471. Phœn. 549. Hippol. 615. Heraclid. 298. which is cited by Stob. Grot. LXXIX. p. 337. and again LXXXVIII. 359. *Arist.* Aves. 63. Lys. 76. *Menander* ap. Stob. Grot. LXII. p. 233. Cleric. p. 222. Idem in Grot. Excerpt. 947. The verse appears in the *Gnomæ* of Menander, published by Morel, *Paris*, 1553. Though Grotius places it *inter Incert. Fragm.*

The penultimate of Καλλίων has also been corruptly made short. This line of Aristophanes, however, must not be adduced as an example, *Equit.* 1261. Τί κάλλιον ἀρχομένοισιν.

This is the Antistrophic verse: 1287. Η πολλάκις ἐπηυχόμεσθ'.

It is borrowed *verbatim* from a προσῳδίον of Pindar *, who would in course use the penultimate of Καλλίων short. This opening of the passage is quoted by Athenæus, at the end of his XVth Book, but from a writer who, as Casaubon properly observes, in his *Comment.* p. 997. has imitated the Lyric, or the Comic Poet—"Κατὰ τὸν χαλκοῦν Διονύσιον·

——Τί κάλλιον ἀρχομένοισιν
Η καλλιπαιομένοις, ἢ τὸ ποθεινότατον.

Athenæus. XV. 702. C.

In the fragment of Pindar, the line cited, as well as the three following, is in the *Prosodiacum Metrum*; a kind of verse on which much might be said, and which has been little understood. The first foot is a third *Paon*, which at the beginning may occupy the place of an *Ionic à Minore*; this is followed by a *Choriambus cum Syllaba*.

The instance of a metrical corruption, to which we alluded, is in MENANDER,

Τἀνδίκαιον ἡμῶν ΚΑΛΛΙΩ βαλόντα.

By Morelius in his Collection of Comic Fragments, Paris, 1553, this line is placed among the Gnomes of Menander: but by Grotius as from an uncertain author, in his *Excerpt.* p. 945. as it is by Winterton, *Poet. Minor.* 525. by Hem-

* *Conf. Fragm. Pindari, in novâ Heynii editione*, vol. iii. p. 47.

sterhusius

sterhusius at the end of his *Colloq. Select. Luciani*, Amst. 1708, and by Brunck, in his *Poetæ Gnom.* 242. Grotius gives ἡμῶν, for ἡμῶν, and all these editors have καλλιω with a short penultimate. Cicero alludes to this verse, in his Epist. to *Atticus*, I. 12. p. 64. *Edit. Græv.* "*Nescio an* Ταὐλόμαλον ἡμῶν."

Corradus, in his notes, cites the whole Iambic as *anonymous*, with καλλιω in its usual situation: but Lambinus assigns it to Menander, and reads κάλλιον, without regarding the false quantity. The genuine trimeter is easily restored:

Κάλλιον ἡμῶν ταὐλόμαλον βουλεύεται.

The sentiment may be found in Plautus, *Mostell.* I. 3. 40, 3 and in Terence, *Phorm.* V. 1. 30. Those who wish for farther information may consult Victorius in his Var. Lectt. XXXV. 24.

ΚΕΡΔΙΩΝ.

This comparative does not appear in the Dramatic poets. The penultimate is short, *Ionicè & Doricè.*

Homer. Il. Γ. 41. Καί κε τὸ βελοίμην, καί κεν πολὺ ΚΕΡΔΙΟΝ ἦεν.
Pindar. Nem. E. 30. ΚΕΡΔΙΩΝ φαίνοισα πρόσωπον Ἀλάθει' ἀτρεκές.

according to the very ingenious Herman's new metrical arrangement of the ode. The corresponding words to κερδίων are: in *Epod.* Β'. ἐυρανῦ, and in *Epod.* Γ'. διπλόαν. So Apollon. Rh. III. 798 * & Theocrit. κε'. 33.

ΚΥΔΙΩΝ.

The quantity of the penultimate of κυδίων cannot be settled by any authority which we are able just now to produce. In Hexameters, we not recollect it, and it does not occur in Æschylus, who uses κύδιστα, Suppl. 14.—In Euripides, it is twice placed so as to form the latter part of the *fourth*, and the whole *fifth* foot:

Alcest. 981. Ἔξω. τί μοι ζῆν δῆτα ΚΥΔΙΟΝ, φίλοι.
Androm. 640. Ἀλλ' ἐκκομίζου παῖδα· ΚΥΔΙΟΝ βροτοῖς—

which Stob. Gr. cites LXXII. p. 307. The plays of Sophocles and Aristophanes, and the various dramatic fragments, we believe, afford no example of Κυδίων.

ΛΩΙΟΝ.

This comparative is used, *Ionicè & Doricè*, as a trisyllable, with the penultimate short: Homer. Il. A. 229. Ἦ πολυ ΛΩΙΟΝ ἐσθλὸι, καὶ σίραλὸν ἐυρὺν Ἀχαιῶν.
Hesiod. Op. & D. 350. Αὐλῷ τῷ μέτρῳ, καὶ ΛΩΙΟΝ, ἄι κε δύνηαι.

* The passage is ——— Ἦτ' ἂν πολὺ ΚΕΡΔΙΟΝ εἶν. which ἦτ' ἂν πολυ appear in Homer more than once to have occupied the place of ἤ κεν πολυ, before κέρδιον,

So Theocrit. κϛ'. 32. Apollon. Rh. III. 527. IV. 1102. Callimach. Jupit. 2. Epigr. I. 5. Add. Oracul. ap. Herodot. I. p. 43.

In the tragedies, it appears as a dissyllable. Æsch. Pers. 526. It is never used as a *trisyllable* by the Attic poets. Æschylus, Pers. 526. Ἀλλ' ἐς τὸ λοιπὸν εἴ τι δὴ ΛΩΙΟΝ πέλοι.

So Euripides, Med. 916. Sophocles, Œ. Tyr. 1038. 1513. Trach. 736. Phil. 1079. 1100. Ajax, 1265. 1416.—It does not occur in Aristophanes, but so Lycophr. 1412.

ΡΙΓΙΩΝ

Is not found in the Attic poets. The penultimate is short, *Ionicè & Doricè*:

Hom. Il. A. 325. Ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ΡΙΓΙΟΝ ἴσῃαι.
Hesiod. Op. &. D. 703. Τὴς ἀγαθῆς. Τῆς δ' αὖτε κακῆς ἐὺ ΡΙΓΙΟΝ ἄλλο.

So Apollon. Rh. III. 430. IV. 402.—and Orpheus, apud Clem. Alex. Stromat. VI. p. 738. 10.

Ὡς οὐ κύντερον ἦν καὶ ΡΙΓΙΟΝ ἄλλο γυναικός.

ΤΑΧΙΩΝ.

The antient Ionic and Doric Poets do not seem ever to have admitted the comparative ταχων. It occurs, indeed, and with its penultimate long, in an Epigram by an Antipater, in Brunck's *Anal.* II. 6. 1. in which the Attic form θάσσων also appears.

Εἰς Ἀΐδην μία πᾶσι κάτα βασις· εἰ δὲ ΤΑΧΙΟΝ.
Ἡμέρη, Μίνως θᾶσσον ἐποψόμεθα.

The Dramatic poets use this latter comparative instead of ταχίων. An infinity of examples might be produced: but a few may suffice: Οὐ γὰρ ἐγχωρεῖ πολλοῖς χρῆσθαι παραδείγμασιν. Dionys. Halic. *De Lys. Jud.* XX. II. p. 140.

Eurip. Or. 729. Sophocles, Aj. 581. Aristoph. Plut. 604. Menand. Cleric. p. 236. Philemon, Cleric. 292. Eupolis apud Suid. V. Ἀλφάνει. Alexis ap. Athen. VI. 244. E. Antiphanes ap. Athen. XII. Phrynichus, p. 26. and Thomas Magister, p. 436. *abjudicate* ταχίων, as do Mœris, p. 364. and Herodian, p. 436. Pierson, however, cites the following example of ταχιων, from a most abstruse fragment in Menander's Πλόκιον. Cleric. 152. Grot. Excerpt. 741.

Παιδισκάριον θεραπεύλικον, καὶ λόγου
ΤΑΧΙΟΝ, ἀπήγαγ', ἵν' ἄλλην ὀνήσειας γέ.

The passage, of which these are the concluding words, is extremely corrupt; and it defeated, apparently, the acuteness of the great Bentley. It is preserved by Aulus Gellius II. 23.

There is also another passage in which τάχιον appears. It is nearly as corrupt as the former, and is found in a little collection

tion published by Nic. Rigaltius, ["*Menandri et Philistionis sententiæ comparatæ*,"] at Paris 1613. p. 10. and afterward inserted, from a more complete copy, in Rutgersius's *Variæ Lectt.* p. 335, and p. 423.

Φιλισθίωνος.

Οἷαν] τὴν πονηρὸν εἰς ὕψος φερόμενον,
Κακῶς τε πλούτῳ καὶ τύχῃ χαυρούμενον
Ὄφρυν τε μείζω τῆς τύχης ἐπηκότα,
Τοῦτον ΤΑΧΙΟΝ νέμεσιν ἥξειν προσδόκα.

The whole passage is here quoted, as the collection by Rigaltius is scarce, and as the verses do not appear in Jo. Clericus's compilation.

The Grammarians mention some other COMPARATIVES in ΙΩΝ, but we have intentionally omitted them in this list, as they do not appear to have been in use among the antient Epic and Dramatic poets. *

This discussion, which is so closely connected with the remains of the Greek stage, may prove of some service to our learned readers. It will, at all events, assist in supporting DAWES to hold the elevated station among the Greek critics of the present century, to which he is so justly entitled; and it may serve to induce our own countrymen, as well as foreigners, to be cautious in rejecting or neglecting any metrical Canon which has been advanced in the MISCELLANEA CRITICA.

Here let this long article draw to a close. To our general readers, we have endeavoured already to apologize for occupying so large a portion of the space which is more usually allotted to subjects of a less confined nature. To our learned friends, we can only say that, if our discussions have tended to enlarge their stock of knowlege, or if they have afforded them any entertainment, we shall not deem that time consumed in vain which has been devoted to this criticism.

To Mr. WAKEFIELD we beg leave to express a hope, that he will pardon any asperities which may have escaped from us unintentionally, in the course of so long an examination of his *Diatribe*. To observe more accuracy of investigation, and less acrimony of expression, in his future philological researches, will afford us real pleasure. We shall then be enabled to bestow those commendations on his learned labours, to which our respect for his erudition would readily incline us to wish them entitled.—If we have been betrayed by want of time, or by

* Should any errors appear in the *accents* of the Greek passages quoted in this article, the pen of a scholar will readily correct them; and the feelings of a scholar will, it is hoped, easily pardon them, in a composition which has been printed with compelled celerity.

want of knowlege, or by misconception, into any mistake of any kind, as soon as it is pointed out to us, it shall be corrected with promptitude and without disguise.

To Mr. PORSON we must repeat our request, that the MS. Lexicon of Photius may not be forgotten, while he is engaged in the arduous duties attendant on an editor of Euripides. With respect to this delightful writer, we sincerely wish the Professor such a portion of vigorous health, as may empower him to pursue his researches with the same genuine spirit in which they have been begun: so that he may continue to receive the unbiassed applause of those, whose solid erudition enables them to appreciate justly the talents of a REAL CRITIC, and whose pure taste leads them to enjoy the various excellencies *of the* GREEK TRAGIC POETS.

Dr. C. B....y.

MONTHLY CATALOGUE,

For AUGUST, 1799.

MILITARY AFFAIRS.

Art. 18. *Remarks on Cavalry*; by the Prussian Major General of Hussars, Warnery. Translated from the Original. 4to. pp. 125, and 31 Plates. 1l. 1s. Boards. Egerton. 1798.

THE remarks of the celebrated Warnery must be highly interesting and instructive to every military man. They abound, indeed, with good sense and advantageous precepts, and they cannot be too attentively studied by an officer of cavalry.

The present work has the additional recommendation of being translated by Lieut. Col. (now Brigadier-General) Koehler, of the Royal Artillery: a gentleman of the first rank for science in the British service; and who perhaps has seen as great a variety of troops, and of military operations, as any officer in our army. After having been aid-de-camp to General Eliott at the siege of Gibraltar, attended the great king of Prussia in his reviews, commanded an army of patriots in Flanders against the Emperor Joseph II.—served first as Deputy and then as Quarter-Master-General at Toulon and Corsica,—he is now at Constantinople, instructing the Turkish artillery, and perhaps preparing to direct it against Bonaparte. We shall be happy to see him again in print, on his return; not merely as a translator, but as an author, who will himself merit being translated into different languages.

Besides the plates illustrating the various positions, this work is embellished by twenty-three equestrian figures; which are in general animated specimens of European, Moorish, and Turkish Cavalry: but, as these very much enhance the price of the book, we could wish that they had been published by themselves, to be either taken or not, at the option of the purchaser of the *Remarks*.

POETIC *and* DRAMATIC.

Art. 19. *Self Immolation*; or, the Sacrifice of Love. A Play, in Three Acts. By Augustus Von Kotzebue. Translated from the German by Henry Neuman, Esq. 8vo. 2s. Phillips. 1799.

This play has been altered for performance at the Hay-Market, under the title of *Family-Distress*. It is calculated to excite strong interest, and is well adapted to the modern stage: but we have still to complain that the plot is unconnected, and that the piece consists almost entirely of detached scenes. There is, also, still too much of the feeling and energy confined within *crotchets*, instead of being suffered to expand itself in the *dialogue*:—of which we observe a strong instance in the scene where Maxwell is restored to his family after an attempt at suicide. The whole impassioned part evaporates in dumb-shew, and the first observation made comes from a bystander, (a *sentimental porter*) who recollects that Maxwell wished to turn porter in the morning!

'SCENE XII.—*Enter* MAXWELL, WALWYN, *and* HARRINGTON.

'*Maxwell.* (*Still of a death-like paleness in his countenance,—his hair hanging down in disorder,—his looks down-cast,—is led by Walwyn to Arabella.*)

Arabella. (*Attempting to rise, is unable, but sinks back, and holds out her arms.*)

Maxwell. (*Kneels before her, and with involuntary feebleness, lays his head in her lap.*)

Arabella. (*Bends sobbing over him.*)

Hartopp. (*Wipes his eyes with his fingers awkwardly.*)

Harrington. (*Stands lost in deep thought; and now and then casts a look on the re-united pair.*)

Maxwell. (*Lifts up his head, and looks on Arabella with an expression of anguish.*)

Arabella. (*Clasps his neck, and joins her cheek to his.*)

Walwyn. (*Beholds them with strong emotion.*)

Hartopp. By my soul, it is the man, who, this morning tried my load. He perhaps carried heavier than I.—

Harrington. Are you not the same person, who this morning asked my assistance in the tea-garden?

Maxwell. I am.'

Mr. Von Kotzebue's plays are so much liked in this country, with all their faults, that we wonder that none of his admirers think it worth while to divest them of those excrescences which disfigure them in the eyes of men of good taste, and the absence of which no English reader or spectator could regret. Fer...r.

Art. 20. *Vortigern*, an Historical Tragedy, in Five Acts; represented at the Theatre-Royal, Drury-Lane. And *Henry the Second*, an Historical Drama. Supposed to be written by the Author of Vortigern. 8vo. 4s. Barker. 1799.

The Goddess Dulness, the natural and implacable enemy of Shakspeare and his fraternity, has made divers attempts to blast the laurels

of our great dramatist, by inserting some of the poppy and henbane of her own sons among them. The forgery of Theobald's Double Falsehood is perpetuated by the Dunciad; we remember a tragedy on the subject of Arden of Feversham *, which was given to the world as a lost sheep of Shakspeare; and in the present instance, we should 'have lost a sheep, if he had not bleated;' for verily the risible tragedy of King Vortigern had quite escaped our memory, until this publication recalled it.

Of all the impositions ever attempted on the public, this is unquestionably one of the most gross and contemptible. There is scarcely a line of ten syllables properly accented, in a play attributed to Shakspeare! Wherever any slight resemblance to our poet appears, it is the effect of a bungling and disfiguring plagiarism. Who does not perceive that the following egregious soliloquy is made up of shreds and patches from Macbeth?

'*Vort.* Thus far, then, have my deeds a sanction found,
For still each morn doth the resplendant sun
Dart forth its golden rays, to grace my sight.
O what an inconsistent thing is man!
There was a time when e'en the thought of murder
Would have congeal'd my very mass of blood;
"And, as a tree, on the approaching storm,
E'en so my very frame would shake and tremble:"
But now I stand not at the act itself,
Which breaks all bonds of hospitality.—
To me, the King hath ever been most kind;
Yea, even lavish of his princely favours,—
And this his love I do requite with murder!
And wherefore this? What! for a diadem,
The which I purchase at no less a cost
Than even the perdition of my soul;
Still at that self-same price will I obtain it.
The rooted hate the Britons bear the Scots
Is unto me an omen most propitious;
I have dispatched my secret emissaries,
And the young princes, sons of the old King,
(A long time since for study sent to Rome)
Even for them have I prepared honours:
For ere the moon shall twice have fill'd her orb,
Death shall provide for them a crown immortal!'

It would be a waste of our pages to make many farther quotations; the reader may consult, for more parallelisms, pp. 8. 10, 11, of Vortigern, all taken from Macbeth.

At page 41, we have a dash of Lear:

'And have I need of these vile rags; off! off!
I'll follow thee to th' extreme point o' th' world,
And naked bear the icy mountains cold,
And the dread scorches o' that ball of fire
'Till I have found them i' the antipodes;

* See M. Rev. vol. xliii. p. 493.

Shou'd

Shou'd I not meet them there, I will rail so!———
Pardon these starts! in troth I will not harm ye,
Indeed, indeed, I'm wrong'd! most sadly wrong'd!
Did these sweet notes then charm ye! then I'll die,
For look you, I will then sing sweeter far,
Than dying swan at ninety and nine years!
Lack, lack, a day! I'm faint! your arm, sweet maid.
There is my gage, farewell; good night, sweet! good night!'

In p. 65, Macbeth is again laid under contribution. The sentence of the audience is therefore fully confirmed in our court. For a general character of the play, we shall use the best words—those of our bard himself:

"A play there is, my lord, some ten words long,
But by ten words, my lord, it is too long,
Which makes it tedious; for in all the play
There is not one word apt, one player fitted.
And tragical, my noble lord, it is———
Which *when I saw rehearst*, I must confess,
Made mine eyes water: but more merry tears
The passion of loud laughter never shed."

The unhappy fate of Vortigern, we suppose, prevented his successor, Henry the Second, from mounting the stage. There is no reason for regretting the absence of his royal eloquence, for thus doth he declaim:

'Then short-mantled Harry bids ye beware!
[*Is this to be said or sung?*]
For as the tigress, when stirr'd from her whelp,
Will piece-meal tear the intruding hunter,
So is't with me, if lowering on these smiles
Ye rouze the *dunny* spirit of revenge.' P. 2.

We presume that the elegant, impressive, and noble epithet, which we have distinguished by Italics, must have been borrowed either from the kings of Brentford or from Sir Jeffrey Dunstan, of immortal memory; and we give our decided vote for its being sent back to the place whence it came.

Fer...r

Art. 21. *The Castle of Montval*, a Tragedy. By the Rev. T. S. Whalley. 8vo. 2s. 6d. Phillips, &c. 1799.

The author of this play has very modestly and properly given the laud of its success on the stage to Mrs. Siddons. Could he have printed her countenance and gestures with his own dialogue, it might probably have passed muster with the reader: but, left to its own powers, it proves tame and spiritless, in spite of the fashionable adjuncts of secret doors, old tapestry, and rusty knives. One novelty, however, we have remarked, and it is fit that we should notice it;—as the marginal directions of Mr. Von Kotzebue are not yet adopted by our tragic writers, the author of this play has ingeniously distinguished the emphatic words in his verses, by printing them in Italics. For example:

'*Teresa.* Nay, nay, good friend,

If he has hitherto ne'er trusted *you*
To keep *these* keys,' 'tis odds but he wou'd rather
My lady guarded them till his return.
Blaise. If not to *me*, entrust them to Lapont;
The count in *him* has perfect confidence.
Teresa. Think you *Lapont* is *trusted* like my *lady!*
To *her* the doating count has still reveal'd
His inmost thoughts.—He loves her with such passion,
And finds his tenderness so *well return'd*,
That were his life and honor *both* at *stake*,
To *her*, with free and fearless confidence,
Wou'd *both* be trusted.—Rest *assur'd* of *this*.
Blaise. Enough: you ought to know their humours *best*.
But yet my heart misgives me that some trouble
Will surely spring from these forgotten keys.'

These detestable *keys* form the distress of the play, during a couple of acts.

The plot, which turns on the accidental discovery of an aged father, who had been imprisoned during several years in his own castle by the cruelty of an unnatural son, is said to be founded on 'a well-known fact, which happened, the author believes, somewhere in the south of France, and so recently as in the year eighty three.'— Fer.

Art. 22. *Poems* by the Rev. Josiah Relph of Sebergham, near Carlisle. With the Life of the Author, and a Pastoral Elegy on his Death. By Thomas Sanderson. 12mo. 2s. 6d. Faulder.

Whatever opinion may be formed of Mr. Relph's poetic genius, the memoirs here given of him cannot be read without exciting the most pleasing emotions; for they exhibit the picture of a man who, placed in a remote village, and little favoured by the gifts of fortune, found the means of practising the brightest virtues, and, by his precepts and examples, of effecting a reformation in the sentiments and manners of his parishioners.

We must reluctantly pass, however, from a contemplation of the moral qualities of Mr. Relph, to an examination of his works.—Of the pastorals in the Cumberland dialect, we confess ourselves not competent judges: the editor, who perhaps may be rather partial, speaks of them in the following manner:

'His pastorals, if they had been less uniform in their plan and sentiments, and more diversified in local imagery, by admitting a wider range of rural life, would have presented us with a more faithful picture of pastoral manners and customs than has yet been given. The sentiments are natural and appropriate; and the language is familiar without grossness: it is never elevated above the rural character by too much refinement, nor ever depressed below it by disgusting vulgarity. His swains discover their fears and their hopes, their intentions and their sentiments, like honest men, whom an intercourse with the world has not taught disguise. Their conversation, though illiterate and unpolished, is that of rational beings; it is not disgraced by absurdities, nor made ridiculous by puerilities: it often discovers ignorance, but never folly.'

This

This praise may be exaggerated: but we know not whether we have ever seen so just a description of what a pastoral *ought to be.*

The following is one of the most pleasing poems in this collection:

'Lines on a little Miss bursting into Tears upon reading the Story of the Babes in the Wood.

'As the sad tale, with accents sweet,
The little ruby lips repeat,
Soft pity feels the tender breast
For infant innocence distress'd:
The bosom heaves with rising woe,
Short and confus'd the pauses grow;
Brimful the pretty eye appears,
And—bursts at last a flood of tears.

'Sweet softness! still, O still retain
This social heart, this sense humane:
Still kindly for the wretched bleed,
And no returns of pity need.

'In plenty flow thy days, and ease,
Soft pleasures all conspire to please;
Long may a Sire's affection bless,
And long a mother's tenderness.

'And thou, O Bard! whose artless tongue,
The sadly pleasing story sung,
With pride a power of moving own,
No tragic Muse has ever known.

'Compleat is thy success at last;
The throng admir'd in ages past;
Prais'd lately Addison thy lays,
And Nature's self now deigns to praise.'

To those who love epigrams, the following may not be displeasing:

'*To* DEAN SWIFT, *on his intention of leaving his fortune to build an Hospital for ideots.*

'Rather thy Wit, good Dean, than Wealth devise,
'Twill make at least a thousand Ideots wise.'

Mr. Relph's poetry is easy and natural, such as might be expected in a cultivated mind fond of the beauties of nature: but it does not abound either with tow'ring flights of fancy, or with originality of thought. If the rhimes sometimes appear careless, we should consider that the poet died in the year 1740, when so much attention was not generally paid to the harmony of numbers as at present. Ban.

Art. 23. *Pizarro. The Spaniards in Peru; or, the Death of Rolla:* A Tragedy, in Five Acts: by Augustus Von Kotzebue. Translated from the German by Anne Plumptre. 8vo. pp. 93. 2s. 6d. Phillips, &c. 1799.

This is a translation of the original play from which the splendid and popular tragedy of Pizarro, lately in representation at Drury-lane, is taken. Having already laid before our readers a view of the alterations

tions which have given this drama such celebrity on our stage, (see the Review for July,) we shall not detain them with any remarks on the play in its primeval state. Fer

Art. 24. *Pizarro in Peru: or, the Death of Rolla*; being the Original of the New Tragedy, now performing at the Theatre-Royal, Drury-Lane. Translated from the German Edition of Aug. Von Kotzebue. With Notes, &c. By Thomas Dutton, A. M. 8vo. 2s. 6d. West. 1799.

Mr. Dutton has decorated his translation of Kotzebue's play with a variety of notes and illustrations, and also with criticisms on the other versions by Mr. Lewis and by Miss Plumptre: in order, no doubt, that his readers may infer the superiority of HIS performance; and, to do him justice, we think that he has succeeded. He has likewise extended his strictures to Mr. Sheridan's celebrated *Pizarro*; and not only to the play, as given to the public from the pen of that gentleman, but to many circumstances in the conduct and *management* of the *exhibition*. The present critic has thrown out many remarks, serious, ludicrous, and satiric, that merit the attention of those who cater for the public in the dramatic line.

Should Mr. D. proceed in exercising the office of censor of the stage, he certainly may become as formidable to our playwrights and actors, of the present age, as Parson Collier was to those of the last century. Collier did some good; and so may his successor.

We must not forget to observe that, in his 'General Remarks,' printed at the end of this miscellaneous publication, Mr. D. has thrown out some harsh strictures on Mrs. H. MORE, in retaliation of her severe censure of the German Novels, German Dramas, and German Philosophy, in her late work on *Female Education*. * D.° M G

Art. 25. *The Virgin of the Sun*; a Play, in Five Acts; translated from the German of Kotzebue. By James Lawrence, Esq. 8vo. 2s. 6d. 1799.

der.

As we have already given our opinion of this play in the Review for June †, we have only to observe that the present translation is respectably executed. D.°

Art. 26. *The Votary of Wealth*; a Comedy, in Five Acts; as performed at the Theatre-Royal, Covent-Garden. By J. G. Holman, Author of "Abroad and at Home." 8vo. 2s. Longman and Rees. 1799.

Considering the present state of the drama, this is a comedy rather of the superior class: the plot has no glaring defects, and the language is easy and simple. It appears, indeed, more calculated to be acted than for perusal: but the facility of the public must be allowed to furnish an excuse for productions of this kind. The author's friend has very justly observed, in the prologue, that

'To please the town is *not* a task severe.' D.°

* This work has not yet passed under our Review, but it has not been overlooked; and we shall shortly pay that attention to it which its importance requires.

† Vid. Miss Plumptre's translation.

Art.

Art. 27. *What is She?* A Comedy, in Five Acts, as performed at the Theatre-Royal, Covent-Garden. 8vo. 2s. Longman and Rees. 1799.

The chief merit of this piece consists in its ridicule on fashionable follies. Absurdities, like those which the author attacks, can only be preserved to memory at the expence of much wit, like carcases embalmed in the most precious spices: but when they are exposed in their own jargon, as in this play, we laugh at them one moment, and almost disbelieve them the next.—This piece, in the Green-Room phrase, is well *cast* for the stage; and, while the modish style of some of the characters remains intelligible, it will bear a perusal. **Fer.**

ARTS, *&c.*

Art. 28. *The Coal Viewer, and Engine Builder's Practical Companion.* By John Curr, of Sheffield. 4to. 2l. 12s. 6d. Boards. I. and J. Taylor, &c.

This work contains practical remarks on the conveyance of coals under ground, with descriptions of machines and rail roads, contrived by the author for those situations; proportions of the different materials used in constructing fire engines; tables of their several powers and expences; tables of the quantity and weight of coal in a statute acre; and general estimates of opening collieries:—with descriptive plates. The whole is detailed with great minuteness; and, being professedly the result of much experience in conducting works in the neighbourhood of Sheffield, the publication is likely to prove of considerable utility to those who are concerned in similar undertakings. **Saun..rs.**

Art. 29. *The Artist's Repository, and Drawing Magazine,* exhibiting the Principles of the Polite Arts in their various Branches. 7th Edition. 4to. 5 Parts, 10s. 6d. each, C. Taylor, Hatton-Street. The same Work in 8vo. in Numbers, at 1s. each.

Few publications, intended for instruction in the art of design, treat of more than one of the various branches; and thus it is difficult for a student to obtain considerable information, without much expence and labour in collecting what he requires from a number of distinct works. By the little care, also, that is taken to distinguish subjects of the imagination from those which strictly relate to the practice of the art, his attention is confused, and his progress is retarded. These evils appear to be carefully avoided in the present undertaking; which affords an extensive supply of information on the operative parts of the art: first by way of precept in the form of lectures, with illustrative plates which serve as examples for imitation of almost every requisite, from the commencement to the completion of the pupil; and then by a dictionary of terms, including, under separate heads, directions for chusing and applying the different articles applicable to the art; with their price, &c.

The execution of this performance entitles it to every commendation, and fully justifies the great demand which it has experienced in the sale of so many editions. **Do**

Art. 30. *Thoughts on Outline, Sculpture, and the System that guided the ancient Artists in composing their Figures and Groupes;* accompanied with free Remarks on the Practice of the Moderns, and liberal Hints

Hints cordially intended for their Advantage. To which are annexed 24 Designs of classical Subjects invented on the Principles recommended in the Essay. By George Cumberland. 4to. 15s. Boards. Robinsons. 1796.

That there were certain principles, at present unknown, which in the best times guided the antient works of statuary, cannot be doubted; when we consider that any one, who is at all accustomed to the view of them, can almost with certainty decide immediately what is of that school, and that even the most laboured copies may be detected by good judges.

Writers on antique works have usually confined their observations to the *subjects*; which, generally being of fabulous and mysterious representation, have opened to them an extensive field of inquiry: but few have attempted to describe the principles of the operative part, by which so much beauty and excellence were produced. Into this inquiry, Mr. Cumberland has entered with all the enthusiasm of a real amateur, and with the advantage of being well acquainted with the practice of the art. In the attempt, he has undoubtedly made some advances in the developement of antient principles; and we hope, from the specimen which he has given, to see the subject pursued with increased effect; for we must regard the present performance as only furnishing hints for that purpose. We are particularly sorry, therefore, that a variety of circumstances have so long delayed our notice of this work.

Sann.

MEDICAL, *&c.*

Art. 31. *Facts and Observations relative to the Nature and Origin of the Pestilential Fever, which prevailed in the City of Philadelphia, in* 1793, 1797, *and* 1798. By the College of Physicians of Philadelphia. 8vo. 9d. Printed at Philadelphia; London, reprinted for Phillips. 1799.

After the various and contradictory accounts of these epidemics which have reached us, we are happy to receive some official information, on which we can safely depend. The facts stated in this short memoir ascertain two important points: 1st, that the Philadelphia fever was imported from the West Indies, not generated in the city; 2d, that it was highly contagious. This seems to have been the disease prevalent among the seamen, noticed by Mr. Lempriere *, and distinguished by him from the endemic tropical fever of the islands. The College, we thought, had adverted to this distinction: they observe;

'It may not be improper here to remark, that very erroneous opinions on this subject have arisen, from confounding this pestilential fever with the malignant remittents of the West Indies and America. The difference still holds good, that these last are not contagious, if we may give credit to the writings and observations of physicians who have practised in the West Indies, added to our own. But the maliguant fever which prevailed in this city in 1793, 1797, and 1798, was always more or less so, according to circumstances.

* In his work *On the Diseases of Jamaica*: of which we have prepared an account, but have not yet been able to make room for it.

'A striking

'A striking peculiarity, which does not occur in any other disease, attends the yellow fever in the West Indies. The natives and persons who have resided long in those islands, are very seldom seized with this fever. It was likewise remarked, and it is a circumstance that deserves particular attention, that very few, if any, of the Creole French in this city, suffered from the contagious malignant fever which prevailed here in 1793, 1797, and 1798, though the disease was introduced into their families; and children born in this country of Creole parents, died with it last autumn, while the parents and the children born in the West Indies, were entirely exempt from it. To European French, Irish, and other strangers, the disease was remarkably fatal. It is an observation founded in long and extensive experience, and which admits not of an exception, that strangers are the greatest sufferers from the diseases of the country into which they migrate: were the yellow fever a disease of our country, the Creoles would probably have been among the first to experience its fatal effects; but as it is of West Indian origin, and their constitutions are assimilated to it, they escaped it here as they do in their native country. The natives of the West Indies being so seldom affected with the yellow fever, has given rise and currency to the opinion, that it is not contagious in that country, and with respect to them the observation is well founded; but then it is as highly contagious to Europeans and Americans in the sea-ports of the West Indies, as it is in this city when introduced here.'

This opinion, however, is not quite so clear as might be wished: for our army physicians, if we rightly understand them, assert that the tropical continued [or proper yellow] fever is not contagious, when it affects our troops, but that it arises from a particular state of the atmosphere. The Philadelphian College seem to exempt only the *remittent* fever of the islands from the suspicion of contagion. The question is no trifling subtlety, for the means of prevention must depend, in a great measure, on its solution; as the College declare the Philadelphian fever (p. 20.) to be essentially the same as the yellow fever. The rise of the last epidemic is clearly and satisfactorily traced to the clandestine landing of some sick persons out of a vessel from St. Domingo.

The measures recommended, in consequence of this opinion respecting the origin of the disease, seem well calculated to ensure the city against the farther inflictions of this dreadful scourge.

'Let an entire new health-law be made, constituting a Board of Health, to consist of five persons, two of whom to be practitioners of physick. The smallness of the number will ensure responsibility, and a constant residence in the city; and the professional knowledge of the medical characters will be necessary to assist in directing the measures of the board. Let no person whose private interest may be affected by quarantine laws, be a member of this board.

'Let a sufficient sum of money, per annum, be subject to the draughts of the board, who shall render to the Assembly a yearly account of their expenditures. Let this board sit daily during the months of July, August, September, and October; and, during these months, let every vessel from the Mediterranean, Coast of Africa,

Africa, West Indies, and continent of America, to the Southward of Florida, perform an effectual quarantine. Let the cargoes of suspicious vessels be unloaded, and, with the vessels, be purified at the island.

'Let a resident physician, or health-officer, be appointed, who shall never be absent from the island during the above mentioned months, and a consulting physician, who shall reside at Philadelphia.

'Let the punishment of a master of a vessel, who evades the law, by landing cargo, crew, or passengers, contrary to the intent and meaning of it, be the same as for murder of the second degree. Let no vessel of war ever be allowed to come above the fort.

'Let co-operative laws be procured from the neighbouring legislatures, or from congress.

'Let the Board of Health have power, with the concurrence of the governor, to cut off the intercourse with infected persons and places; let the long projected hospital be erected.

'Let the most diligent and scrupulous attention be given to cleaning and watering the streets, gutters, and wharfs, throughout the city and liberties.'

The hospital here mentioned, we presume, must be a fever-hospital; the best safeguard, undoubtedly, on such occasions. Fe.

Art. 32. *A few Facts and Observations on the Yellow Fever of the West Indies*, by which is shewn, that there have existed two Species of Fever in the West India Islands for several Years past, indiscriminately called Yellow Fever, but which have proceeded from very different Causes; with the Success attending the Method of Cure. By James Anderson, late Surgeon of the 60th Regiment of Foot. 8vo. 1s. Robinsons. 1798.

It is Mr. Anderson's opinion that the proper yellow fever of the West Indies is *not* contagious, but that a highly infectious fever raged in the islands, which has been described under the same name, and which seems to have resembled the endemic in many of its symptoms. It broke out on board the ship in which Mr. Anderson was returning to England, with a detachment of troops under his care. His practice, which seems to have been very successful, consisted chiefly in giving large doses of calomel with James's powder, in the first days of the disease, so as to keep the bowels very open. D.

Art. 33. *Memoirs of Medicine*; including a Sketch of Medical History, from the earliest Accounts to the Eighteenth Century. By Richard Walker, Esq. Apothecary to the Prince of Wales. 8vo. pp. 250. 5s. Boards. Johnson. 1799.

This book comprehends a sketch of the history of medicine, drawn up in a light and amusing manner, for the use of students; to whom it will be no disagreeable guide, in the early part of their reading. It is, indeed, exactly such a view of the subject as is generally presented by lectures on the theory and practice of medicine, at the commencement of their course; and it is not improbable that some resource of this kind may have furnished the canvas on which Mr. Walker has laboured.—It is but just to repeat, that

this

this is certainly a performance well calculated for the notice of young medical readers who are too often distracted and dismayed by the ponderous volumes that are offered to their attention. Fer.r

Art. 34. *An Essay on the most rational Means of preserving Health*, and of attaining to an advanced Age; to which are added, Anecdotes of Longevity. 12mo. pp. 165. 3s. Boards. Wallis. 1799.

We find little either to praise or to blame in this piece of patch-work: it is made up of facts and opinions from different writers, fairly quoted by the compiler. Most of the passages have long been before the public, and we have no right to try them afresh in our court.—Many good hints may doubtless be collected from the volume. Do

Art. 35. *A Lecture on the Situation of the large Blood-Vessels of the Extremities*; and the Method of making effectual Pressure on the Arteries, in Cases of dangerous Effusions of Blood from Wounds. Delivered to the Scholars of the late Maritime School at Chelsea; and first printed for their Use. Third Edition. To which is now added, a brief Explanation of the Nature of Wounds, more particularly those received from Fire-Arms. By William Blizard, F. R. S. 12mo. pp. 84. 3s. Boards. Dilly. 1798.

Mr. Blizard has here been very meritoriously engaged in delivering instructions respecting the application of the tourniquet, in cases of wounds; a part of knowlege which ought to be rendered familiar, both in our navy and army, as it may frequently save valuable lives. A general acquaintance with subjects of this nature, as he has rightly judged, would be an useful part of the education of officers. Do

Art. 36. *An Enquiry into the Nature and Causes of the great Mortality among the Troops at St. Domingo*: with practical Remarks on the Fever of that Island; and Directions for the Conduct of Europeans on their first Arrival in warm Climates. By Hector M'Lean, M. D. Assistant Inspector of Hospitals for St. Domingo. 8vo. pp. 358. 6s. Boards. Cadell jun. and Davies. 1797.

Our review of this book has been so long delayed by unavoidable accidents, that it would now be out of season to enter into a particular analysis of it; a great part of the information which it contains having been superseded by recent events, and later publications.

Dr. M'Lean considers the yellow fever of St. Domingo to be the endemic remittent of that island, not infectious, and acting with unusual violence, because applied to English constitutions; which are peculiarly susceptible of the morbid attack from their plethoric state, and from habits of free living. As every idea of conquering this island seems now to be abandoned, the author's plans for preserving the health of Europeans in it excite only regret for past fatality, and thanks for his well-meant endeavours.

In the cure of the disease, Dr. M'Lean seems to have met with much disappointment. He has related his failures with the candour of a man of science, and we feel pleasure in acknowleging the merit of his frankness. He found, at length, that bleeding and cold bathing

bathing afforded more relief than any other method of treatment. The practice certainly appears very singular; it is really

——*Miscere quadrata rotundis:*

but from careful experience there is no appeal.

We cannot avoid observing that there is a strange mixture of matter and manner in this work. The practical part is simple and plain: but it is overwhelmed with a quantity of theoretical declamation, very little connected with the subject, which almost appears to be the production of a different author.—From the extent and duration of Dr. M'Lean's personal experience, however, this book will continue to be considered as authority on several questions relating to this epidemic. Ver.

Art. 37. *Advice to the Commanders and Officers of his Majesty's Fleet serving in the West-Indies*, on the Preservation of the Health of Seamen. By Leonard Gillespie, M. D. Surgeon to the Naval Hospital, Fort Royal, Martinico. 8vo. 1s. Cuthell. 1798.

This sensible tract contains many observations which merit the attention of our naval commanders. It is written with great brevity, and therefore does not admit any analysis: but we shall extract a note, which contains a new and important fact concerning the origin of fever.

'There is great reason to suppose that the generation of a ship-fever took place on board his Majesty's ship Avergavenny, on her passage to the West Indies, in the spring of 1796, which affected almost every person on board, in a greater or less degree, from the putrefaction of a large quantity of potatoes which had been put on board, for the use of a regiment embarked in that ship.'

The writer's general instructions seem to be the result of personal experience, and we recommend them to those who have it in their power to enforce them. D°

Art. 38. *Hints on the Ventilation of Army Hospitals and Barrack Rooms;* also on Regimental Practice: on Matrimony, (as it regards the private Soldier,) and on Regimental Education, (as proposed by ingenious Authors,) submitted with Deference to the Officers and Surgeons of the British Army. By W. H. Williams, Surgeon to the Eastern Regiment of Norfolk Militia. 12mo. 2s. Longman.

This pamphlet offers a project for a new ventilator, which cannot be understood without the copper-plate print, and which does not appear to possess any great superiority over former contrivances of a similar kind. The other parts of the work contain some particulars that may be of use to regimental surgeons: but we do not perceive that any great accession of knowlege is likely to accrue from it, to general readers. D°

Art. 39. *Medicinæ Praxeos Compendium; Symptomata, Causas, Diagnosin, Prognosin, et medendi rationem, exhibens. Auctore,* Edvardo Goodman Clarke, M, D. 12mo. pp. 214. 5s. sewed. Johnson, &c. 1799.

The arrangement of diseases, and the enumeration of symptoms, are here chiefly taken from Dr. Cullen's Nosology. The additions of the

the Causes, Prognostics, Diagnosis, and method of cure, render this pamphlet a complete Manual of Practice, which may prove instructive to students; and it may even be found a tolerable text-book for practitioners in general. We have often wished to see a work of this nature undertaken, on a larger scale, in imitation of Dr. Home's *Principia Medicinæ*; a production which only requires some revisal and enlargement, to resume the high station which it held, not many years ago, among medical productions. Fer.r

LAW.

Art. 40. *The Laws respecting Wills, Testaments and Codicils*, and Executors, Administrators, and Guardians, laid down in a *plain* and *easy* manner; in which all *technical Terms of Law* are familiarly explained; and in which the Statute of Wills, and such Parts of the Statute of Frauds and Perjuries, as relate to the Subject of Divines, are particularly considered and expounded; with Remarks and Directions for the use of those who are desirous of making their own Wills. Also the methods of Descent and Distribution of Property, where no Will is made, as collected from the several Reports and other Books of Authority up to the present Time. Containing likewise a Complete Abstract of the Legacy Act, an Account of the Expence of proving a Will, and of obtaining Letters of Administration: the Stamps on which Discharges for Legacies and distributive Shares are to be written, &c. &c. With an Appendix of Precedents, comprising a great Variety of the most approved Forms of Wills, Testaments, Codicils, &c. relative to every Description of Property. The Third Edition, corrected and much enlarged. By the Author of the Laws respecting Landlords and Tenants. 8vo. 2s. 6d. Clarke and Son. 1799.

After having laboured through a title-page so comprehensive and full of promise, how will the reader smile at being informed that the entire work, with its full apparatus of Preface, Table of Contents, Appendix, and Index, does not consist of one hundred and forty pages? This circumstance will probably remind him, as it did us, of the adage which was so common in our school-boy days: "It is easy to promise, but it is hard to perform."—What Mr. Bird's abilities may be for a due performance of so magnificent a promise, we cannot say, as he has confined himself to limits much too circumscribed for even a few of the many topics which he has introduced. This we hinted to him on a former occasion, in our article concerning his first edition, in our 18th volume, N. S. p. 222; and we are sorry at now being obliged to repeat the observation. S.R.

Art. 41. *The Laws respecting Parish Matters*, containing the several Offices and Duties of Church-Wardens, Overseers of the Poor, Constables, Watchmen, and other Parish Officers. The Laws concerning Rates and Assessments, Settlements and Removals of the Poor, and of the Poor in general. The Laws relating to Repairs of Highways, Weights and Measures, &c. The whole laid down in a plain and easy Manner, in which all technical Terms of Law are familiarly explained, as collected and digested from the several Reports and other Books of Authority up to the present Time;

Time; also an Appendix of Precedents, comprising a great Variety of the most approved Forms of all such Instruments as most frequently occur in the Management of Parish Affairs. The Second Edition, improved and much enlarged. By the Author of the Laws of Landlord and Tenant, Law of Wills, Laws of Masters and Servants, &c. 8vo. pp. 144. 2s. 6d. Clarke and Son. 1799

If Mr. Bird be not entitled to much praise as a book-maker, he should surely obtain a patent for title-pages; for that numerous class of readers, who never extend their inquiries farther, cannot fail of encouraging his labours.

Art. 42. *The Security of Englishmen's Lives*, or the Trust, Power and Duty of the Grand Juries of England, explained according to the Fundamentals of the English Government, and the Declarations of the same made in Parliament by many Statutes. First published in the Year 1681. To which is prefixed a Sketch of the History of Juries, by a Barrister. 8vo. pp. 120. 2s. 6d. West. 1798.

This tract was originally published in the year 1681 in 12mo. again in 1682 in 4to., and, besides having been re-printed in Lord Somers's Tracts, appeared in 8vo. in the years 1715 and 1766.—It was written in the reign of Charles II., and has been attributed to Lord Shaftesbury, Lord Essex, and, with greater probability, to Lord Somers, whose exertions were so uniformly beneficial to the Constitution.—The present edition, the work having become scarce is recommended not only by its own intrinsic merit, but by several sensible and pertinent observations.

Art. 43. *Term Reports in the Court of King's Bench*, from Michaelmas Term 31st George III. to Trinity Term 32d George III. both inclusive. By Charles Durnford and Edward Hyde East of the Temple, Esqrs. Barristers at Law. Vol. IV. a new Edition, corrected, with additional References. Royal 8vo. 19s. Boards Butterworth. 1799.

We have only to announce to our readers the appearance of this work in its present commodious size, as we have on a former occasion discussed the merits of the performance.

Art. 44. *Observations on the present State and Influence of the Poor Laws;* founded on Experience; and a Plan proposed for the Consideration of Parliament; by which the Affairs of the Poor may in future be better regulated; their Morals and Habits of Industry greatly improved; and a considerable Reduction in the Poor Rate effected. By Robert Saunders, Esq. 8vo. pp. 190. 3s. 6d Boards. Sewell. 1799.

The great attention, which has been paid of late years to the concerns of the Poor, reflects much credit on the humanity of the age and many of the publications which we have noticed, on this interesting and important topic, are as honourable to the character of their authors for the abilities which they shew, as for the benevolence of the motives in which they originated. Mr. Saunders, having acted for the period of two years as overseer of a populous parish, possesses opportunities of knowlege and means of information which belong to few individuals; and the good sense and practical remarks, to be

found in his book, prove that he availed himself of the advantages of his situation. His work contains a state of the poor at Lewisham, in Kent, the parish of which Mr. S. was overseer. He proceeds to give a cursory review of the sentiments of different authors on the poor laws; and here he evinces an intimate acquaintance with what had been previously written, and gives high and merited praise to the exertions of Mr. Gilbert, Sir William Young, and Mr. Ruggles, in their attempts to rescue so large a part of the community from the hardships and difficulties under which they labour, and to render more extensively useful the liberal contributions which are annually made. A plan for the future government and control of all that concerns the management of the poor concludes this well-written treatise.—Mr. S. considers most of the present evils attending the system, as arising from the nature of the office of overseer, which involves in it a medley of important and degrading duties; the former demanding the assistance of the liberal and independent classes of society, and the latter absolutely precluding their interference.—He advises a separation of the duties of collector and overseer, and the placing the funds in the hands of a treasurer.—All that he urges on this subject is founded on good sense and experience, and we recommend the production to the attention of those who are entrusted with so important a concern as the regulation of the poor.

S.R.

Art. 45. *A Treatise on the Law of Bills of Exchange*, Checks on Bankers, Promissory Notes, Bankers' Cash Notes, and Bank Notes. By Joseph Chitty, Esq. of the Middle Temple. 8vo. pp. 300. 6s. Boards. Brooke. 1799.

The great and extensive advantages, resulting to this country from the influence of commerce, have induced our Courts to afford it all the encouragement in their power; and the custom of merchants has been recognized and supported from the fourteenth century.—The assignable quality of a bill of exchange, and of a promissory note, forms an exception to the old common law on the subject of *Choses in Action*; which, even in the present day, cannot be so completely assigned as to be sued-for in a Court of Law, in the name of the assignee; and this exception is admitted for the benefit of commercial transactions. The decisions on the subject of these transferable instruments are very numerous, and not easily reconciled with each other; and though there are various treatises on this branch of our law, we do not think that there is any one so complete as to supersede the necessity of farther discussion.

The author of the present publication has divided his work into two parts; in the first of which he considers the *Right* which may be acquired by a bill, check, or note; and in the second he explains the *Remedies* by which a payment of them may be inforced.—He has also subjoined an Appendix of Forms of Declarations, &c. with Annotations, and a List of the Notary's Fees of Office, together with the Statutes relative to small Notes and Bills.—Much useful information will be found collected in this work, and arranged in a systematic and methodical manner.

Dº —

Art. 46. *The Lord Thanet's Case considered*, as to the Question "Whether the Judgment be Specific or Arbitrary?" With the fullest Reports of the Cases on the Subject. By W. Firth, of Lincoln's Inn, Esq. Barrister at Law. 8vo. 1s. Butterworth.

The subject of this tract has occasioned much discussion, and has produced, (as we understand) a difference of opinion among the great law-officers by whom the prosecution, in which it originated, was instituted. A criminal information was filed by the Attorney-General against the Earl of Thanet, Mr. Fergusson, and three other gentlemen, for a riot and assault, at common-law, committed by them at Maidstone, in the Court held under a special commission. This information consisted of five counts; in the first three the defendants were charged with a riot and assault in open Court, and in the last two with a riot only.—The Jury returned a general verdict of guilt against Lord Thanet and Mr. Fergusson, and acquitted the other gentlemen.—When judgment was prayed against the defendants in the Court of King's Bench, the Chief Justice expressed a doubt whether the punishment to be named was specific, or discretionary in the Court: and he requested the assistance of the Bar on the question. The counsel not being then prepared to argue the point of law, it was ordered to stand over to a future day. In the interval, the Attorney-General entered a *Noli Prosequi* as to the first three counts, on which the question arose, and which thus never received a decision; and he prayed judgment on those counts which charged the defendants only with a riot in Court.

Mr. Firth contends that, on the whole record of conviction, the judgment of the Court was discretionary; and that the offence charged in the information did not subject the defendants to the *specific* judgment of the loss of the right hand, the forfeiture during life of their lands and tenements, the confiscation of their goods and chattels, and imprisonment for life, or during the king's pleasure.—The author argues against this latter most severe punishment being incurred, on account of the omission of the precise word "*strike*" in the information filed against the defendants; so that they never could be said to be guilty of the offence *of striking in the King's superior Courts of Justice*, to which offence that particular judgment belongs.—The words in the information, charging the defendants with an assault, are "*beat, bruise, wound, and ill-treat;*" which, though apparently synonimous to "*strike,*" do not convey the precise meaning of that word; and even if they did, they would not, as Mr. F. asserts, (with great appearance of reason,) justify the omission, nor supply the place, of that term; which, he contends, is as necessary in such a prosecution, it being the very *gist* of the offence, as the word *murdravit* in an indictment of murder, *burglariter* in burglary, *rapuit* in rape at common law, *mayhemiavit* in mayhem, or (which is nearer the present case) *strike* in a prosecution for *striking in a church*, on the statute of Edward VI.—The cases here collected appear to support the author's position, since all of them, in which this specific judgment was passed, contain the word in question.

The pamphlet is written with good sense, and with considerable information on the subject which it undertakes to illustrate. S.R

Art.

Art. 47. *An Enquiry into the Question, Whether the Brother of the paternal Grand-Mother shall succeed to the Inheritance of the Son, in preference to the Brother of the paternal Great-Grand-Mother?* The Affirmative having been advanced by Mr. Justice Manwoode; acceeded to by Mr. Justice Harper, Mr. Justice Mounson, and the Lord Dyer; and adopted by Lord Bacon, Lord Hale, and the Lord Chief-Baron Gilbert: and the Negative maintained by Mr. Robinson *(the late Chief-Justice of Gibraltar)* and Mr. Justice Blackstone. By Charles Watkins, Esq. of the Middle Temple, Author of an Essay on the Law of Descents, &c. &c. 8vo. pp. 40. 2s. Butterworth.

After the history of this question which is conveyed by the title-page, and of the authorities by which it is supported and resisted, it is necessary for us only to observe that Mr. Watkins, in the present pamphlet, and in his former publication of Gilbert's Tenures, (see our 21st vol. N. S. p. 114.) has considered the subject in the same point of view in which it had been previously placed by the learned Commentator on the Laws of England. S.R.

Art. 48. *A Treatise on Copyholds.* By Charles Watkins, Esq. of the Middle Temple, Author of the Essay on the Law of Descents, &c. Vol. II. 8vo. pp. 290. 6s. 6d. Boards. Butterworth. 1799.

We noticed the first volume of this work in our 24th vol. N. S. p. 452, to which article we would refer our Readers, as it contains an account of the author's plan, and our opinion of its execution.—We need only observe on the present occasion, that those subjects which are introduced into the second volume, and which complete Mr. Watkins's design, are discussed with the same ability which we have mentioned with pleasure, and in terms of praise, in all this writer's publications. Dº

CLASSICS, EDUCATION, *&c.*

Art. 49. *Saggio di Novelle e Favole:* Moral Tale and Fables, in Italian, by G. Polidori, Teacher of that Language. Small 18mo. embellished with neat Engravings. London, 1798. Printed for the Author, No. 42, Broad-street, Carnaby-market.

This little book seems well calculated to allure young students in the Italian language, by simple and interesting stories, within their comprehension. It is with propriety dedicated to the governesses of an eminent boarding-school, of which the author is one of the language-masters.—We have lately had occasion to speak of Signior Polidori as a tragic writer, of no mean abilities. See Rev. March last, p. 352. Dr B...

Art. 50. *Petit Parnasse François,* &c. *i. e.* The Little French Parnassus; being a Collection of the most beautiful Examples of French Poetry in every Species of Versification; for the Use of Students in that Language. By M. des Carrières. Pocket 4to. 5s. bound. Law. 1797.

We do not recollect to have before seen so well chosen a collection of French poems printed in England, as is here offered to our accept-

Governesses. By Bridel Arleville, M. A. &c. &c. 12mo. 3s. bound. Sael, Boosey, &c.

We cannot applaud the execution of the design so vauntingly set forth in the title-page of this grammar. It appears to us to be recommended by no useful novelty; and to be a very perplexed performance throughout. A new hypothesis in grammar is the effort of no mean mind; and rashly to attempt one betrays a cloudy intellect. We refer, in this observation, to page 45, where the author talks of pronouns interrogative and indefinite. Sm

Art. 54. *The Little Emigrant*; a Tale. Interspersed with Moral Anecdotes and Instructive Conversations. For the Perusal of Youth. By Miss Peacock. 12mo. 3s. bound. Sold by the Author, 259, Oxford-street; and by Carpenter, &c.

Though it be not always an easy task for grey-beards, as we are, to read with a relish books suited to the nursery, yet we are sorry to withhold any praise that is due to respectable authors of this kind. The publication before us affords many useful lessons for youth; and it is not without instructive passages in science. In the twenty-second chapter, the forward ignorance of a young lady, a pretender to science, is justly and pointedly described. Altogether, we recommend this little volume to our young friends. D.

Art. 55. *A short Introduction to English Grammar.* In two separate Volumes. By Blanch Mercy. 12mo. 3s. 6d. bound. Law. 1799.

The first of these volumes is intended for the young scholar, and bears the price of one shilling; the second, which rises to half-a-crown, is designed for the instructress. We fear that Mrs. Mercy has had too much reason for the regret which she expresses, when she says, 'I have frequently been witness to children's *toiling through* three different grammars, without even knowing how to make the verb agree with the nominative case.'—The remedy here proposed for the evil is, 'to give the pupil *little to learn by heart, but much to put in practice.*'—This is done in the first volume, which explains the parts of speech, with their variations, and adds suitable exercises for the scholar. The other volume, which is modestly offered only to such as have not yet formed any particular plan for themselves, is designed to assist the understanding, and the ready application of such rules and observations as had been before exhibited. 'The only way (it is remarked) of teaching any thing *effectually*, is, by asking them repeated questions.'

Works of this nature multiply, perhaps, too rapidly; yet we think that the present performance, if used with attention and thought, is likely to prove beneficial. It is designed for the use of *young ladies.* Hi.

Art. 56. *The English Reader*; or Pieces in Prose and Poetry, &c. &c. By Lindley Murray, Author of an English Grammar. 12mo. 3s. 6d. bound. Longman.

This selection reflects much credit on the taste of the compiler; and the arrangement of the various pieces is judicious.—The different authors, from whom these extracts are taken, enforce virtue by the graces of their composition. The preliminary rules for enunciation

enunciation are useful, and clearly delivered. We therefore recommend this small volume to those who wish to attain, without the help of instructors, the important advantages of thinking and speaking with propriety:—but a very diligent perusal is necessary to render the compilation useful to persons of this description. Smyth.

Art. 57. *A Set of Questions, comprising the History of the Four Gospels, and the Acts of the Apostles*: with References to the Scriptures, instead of Answers: designed for the Exercise and Improvement of Young Persons. 12mo. pp. 104. Johnson. 1799.

This is the second edition of an useful work, formed somewhat on the plan of Dr. Priestley's *Scripture Catechism*. The questions are confined according to the accounts given above: but this new publication is extended so far as to embrace some parts of St. Paul's epistles; and thus, with a little resemblance to Paley's *Horæ Paulinæ*, the history and epistles may mutually illustrate and confirm each other. Whether it be any advantage to this work, that it proceeds on a supposition that the public ministry of Christ did not exceed *one year and a few months*, we are uncertain: but the use of the questions needs not be prevented, and will not be incommoded, although persons should adopt a very different opinion.

A calendar is added, marking in course of time the events during our Lord's ministry, until his ascension: also a chronological table from the birth of Christ to A. D. 63, the period of the Scripture history: this table commences at the twentieth year of the reign of Augustus, within which is placed the birth of Jesus. Hi.

Art. 58. *The History of John Wise*, a poor Boy in the Parish of ———, published for the Use of all Little Children. 12mo. 6d. bound. Willis.

This small volume is likely to entertain and instruct those early readers for whom it is designed. The story will interest them, and impress religious and moral truth on their minds. They may hence learn virtue, industry, and contentment; though they should not attain an advancement like that with which John Wise was favoured. The poetry is suited to their years. D.

AMERICAN AFFAIRS.

Art. 59. *The American Gazeteer*, exhibiting, in Alphabetical Order, a much more full and accurate Account than has been given, of the States, Provinces, Counties, Cities, Towns, Villages, Rivers, Bays, Harbours, Gulfs, Sounds, Capes, Mountains, Forts, Indian Tribes, and new Discoveries, on the American Continent: also of the West India Islands, and other Islands appendant to the Continent, and those newly discovered in the Pacific Ocean: describing the Extent, Boundaries, Population, Government, Productions, Commerce, Manufactures, Curiosities, &c. of the several Countries, and of their important Civil Divisions; and the Longitude and Latitude, the Bearings and Distances, from noted Places, of the Cities, Towns, and Villages: with a particular Description of the Georgia Western Territory. The Whole comprizing upwards of seven thousand distinct Articles. Collected and compiled from the best Authorities, and arranged with great Care, by, and under the Direc-

Direction of Jedidiah Morse, D. D. Author of the American Universal Geography, Fellow of the American Academy of Arts and Sciences, and Member of the Massachusets Historical Society. Second Edition corrected, illustrated with seven new and improved Maps: To which are added, Facts and Calculations respecting the Population and Territory of the United States of America. 8vo. pp. 634. 10s. 6d. bound. Dilly. 1798.

We have chosen to give this verbose and tedious title-page at its full length; since it becomes the less necessary for us to enter into a detail of the contents of the volume. Yet we are rather surprised that a literary man, as we suppose Dr. Morse to be, should have introduced his publication by such a *shew-bill.* His American Geography * has been well received, as a work of accuracy and merit; and while he was providing materials for that volume, an idea was suggested of another, in the form of the present Gazetteer. He speaks very handsomely and gratefully of Captain Thomas Hutchins, Geographer General of the United States, and the Rev. Dr. Belknap of Boston, who had each contemplated a work of the same kind: but who, when they heard of Dr. Morse's design, relinquished the purpose, and with a true liberality consigned to his disposal the collections which they had made. This performance, however, we find, is in a considerable degree a re-publication of the *American Geography*; over which, notwithstanding, it may claim a just superiority on account of the amendments, improvements, and additions, with which it is now offered to the public.

The article, *Georgia Western territory*, describes that country as highly desirable and advantageous for settlements. Yet what we are told concerning the disputes which have arisen, and the precarious tenure of purchases which have been made, seems sufficient to discourage future attempts. This, however, is a subject which requires more full and satisfying details than are generally to be expected from a Gazetteer: for which reason, though such a work has great utility, we should still wish for the *Geography*, including the real state of the country.—In looking over the volume, we observe, p. 383. Northumberland, for what reason we know not, twice mentioned as a county of Pennsylvania. This is, no doubt, an oversight, and there may be others of a similar kind; for, as the author very properly remarks, 'after all the pains which have been taken, and the expence bestowed, it must not be expected, for it is not pretended, that the work is free from errors.' That great labour and attention have been exerted, for accomplishing and improving this publication, will be evident to every one who consults its pages.—It is calculated for information and utility, and may be safely recommended to public regard.

Art. 60. *What is our Situation?* and *What our Prospects?* or a Demonstration of the insidious Views of Republican France. By an American. 8vo. 1s. Printed in America; reprinted in London for Black, Leadenhall-street.

America appears to have had reason for complaining of her republican ally; and the author of this pamphlet has probably reasons

* See Rev. for August, 1791, vol. v. N. S. p. 382.

that

that will justify this address to his countrymen, though we should think that in some respects his declamation was intemperate. He tells us that the peace and safety of America are assailed by the French, and by internal hellish factions in league with them, who aim at nothing short of universal uproar and plunder. He endeavours to rouse the good sense and spirit of America against this Jacobin faction, and calls on his countrymen to rally round their government, and to combat Republican France by open war. **Mo-y.**

NOVELS.

Art. 61. *Rash Vows,—or the Effects of Enthusiasm.* Translated from the French of Madame de Genlis. 12mo. 3 Vols. 10s. 6d. Boards. Longman.

The name of Madame de Genlis may give a temporary reputation to this novel: but, if we consider its intrinsic merit, we shall find less to praise than on some former occasions, when the writings of this ingenious lady have called for our attention. We are less amused by variety of incident, less instructed by a judicious discrimination of character, and less improved by an elevated strain of morality: while the sentiments are more forced, more unnatural; and the manners are more artificial.

The view of the writer is to exhibit the sad effects of extreme sensibility. Now, though to expect an exact definition of terms in a novel may seem rather unreasonable, we cannot help wishing that the authors of such productions would sometimes inform us what ideas they annex to the word *sensibility*. If by it they mean a compassion for the miseries of their fellow-creatures, with a tender anxiety to relieve them, they speak of a virtue which cannot be too much encouraged:—but we conceive this quality to be very different from the irritable weakness which shrinks from the common duties of life, is impatient under the least disappointment, and dreads nothing so much as labour and exertion. It may be asked, whether that appellation be not sometimes given to the indulgence of a sickly imagination, and the wild expectations of vanity? Certain it is, that the Lady Clarendon of Madame de Genlis, by attending to a *sensibility* of this sort, deprives herself of the affections of an excellent husband, of whom she was extravagantly fond. That this husband was *jealous* will not surprise many of our readers, when they hear that she could find no other confidential repository for her secrets and distresses, than Lord Elby, who was passionately in love with her, and was, as she well knew, suspected by her husband:—yet we are told that she is strictly virtuous: while, at the same time, she voluntarily exposes herself to temptations only justifiable in that order of females on whom Addison bestows the name of *Salamanders*. We hear many encomiums on her understanding, although it seems to have little influence on her conduct; and all her escapes may be ascribed to good fortune, rather than to prudence. —After her husband's death, she makes a vow (a *Rash Vow!*) of celibacy at his tomb, and we are informed that nothing can erase Lord Clarendon's image from her breast;—yet she falls a victim to a second passion.

That

That vows of this sort are not always religiously kept, we are ready to acknowlege: but surely such conduct does not partake much of that angelic perfection which Madame de Genlis ascribes to her heroine. Bar

Art. 62. *The Aristocrat.* By the Author of *The Democrat.* 12mo. 2 Vols. 7s. sewed. Low, Law, &c.

This is a pleasing production; and though the characters are not new, nor the incidents very striking, yet an uniform interest is preserved in the mind of the reader, by the ease and elegance of the composition, and by the unvaried purity of the sentiments. The advantages of a public education over a private one are justly and strongly enforced, in the opposite conduct and manners of the principal male characters. We present to our readers the following specimen of the writer's talent for the poetic elucidation of natural sentiment:

I.

'Once more fair Devon's halcyon vales,
In radiant prospect meet my eyes,
Once more my breath the breeze inhales,
That fans her tepid skies.——
I view once more the azure wave
Her forest's verdant borders lave,
Where gay Sylvanus' jocund train
To meet the sea-green nymphs advance,
And mingle in the festive dance,
Beside the placid main.

II.

'Yet sure, or much my senses fail,
The scene with fainter beauty glows,
Less bright the skies, less soft the gale,
The wave with darker azure flows,
Than when in childhood's frolic hours
Sportive I cull'd wild nature's flowers;
First trod the heath-empurpled ground,
First paced the margin of the flood,
Or wander'd through the tangled wood,
Young pleasures laughing round.

III.

'List to yon lay!—Where from the lyre
Once dulcet notes of rapture stole,
What frantic touch now wakes the wire,
And harrows all the soul?—
Not from itself the discord springs,
Unchanged the stops, unwarp'd the strings—
'Tis the changed minstrel's hand alone:
Thence, strains that took the imprison'd ear
And steep'd the sense in bliss, we hear
In wild disorder thrown.

IV. 'The

IV.

'The woods as green, the skies as blue,
As bright the azure billow flows,
As when to cheer my infant view
The prospect first arose.
But while by grief for pleasures past
The gloomy scene is overcast,
The brightest landscape smiles in vain,
Sad memory each charm destroys,
And only points to wither'd joys
That ne'er must bloom again.'

The author's former work, entitled *The Democrat*, was noticed in our xixth vol. N. S. p. 207. with that disapprobration which a part of its contents demanded. We did not then *know* who was the writer, nor can we now positively mention his name: but we have heard that Mr. Pye, the Laureat, has amused himself with writing these productions; the latter of which we are pleased to see undisfigured by those blemishes which, in our apprehension, defaced the former. Smyth.

RELIGIOUS, &c.

Art. 63. *Lectures on the Nature and End of the Sacred Office*, and on the Dignity, Duty, Qualifications, and Character of the Sacred Order. By John Smith, D. D. one of the Ministers of Campbleton. 8vo. pp. 344. 5s. Boards. Printed at Glasgow; sold in London by Vernor and Hood. 1798.

The author of these lectures observes that the times are awful beyond example, and call for repentance and reformation, which should begin with the clergy. Endeavouring to promote this good end, he offers the present volume to the world. It consists of twenty-nine lectures, in which the proposed subject is copiously and solemnly considered and displayed. Several quotations from writers, antient and modern, are intermingled with Dr. S.'s reflections; occasionally, also, are introduced apposite narrations and tales, some oriental, which will hardly fail to engage the attention of the reader. The language, in general, is correct and clear; and at suitable times we meet with considerable pathos and energy of diction and of sentiment. Much good sense, as well as devotion and morality, are contained in the work: yet it appears to us that it might have come forth to greater advantage, and have been more acceptable, had it been compressed into a smaller compass. Though the subjects of the lectures vary, they are still so closely connected, that this circumstance alone will occasion some tautology.

The excellent advice which this author gives has been often delivered, though he exhibits it in somewhat of a novel form, as well as with animation and cordiality. Possibly he may incline too much to the supposed austerity of the ascetic life, or may be rather too favourable to the accounts (often fabulous) which we have of monkish sanctity and superstition; and some of his readers will probably deem him too strict and severe. Genuine piety and benevolence, with stedfast virtue, ought undoubtedly to form the ministerial character; for the want of which, no punctuality in attending to forms and offices

offices can ever atone: but that total abstraction from the world, which Dr. Smith at times seems to exact, may excite some hesitation; and it may be asked whether there be not danger of producing, by these means, ostentation and singularity, preciseness and affectation, which will rather disgust than improve those who observe it. Yet some passages might possibly be produced from the charges of the late Dr. Secker, which are nearly on a level with the prescriptions of Dr. Smith.

Respecting fabricated modes and articles of faith, the Doctor says but little; though some expressions may lead the reader to deem him orthodox. He espouses the maxim of Plato, "never to attempt to handle any question on which it is impossible to decide;" and he attributes religious contentions to a neglect of scripture phraseology: —'The inventions of men, (he says,) and not the revelation of God, are the ordinary cause of them. For, if in all disputed points men would satisfy themselves with using only the language of scripture, and not affect to be wise above what is written, all parties might soon be reconciled."—So easy it is with this author to untie the Gordian knot!

We should add that Dr. Smith is an advocate for a learned education, and diligent study. Though he says little of scripture criticism, he pleads decidedly for what he calls *repeating* of sermons, by which he means delivering them from memory, with extemporaneous additions, as they properly occur: he will by no means allow the *reading* them, which he treats with raillery and contempt. He makes some sensible remarks on composition, elocution, and other subjects:—but it becomes necessary for us to take our leave, which we do by expressing our pleasure on observing that the good Doctor, amid the abstraction from worldly concerns for which he so earnestly pleads, has just published a *View of the Agriculture of the County of Argyll.*

Art. 64. *A Dissertation on the Learning and Inspiration of the Apostles.* By William Jesse, M. A. Chaplain to the Earl of Glasgow. 8vo. 1s. 6d. Robinsons. 1798.

The author of this dissertation informs us, in a short advertisement, that, reflecting on the evils produced by a neglect of theological studies, he was led into an investigation of the learning and inspiration of the Apostles.—We shall select the following passage, to the matter of which we earnestly solicit the attention of all whom it may concern, as coming from one who evinces strong marks of sincerity:

'This review of the history of the apostles, of their education, learning, and inspiration, will, it is hoped, convince the reader, that every one who would undertake the office of a public preacher of God's word, should first of all be well satisfied that he is furnished with sufficient abilities to undertake to steer the sacred ark, in which hundreds and thousands, with their eternal interests, are embarked;—to undertake this charge, without understanding the art of navigation, without a chart or compass, or, which is the same thing, without understanding the use of either;—to undertake the cure of souls, without any professional abilities;—to assume the office of teaching and expounding the word of God, without having ever once

once read the Bible through in all their lives; without learning enough to give the analysis of any one book in the Bible, or of one chapter; without having ever studied a single text with its context, or even the meaning of the words and phrases of the sacred language;—to undertake the office of feeding the flock of Christ, which he purchased with his own blood; and then let them perish for lack of knowledge, through the incapacity of their pastor, his ignorance and inexperience;—to undertake the most important and most difficult of all services, which has often made the best qualified to fear and tremble;—to undertake this service, as raw and ignorant of theological learning, as they were when creeping through the third or fourth form at school:—*This*, THIS, of all the presumptions, of which the folly and wickedness of mankind have ever been guilty, seems to be the GREATEST!!!'

The author expresses his wishes that the example of the Bishop of London, in delivering popular discourses in these perilous times, may be imitated by some of those learned dignitaries, who are capable of becoming the glory and defence of the English church: adding that, if they think to discharge their duty by their pens, they will find themselves greatly deceived. Books and pamphlets, however excellent, will comparatively have little good effect on the generality of people, who have neither abilities nor time to read them; and very few of those learned infidels, against whom these writers principally direct their arguments, will condescend to look into their writings. The preaching of popular discourses has ever been the great instrument of Providence to convert mankind. St. Paul preferred it, for its utility, before all miraculous gifts. He called it *the power of God unto salvation.* **Tooke.**

Art. 65. *Naval Sermons preached on board his Majesty's Ship the Impetueux*, in the Western Squadron, during its Services off Brest: to which is added, a Thanksgiving Sermon for Naval Victories; preached at Park-Street Chapel, Grosvenor-Square, December 19, 1797. By James Stanier Clarke, F. R. S. Domestic Chaplain to the Prince of Wales, Vicar of Preston in the County of Sussex, and Morning Preacher at Park-Street Chapel. 8vo. pp. 220. 4s. Boards. Payne. 1798.

We have here ten discourses, composed with elegance and spirit, and ingeniously adapted to the hearts and minds of the audience to whom they were addressed. The texts and the subjects are appropriate to the concerns and duties of mariners. As an instance of the pleasing manner which the preacher employs to keep up the attention of his hearers, we will lay before our readers the following passage in the discourse on Eccles. xliv. 7. *These were honoured in their generations, and were the glory of their times.*

'The naval character nurtured by a commercial and enterprising spirit, in attaining its present greatness, has not been insensible to the co-operating power of religion. A spirit of devotion, a constant attention to the duties of a Christian, has appeared a distinct feature among the most renowned of the profession. The hardships and perils which attend it, would often break down the firmest courage, but for the consolation which religion affords. For we may say of the

the hardy mariner, in the words of the son of Sirach: *A little or nothing is his rest; and afterward he is in his sleep, as in the day of keeping watch: troubled in the vision of his heart, as if he were escaped out of a battle.*

'Amid the various characters that present themselves before me, I shall select the two following, as examples for your comfort and encouragement:

'When the period arrived, in which it was ordained, that new light should dawn on the intellectual world, from the discovery of the western hemisphere; and the trackless waste of the great Atlantic ocean was to be explored by the skill and exertions of your profession; it pleased God to raise up a man, who has been honoured in every succeeding generation. A character whose history it becomes all those who go down to the sea in ships to study with grateful attention.

'At the early age of fourteen, Columbus began his career on that element which bore him to so much glory. A mind, capable of deep reflection, was united to the modesty and diffidence of true genius. By nature sagacious, penetrating and resolute; he was grave, though courteous in his deportment; circumspect in his words and actions, irreproachable in his morals; and "exemplary in his attention to all the duties and functions of religion." [Robertson's America, book ii. p. 101.]

'After experiencing variety of disappointments, he at length obtained patronage, sufficient to execute, though at the greatest risk and danger, one of the most extraordinary and daring exploits, that the human mind had ever conceived. Deeply impressed with devout sentiments, he publicly implored, in the midst of his brave followers, the guidance and protection of Heaven; and the next morning, before sun-rise, stretched in search of unfrequented and unknown seas.

'Having suffered the utmost agitation and fatigue, with a mind that almost despaired of accomplishing the object of his voyage; he at length was confident of being near land. Public prayers for success were immediately offered up. The sails were ordered to be furled, and every ship to lie to; keeping strict watch, lest they should be driven ashore in the night. During this interval of suspense and expectation, no man closed his eyes; all kept on deck, gazing intently towards that quarter where they expected to discover land.

'About two hours before midnight, Columbus, standing on the forecastle, observed a light at a distance. A little after midnight, the joyful sound of Land! land! was heard: but, having been often deceived, every man waited, in the anguish of uncertainty and expectation, for the return of day. As soon as the morning dawned, all doubts and fears were dispelled. The crew of the headmost ship instantly began the Te Deum, as an hymn of thanksgiving to God; and were joined by those of the other ships, with tears of joy, and transports of congratulation.

'Such is the cursory view of this extraordinary event, as related by the elegant historian. It is admirably adapted to confirm you in the practice of Christian duties, and to induce you to place the ut-

most confidence in the wisdom of your superiors. It shews the blessings attendant on perseverance and devotion, with the rewards, that, even in this life, so often await the confidence of a pious mind; and it also holds up to your emulation the virtues of a distinguished character, who has eminently adorned the profession to which you belong."

The other example is that of Capt. Cook.

To the qualities already mentioned, by which these sermons are distinguished, we must add that they are extremely orthodox. Tooke.

MISCELLANEOUS.

Art. 66. *A Treatise on the Influence of the Passions*, upon the Happiness of Individuals and of Nations. Illustrated by striking References to the principal Events and Characters that have distinguished the French Revolution. From the French of Baroness Stael de Holstein. 8vo. pp. 344. 6s. Boards. Cawthorne, &c. 1798.

As we noticed the original work of Madame Stael on its first appearance *, we shall have little farther to remark on it. This translation appears to be executed very properly. In turning over the volume, two passages occurred to us, in which, we think, Madame Stael has not been very correct in her facts. She says; 'After having sung the sweetest lessons of morality and philosophy, Sappho precipitated herself from the summit of the Leucadian rock. Elizabeth, after having subdued the enemies of England, fell a victim to her passion for the Earl of Essex." These instances of general wisdom, and personal indiscretion, are hardly applicable. Sappho never wrote any piece that could be reckoned *moral*; at least we possess no fragments of that nature; and if we can depend on the accounts of her lost works, they would not have furnished quotations for any woman of character. As to Elizabeth, it is well known that Essex was not her first, nor second lover. We have seen a much more remarkable instance of the qualities of a great Princess, combined with the errors of a frail woman.

Madame Stael has found a better text in the events of the momentous revolution in France, from which she makes forcible appeals to the breasts of contending parties:—but what, alas! avails fine writing, in a dispute which must be determined by cold iron instead of the goose-quill? Fer.

Art. 67. *A View of the Moral and Political Epidemic*, which has devastated Europe for several Years, and now rages with equal, if not encreased Violence: shewing it to have its Rise and Progress in the Ignorance or Neglect of some of the Laws of Mind; which, if attended to, may even yet check its further Progress, and may restore Unanimity to the People, Vigour to the Government, and Security to the Country, without the Load of additional Loans or Taxes. By a Friend to the King and Country. 8vo. pp. 41. 1s. Printed for the Author. 1798.

* See M. R. vol. xxii. N. S. p. 582.

This patriotic writer sets out with telling us that 'all evil arises from moral or physical disease;' an observation which reminds us of the shrewd remark attributed to one of our govenors in America, in days of yore, who heard at the same time of the damage done to the plantations, and of the loss of several vessels, by a tempest. "Ah," said he, "there is more mischief done by sea and land, than "in all the world besides."—Proceeding on such sure ground, our author professes to indicate the causes of all the horrors which have agitated Europe, during some years: but we confess that we are totally unable to keep pace with his imaginations. We therefore hastened forwards to the promised remedy; and this, we find, consists in a *certain degree* of reform, and a MORAL UNION of the people; fine words! if it were possible to make all parties of one mind about their signification. Happily for us, however, the terror of invasion is now completely dissipated; and, as that crisis is past, we may hope (to adopt our author's medic-political dialect) that our convalescence, though it may be protracted by accessary symptoms, is highly probable. We fear that his faith in medicine, for the cure of state-evils, is rather over-stretched;

——Could he but cast
The water of the land, find her disease,
And purge it to a sound and pristine health,
We would applaud him to the very echo,
That should applaud again.

But alas!

What rhubarb, senna, or what purgative drug,
Would scour these Frenchmen hence?

It is very fortunate that our navy-doctors, Howe, Bridport, St. Vincent, Duncan, and Nelson, have discovered this great desideratum; and we trust that their successful practice will be effectually followed up.

Art. 68. *Arabian Nights Entertainments*; consisting of One Thousand and One Stories, told by the Sultaness of the Indies, to divert the Sultan from the Execution of a Vow he had made to marry a Lady every Day, and have her cut off next Morning, to avenge himself for the Disloyalty of his first Sultaness: containing a better Account of the Customs, Manners, and Religion of the Eastern Nations, the Tartars, Persians, and Indians, than is to be met with in any Author hitherto published. Translated into French from the Arabian MSS., by M. Galland, of the Royal Academy; and now rendered into English from the last Paris Edition. A new Edition, corrected. 12mo. 4 Vols. 14s. sewed. Longman. 1798.

This work is a new translation, from the Paris edition of 1786, of that portion of the Thousand and One Nights which M. Galland had rendered into French. As the original has not been consulted, no addition to the number of these pleasing fictions has been derived from that source; a more copious and correct translation of M. Galland's version being all that is here attempted, and that merit the Editor may claim.

We conceive that few literary undertakings would contribute more universally to *general amusement*, than a complete translation, from the Arabic, of the whole series of adventures. The curiosity and interest which they so powerfully excite; the luxuriant descriptions with which they abound; and the accurate delineations of eastern manners, or (to speak more correctly) of the manners of the Moslems, which they exhibit; will always attract more attention than is usually allotted to the extravagant incidents of fabulous narrative. Colonel Capper (who considers the whole series as the production of one author) frequently remarked the attention and pleasure with which the Arabs, in the desert, sat round a fire listening to these stories; and forgetting, in imaginary scenes of delight, the fatigues and hardships with which, an instant before, they were entirely overcome. Such, indisputably, is the force of imagination; and such is the ardour with which the natives of the East enter into fabulous recitals. We are by no means so clear that the tales, to which the Colonel saw them listen, were the identical tales contained in the One Thousand and One Nights. There is an infinite variety of similar productions current in the East; and we know from undoubted authority that this work is scarce, and procured with much difficulty, even at Mecca. We are still more doubtful of his supposition that all these tales are the productions of one author; their great number, and unequal merit, afford at least a presumption of the contrary. We think it not improbable that, towards the end of the Califat, a collection of national stories was made by some Arabian; certainly, not a learned one; who connected and disfigured them by a gross anachronism. The adventures are mostly placed in the reign of Harun, surnamed al Reshid, or the Just; some of them much later: but our collector has caused them to be related to a prince of the Sassanian dynasty of Persian monarchs. Is it possible that the author of these tales, some of which possess very superior merit, should be ignorant that, long before the time of al Reshid, the race of Sassan was extinct? Is it not much more probable that the introductory tale, in which this anachronism is found, and which is manifestly meant to connect the rest, is the work of some illiterate person, of a later period? We do not advance this opinion as a dogma, but the Oriental scholar will decide to which supposition the scale of probability preponderates.

It only remains that we point out an error which occurs in a note to the preface, where the Genii or Jin of Arabian mythology is said to be the same with the Div of Persian romance, and with the Devatas of the Hindu Puranas. Whether the editor owes this mistake to M. D'Herbelot, or to Mr. Holo, we have not leisure to examine; and we must content ourselves with remarking that the actions and attributes ascribed to each bear no similarity to justify the assertion. The Persian Div is an evil spirit; the Devata, so far from being malignant, are superior emanations of the creative power, destined to preside over the operations of nature, and to perform the same functions which were allotted to the subordinate deities of Greece and of Rome. There is room for an interesting discussion

on these serial forms of Oriental creation: but the result would not, in our opinion, establish the hypothesis to which we object. H.

Art. 69. *The Good Schoolmaster*, exemplified in the Character of the Rev. John Clarke, M. A. formerly Fellow of Trinity College, Cambridge, and successively Master of the Schools of Shipton, Beverley, and Wakefield, in the County of York. By Thomas Zouch, M. A. & F. L. S. 4to. 1s. Robson, &c. 1798.

An effort to bring obscure merit of whatever kind into light, by conferring on it just and appropriate praise, however the execution may succeed, is highly laudable in its design. To the respectable writer before us we were, not long ago *, indebted for a valuable republication of this kind; and the present biographical tract exhibits the same disposition to 'embalm the memory' of a very useful member of society. We cannot think, however, that Mr. Zouch has been perfectly faithful to his intention of 'a plain and artless delineation of character.' For the justice of this remark, we refer our readers to the paragraph relating to Mr. Clarke's literary attainments:

'With respect to his literary attainments he was equal to most of his contemporaries. His knowledge was not merely confined to those books which are usually introduced into our schools. He thoroughly understood the Poets, the Orators, the Historians, the Philosophers, the Critics of Greece and Rome. He had explored their writings with accuracy and precision. His philological and grammatical acquirements were the result of painful and rigid researches. The appellation of "Little Aristophanes," for he was small of stature, was given to him from the encomium with which Dr. Bentley honoured him, after a close and severe examination of his proficiency in the works of that poet. The writer of this Memoir recollects with pleasure that facility of language, that happy flow of expression with which he interpreted the select Comedies of the Athenian Dramatist. When the divine Odes of Pindar were before him, he seemed to be full of that enthusiastic fervor, which enflamed the Theban Bard. With Demosthenes he was all energy and vehemence. He sweetly moralized with Plato, as if walking along the flowery banks of Ilissus. With Isocrates he conversed mild and gentle as the dew on the tender grass. With Longinus he assumed the dignity of an enlightened master of criticism, breathing the spirit of sublimity and grandeur.'

In the character of a schoolmaster, we were surprised at seeing the following stricture on Mr. Clarke's scrupulous attention to his pupils in their elementary studies:

'If any part of his professional character did not so justly entitle him to applause, it was the scrupulous exactness which he observed in the revising and correcting the exercises of his pupils. A perfect judge of fine writing, I had almost said an hypercritic, he assigned to that employment a much larger allotment of time than seemed to be consistent with his other engagements. He scrutinised every word; he weighed every syllable, with a diligence which was not, perhaps, always necessary.'

* Walton's Lives, see Rev. vol. xxiv. p. 136.

Surely

Surely a minute attention to *young* scholars, especially, cannot be considered as a fault in a tutor, when we reflect how much assiduity is requisite in learning the rudiments of any science.—In general, the character of a good schoolmaster is accurately drawn by Mr. Zouch; and we read with regret that so much merit as Mr. Clarke possessed in his professional pursuits was not better remunerated.

In this tribute to his friend's memory, Mr. Zouch has shewn an affectionate heart, and a cultivated understanding.

In the 1st page, 'Exhibition to the University' seems an improper phrase.

Smyth.

Art. 70. *A concise Epitome of the History of England, on Thirty-six Copper-plates*, being a Representation of Dacier's Medals of the Sovereigns of England, with the Addition of their present Majesties. To which is annexed, a succinct Account of the principal Occurrences that took place during each Reign. Designed for the Amusement and Information of Youth. Small Pocket Size. 7s. 6d. bound. Knott.

A folio edition of Dacier's medals was published about two years ago by Mr. Pye. They were then offered to the public merely as ornamental engravings, on six plates, each containing six medals; and we understand that only 100 impressions were worked off, on imperial 4to. at the price of one guinea. An idea has since presented itself, that these engravings might be rendered useful and agreeable to the rising generation: which idea is here realized by the present elegant little publication. As the delicacy of the plates will not admit of numerous impressions, the experiment, we are informed, is here made on a small scale.—Many have been the abridgments of the History of England, but none similar to this; which is now submitted to 'the approbation of those who have the care or instruction of youth.'—The editor assures us, in his prefatory *advertisement*, that 'the best authorities have been consulted,' in sketching the leading features of each reign.

We think that most juvenile readers will be pleased with the perusal of this pretty Lilliputian History of England, and may derive from it some information of the principal events of each reign.

Art. 71. *A Letter to the Women of England*, on the Injustice of Mental Subordination. With Anecdotes. By Anne Frances Randall. 8vo. pp. 104. 2s. 6d. Longman and Rees. 1799.

This advocate for the ladies, in the old cause of the equality of the sexes, declares for carrying the question by force and arms. She is persuaded that women are not only as *wise*, but as *strong* as the other sex; and we must suppose her confidence in her own arm to be well-founded, though we have not the honour of her personal acquaintance. Writers who boast of so much muscular power may, indeed, reckon on the deference of us toothless critics; for we feel no desire that the lady should "*set her ten commandments in our face*:" but we would humbly beg this literary Thalestris to remember, that there is no restraint laid on female authors, either by the laws or manners of the country; of which her list of distinguished female writers, and the

the publication of her pamphlet, are sufficient proofs. Our own opinion is indeed rather different from hers. Far from considering women as oppressed, we think that their influence is almost unlimited; and we feel grateful, if they relinquish to men the empty advantage of cultivating the harsh ungenial soil of abstract science, instead of taking to themselves all grounds of praise, as well as all admiration, and making us mere hewers of wood, and drawers of water.

Miss or Mrs. Randall's indignation against male tyranny has really led her into some hasty assertions. In speaking of the cruelties exercised on women accused of witchcraft, she says, 'We do not read in history of any act of cruelty practised towards a *male bewitcher*; though we have authentic records to prove, that many a weak and defenceless woman has been tortured, and even murdered by a people professing Christianity, merely because a pampered priest, or a superstitious idiot, sanctioned such oppression.' This is a mistake. Of many instances which might be produced, we shall mention only two, which immediately occur to us; Anne * Dubourg, a Counsellor of Paris, and Urban Grandier, a priest, who were both burnt on charges of witchcraft. Possibly Mrs. R. might take the former for a woman, from his Christian name.

If we might presume to mention another observation which has occurred to us, we would confess that we were startled on finding, in the writer's catalogue of literary ladies of the eighteenth century, some distinguished as 'Greek and Latin' or 'Hebrew Classics,' who are not known to have written any thing in those languages.—On wiping our spectacles, we began to perceive that the author only *meant* to inform us that those ladies were *classical scholars*. We observe, however, only *four* thus recorded; which we consider as a proof of the imperfection of the list, not as evincing a deficiency of knowlege in the sex.

We forbear any farther remarks on this vigorous and impatient writer; lest we should have occasion to exclaim, with the gentleman who was knocked down by an uncomplying mistress;

"Those frowns are cruel, but that *fist* is death!" **Per.**

Art. 72. *Thoughts on Means of alleviating the Miseries attendant upon common Prostitution.* 8vo. 1s. 6d. Cadell jun. and Davies. 1799.

The common prostitute may reply with the *Countess*, in the Tragedy of the *Mysterious Mother* by the late Lord Orford, on being asked, "Is not virtue Happiness?"——"I know not that.—I know that *vice* is *torture*."

This torture the author of the pamphlet before us very pathetically describes; and it is impossible to glance a thought towards this wretched class of females, without wishing that the wise and the virtuous would take their case into serious consideration. The motive which dictated these pages, as well as the genius which shines in them, deserves praise; yet we question whether the remedy for alleviating

*, Our readers will recollect that the female name of *Anne* has frequently been borne by men in France; and sometimes in *this* country. ed.

the

the misery here deplored would be very effectual. Poor-houses have done little towards annihilating poverty; and we fear that Penitentiary-houses would be as little efficacious in banishing prostitution. Moral maladies require moral remedies. So extensive and pervading an evil is not to be cured by private exertion, and by the very limited efforts of benevolent subscribing societies. When prostitution, and an unsanctioned intercourse between the sexes, prevail to any extent, it is fair to look for the cause to difficulties thrown in the way of marriage, either by improvident laws, or by the unavoidable expences of life; to the existence of a wrong mode of education; to the want of affording the sex proper protection; and to the cherishing of certain rigid principles, which prevent the return to virtue. Men in society are the creatures of their civil and religious institutions and principles, and of the habits and circumstances which these generate. A multitude of common prostitutes indicates a defect in the practical code of ethics; it shews that there are certain principles of conduct tolerated, which, though they may not sanction vice, do at least take from the idea of its deformity;—it indicates also, that the natural inclination of the sexes towards each other is not so properly contemplated by the law as it ought to be; and moreover, that the progress of refinement and luxury has in some cases prevented the possibility of, and in others the inclination to, an union for life.

While man is allowed to roam *shameless* "through the wiles of love," the evils of prostitution may with justice in a general view be laid at his door: but it not unfrequently springs from the corruption of the female mind, when man is the dupe and woman the seducer. Mooy

SINGLE SERMONS.

Art. 73. On the Excellence of British Jurisprudence, preached 10th March 1799, in the Cathedral Church of Salisbury, before the Judges of Assize. By William Coxe, A.M. F.R.S. F.A.S. Rector of Bemerton. 8vo. 1s. Cadell jun. and Davies.

This sermon is admirably suited to the occasion on which it was delivered. Mr. Coxe compresses into a narrow compass an account of the British Legislature, and particularly that part of it which respects criminal jurisprudence. To this object it is impossible to direct our view without the highest satisfaction. Our criminal courts, indeed, exhibit a beautiful feature of the British Constitution. If it be not perfect, there is none on earth more so. Mr. C. justly observes, 'This Constitution unites the wisdom of the most complicated, with the facility of most simple forms, and is, as nearly as the works of frail and feeble man can approach perfection, perfect in all its parts. All classes of society are blended without confusion, and yet distinguished without opposition or separation. There is no person so exalted, who can offend with impunity, there is no person so humble, to whom in favour of industry, perseverance, or genius, the road to honour and wealth is not open. This Constitution is so well adapted to all conditions of life, that every man is at once the guardian, the censor, and the surety of his neighbour.'

The profits of the sale of this sermon, we are told, will be appropriated to the use of the Salisbury Infirmary. Do

Art.

Art. 74. *A Defence of Itinerant and Field Preaching*: preached before the Society for Gratis Sabbath-schools, 24th December, 1797, in Lady Glenorchy's Chapel, Edinburgh. By Grenville Ewing, Minister of the Gospel. 8vo. pp. 58. 1s. Ogle. 1799.

The beautiful imagery of this writer's text (*Prov.* i. 21, 22.) is illustrated and exemplified daily, and its truth is continually established. *Wisdom*, indeed, *crieth without, she uttereth her voice in the streets*, &c. Yet we can scarcely suppose that this preacher, a man of sense as he undoubtedly is, would explain metaphorical language, highly but justly wrought, in a literal manner; and hence extract an argument in support of the practice mentioned above. However, he proceeds to furnish a long list of street-preachers, &c. from the days of Enoch the seventh from Adam, to the time of our Saviour, and his apostles, with their contemporaries and successors, who were employed to disseminate the principles of Christian truth in a dark and ignorant world. When our *field*-preachers produce their credentials, and prove beyond a doubt, by miracles and similar testimonies, that they are divinely commissioned and inspired, we shall be constrained to allow them due attention: otherwise, we should apprehend that, in a country in which Christianity is known and professed, if the numerous body, to whose office it more directly belongs, applied themselves with assiduity to recommend and enforce its practical truths, the great and important ends of religion and virtue might be attained without much of this interference. Far be it from us to condemn, however, or rashly to censure, well-meant exertions to do good to mankind. Whether the class of men, whose cause is here pleaded, do generally and really understand Christianity; whether they do not talk much nonsense; or whether at least a great part of them do not preach *John Calvin* rather than *Jesus Christ*;—these are questions, on a discussion of which we will not enter.

The reader will find in this discourse several judicious observations, and useful thoughts; and the author discovers some energy of language and of argument. The *unfettered preaching* of the gospel is an object for which he contends;—he discards a mere political religion, though we do not perceive that he objects to the *trammels* of creeds and confessions.

H

CORRESPONDENCE.

We are obliged by the compliment paid to us by J.; and, had we fortunately some of that leisure which he professes to enjoy, we would duly attend to his lucubrations. As it is, we can only advise him to favor some respectable magazine with his remarks and observations.

Other letters remain for consideration.

☞ The APPENDIX to VOL. XXIX of the Monthly Review, N. S. will be published on the 1st of October next, with the Number for September, as usual.

P. 473. l. 27. for 'last works', r. lost works.
450. title of Art. 25. insert the bookseller's name, Faulder.

APPENDIX

TO THE

TWENTY-NINTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Nouvelle Architecture Hydraulique*, &c. *i. e.* New Hydraulic Architecture, containing the Art of raising Water by means of different Machines; of constructing in that Fluid; of directing it; and generally of applying it, in different Methods, to the Uses of Society.—The first Part containing a Treatise on Machines, for the Use of those who undertake Constructions of all Kinds, and of Artists in general.—Part II. containing a detailed Description of Steam-Engines. By R. PRONY, Member of the National Institute of Arts and Sciences, Civil Engineer, &c. 4to. pp. 823; exclusive of the Notes, Plates, and Explanations. Paris. Imported by De Boffe, Taylor, &c. London.

ALTHOUGH men are usually excited to particular studies by circumstances which are accidental, or of little moment, rather than by any decision of the judgment after a careful examination of the advantages and disadvantages which each object of inquiry presents, yet are they eager and zealous in extolling their own pursuits and depreciating those of other people. Hence terms of contempt have been interchanged between the respective advocates for law, poetry, science, natural philosophy, &c. with little reason and less temper. That some pursuits are preferable to others is true, because there are some which are evidently frivolous, or followed beyond any object of rational attainment:—but, were the aim and tendency of every research in science and literature what they ought to be,—either mental instruction or mental delight,—it would be difficult to say why one research was preferable to another; or to state arguments for the *neglect* of any study, which would not operate to its complete *exclusion*.

Of the many and various arguments, however, to which pride and the fertility of invention have given birth, none seems to have gained a more general reception, than those which have been urged against pure and abstract science. The mathematics have been represented as most unfit for purposes of wealth, of enjoyment, or of ambition; as punishing students with languor and moroseness; rendering them indifferent, even as the gods of Epicurus, to all objects of human concern; exempting them from the influence of passion; and consequently suffering them to partake of a small portion only of the good and evil of life. The disciples of Euclid and Newton are not only not to be moved by trivial accidents and petty vexations, but are insensible even as Archimedes while the sword of death was descending on him.

These arguments, which are plausible because they are in part just, have been deemed incontrovertible by some who have not sufficiently considered the nature of the human mind, of abstract science, and of the true object of life; in general, too, they have been urged by men who have not been distinguished by variety, by extent, nor by accuracy of knowlege; by men who have neither added to truth, nor embellished it *. The defence of the mathematics has been rare, because the cultivators of this science have not been very ambitious of gaining the public suffrage in favour of its propriety and advantages: but the defence has been made: it has been urged that the mind has its wants, as well as the body; that the food of the mind is truth,—and that truth, genuine and sure, is to be found in the mathematics; that it is desirable to reason justly, although on frivolous subjects; and that the science, therefore, is worthy of regard, which gives to the mind a habitude of just argumentation, and renders it pliant to truth. On reasons like these, has the vindication of what may be called the spiritual and philosophical utility of the mathematics been conducted. Its gross and material utility furnishes a not less sure and ample ground of defence; and this ground is to be sought amid the variety of inventions which add to the comforts and luxuries of society, and amid those arts by means of which commerce is conducted with safety and expedition †. In this subserviency of speculative

* Fontenelle says that "men, indulging a species of revenge, abuse what they do not understand, or what is hard to be understood; and the mathematics are difficult of access, thorny and arduous."

† The following passage, from the celebrated preface to the Memoirs of the Academy of Sciences, illustrates and enforces what we have said:

We

culative truth to abstract good, in this investment of abstract conceptions with power, consists what Bacon calls, "the deep, fruitful, and operative study of the sciences;" and indeed the advantages to be derived from the co-operation of scientific and mechanical ingenuity are too evident, and too demonstrable, to be denied. On this account, the impugners of the mathematics have thought to deprive them of their fairest title and most weighty recommendation, by asserting that improvements in the mechanical arts rarely originate from merely speculative philosophers, but are due to the genius of mechanics who are unread and unlearned in the subtile, connected, and refined reasonings of an Euclid, a Newton, or an Euler. This assertion is indeed partly true: it is in a great measure warranted by experience, and may be made probable by an examination of the mental habits and modes of reasoning induced by the study of pure and abstract science.

Considering the truth of the assertion as established *à posteriori*, it may be observed that, although the examples of a Newton and a Galileo might be adduced, and of an Archimedes who rose from his figures to animate and direct powers which scattered dismay and ruin over the arms of the most warlike nation on earth, yet the great benefactors of the arts have been men who were not trained in all the discipline of

"We have a moon to enlighten us during our nights: of what concernment to us is it that Jupiter should have four? Why so many tedious observations, so many fatiguing calculations, to obtain an exact knowlege of their courses? We shall not be more enlightened; and nature, which has placed these small stars beyond the view of our eyes, seems not to have intended them for us. Influenced by reasoning so plausible as this, we ought to shun the observation of satellites with a telescope, and the investigation of their motions: —yet it is certain that we should thus be great losers.

"Whoever is even slightly acquainted with the principles of navigation, and of geography, knows that, since the discovery of the four moons of Jupiter, science has been more benefited by them than by our own: that these moons serve, and will continue to serve, with increasing utility, to make marine charts beyond all comparison more exact than they were in antient times; and consequently to preserve the lives of an infinite number of mariners. Did astronomy derive no other benefit than this from the satellites of Jupiter, it would be sufficient to justify those immense calculations, those observations so assiduously and so scrupulously made, this grand apparatus of instruments, this superb building, devoted to the sole use of the science! In the mean time, the mass of mankind have no knowlege of the satellites of Jupiter, or such as is confused, and scraped up from common report;—or they are ignorant of the connection of these moons with navigation,—or even that in late times navigation has been rendered more perfect."

severe reasoning, nor inured to the rigour of strict mathematical demonstration: but men possessing what is called natural sagacity, or a knowlege acquired irregularly, and with little formal study; who had not erected in their minds a gradual, regular, and connected system of truth, but had taken hints from common objects, and had derived their inventions from the forms of trees and the contrivances of animals.

To prove *à priori* that the most able geometricians are not likely either to invent or improve what is useful in the arts, we must advert to the criterion of beauty in mathematical science. This criterion requires that the principles, on which the reasoning is to be founded, should be few in number, and the most simple and obvious truths; that the demonstration should be connected throughout; that nothing should be assumed as axiomatical or evident, which admits of deduction from something more simple; and that the longest and most tedious operation is not to be shunned, in order to link together parts apparently but little disunited. Hence, he who loves to seek truth in abstract science combines slowly and scrupulously; examines an object on all its sides; makes only one step at a time; and makes that sure before he attempts a new one. To the inventions and improvement of machines, on the contrary, a different habitude of mind is requisite. Nature offers such a multiplicity and variety of circumstances, of which the separate and exact influence is unknown, that we cannot reason strictly from them, nor assign their precise effect. We should combine more rapidly, and comprehend more largely, if we would add to the inventions of art. The mind must quit its slow, scrupulous, and sure operations, in order to make a large and sudden grasp.

Although, however, men of speculative research have not always been what Bacon says they ought to be, "the guardians of those stores from which men in active courses are furnished," yet, of late years, it must be observed, circumstances have determined them to apply their calculations to matters of practical utility. The forms of lenses, on which the perfection of telescopes depends, have been determined after an analytical investigation; the resistance and motion of fluids have been calculated; the figure of columns which support the greatest weight under a given volume has been assigned; and navigation has been most essentially benefited by the methods which have been invented for determining the longitude.

What degree of union has been already effected between science and experiment; what aid analytical research has given to mechanical contrivance, or may hereafter give; it is the

business of M. PRONY's book now before us to shew. In his *advertisement*, he observes that 'the lines of demarcation between theory and practice begin to disappear; that it is necessary to hasten the epoch of their re-union, by making speculative and practical philosophers speak a common language; that the means of obtaining so desirable an end is to give to the former a taste for observation, and to make the latter sensible of the dangers and inconveniences of mere trial. In thus making the procedures of the arts approach the sciences, and in diffusing over the former the light of the latter, the objects of application which enrich the one will furnish matter to make the others more pure and perfect.'

The first volume of this work is divided into five sections, which are preceded by a *first part*, containing the principles of mechanics: in the introduction to which is given the developement of those general notions on which the science of mechanics is founded. Here the author shews what are the phænomena which present themselves in considering motion, viz. the SPACE and TIME employed in describing it. He remarks that, in a mathematical inquiry, the business is not concerning the *cause* but the *laws* by which effects operate; and that the determination of the measure of motion is an affair of pure convention and commodiousness. He then gives the true designation of the term *velocity*, and states that the theory of motion requires the dicussion of these two fundamental questions: 1st, What is the velocity of a body at any instant of its motion; 2dly, What is the law of the variation of its motion. The first is thus determined: if, in an equation between the space and time, a curve be constructed to represent that equation, the time being computed on the axis of the abscissas, then the velocity for any instant will be equal to the corresponding ordinate divided by the subtangent. This method of representing the velocity, if thoroughly examined, is the same as the more common one, viz. $v=\frac{x'}{t'}$ (x space, t time). The second question is reduced to this equation $\varphi=\frac{v'}{t'}$

In the establishment of the laws of motion, M. PRONY adopts the method given by *D'Alembert* in his *Dynamique*: which method is dependent on the principle of the sufficient reason of *Leibnitz*, which affirms a thing to be according to such a manner, because there is no reason why it should be according to any other.

In the demonstration of the laws of impact, the author has also followed *D'Alembert*; whose method is grounded on this principle, that two equal bodies, meeting with equal velocities

in the direction of a line passing through their centre of gravity, will remain at rest after impact. This principle affords an easy solution of all cases in which the bodies are commensurable; for the cases of incommensurable bodies, *D'Alembert* gave a particular demonstration *. The question concerning the *forces vives*, formerly discussed with so much zeal, is stated clearly and decided satisfactorily.

The demonstration of the parallelogram of forces is taken from the *Traité de Mecanique* of the Abbé *Marie*. It has sufficient evidence when the two sides of a parallelogram represent uniform motions: but the case of the equilibrium of three forces, represented by the three sides of a triangle, requires a distinct proof, and cannot with rigor be deduced from the composition of motion.

The demonstration of the lever is from *Varignon*, founded on the composition of forces: but it is faulty, inasmuch as it fails in the most simple case, viz. when the lever is straight, and the directions of the powers are parallel to each other: the objection is not removed by saying that parallel lines may be conceived to meet at an infinite distance, since on such an hypothesis no rigorous demonstration can be instituted.

The first part of volume I. is concluded by a recapitulation of the general principles of mechanics, which merits great encomium; we know not where to point out a summary at once so luminous and so precise, so judiciously arranged and so logically consequent. The remarks of the author are not only apposite to the subject, but are largely impregnated with a philosophic spirit.

In section I. on Statics, M. Prony gives the ordinary theory of moments, and thence deduces the general conditions of equilibrium. The principles of this theory, the author observes, frequently lead in their application to long and tedious calculations. The principle of virtual velocity, devised by *La Grange*, is more concise and easy in its application, and more extensive in its comprehension. Of this principle there is no direct and general demonstration, but its truth may be inferred from the exact conformity of its results with those which have been obtained by other methods.

M. Prony next proceeds to apply the general formulas of equilibrium to the determination of the centres of gravity; and to demonstrate the property of the centre of gravity discovered

* Instead of *D'Alembert*'s demonstration, M. Prony proposes at the end of his second volume to give another; which, however, is deficient in mathematical rigour.

by

by Guildin, a Jesuit, and announced in a work intitled *Centro Barica*, published in 1640.

The formulas deduced from the principle of the virtual velocities are applied to the six machines, the lever, pully, &c.

The latter part of the section considers the equilibrium of arches. The author is of opinion that the art of constructing arches is one of the most difficult and important parts of hydraulic architecture. It proposes, as its object, the union of beauty and solidity, of decoration and durability. The architect must attempt to answer the ends of public safety, and to leave behind him a speaking and durable monument of the genius and taste of his age and nation. Although the antients have combined the forms of decoration in so great a variety, and with so much taste, that we must almost despair of producing a new beauty by a new combination; yet must they yield the palm of excellence in what regards scientific construction. The superiority of the moderns is abundantly evident, in the bridges which have been constructed since the beginning of this century.

The second section relates to Dynamics; and here the author adopts the principle followed by *D'Alembert* in his *Dynamique*, contained in this proposition: "Whatever be the manner according to which any bodies change their actual motion, if the motion that each body would have in the following instant were conceived to be compounded of two others, the first of which is what would really be after the change, then the second must be such that, if the bodies had not any other, they would all remain in equilibrium." This principle is evident, and requires little effort of the mind to comprehend it. It is applied to deduce the formulas of the velocities of bodies mutually impelling; to determine the motion of the centre of gravity; to assign the general formulas of a body solicited by any powers whatever, whether moving in a curve or revolving round an axis; to projectiles, and the simple pendulum; to the curves of quickest descent and equal pressure; to the compound pendulum; to the centres of oscillation and percussion; and to those of spontaneous rotation.

In discussing the physico-mathematical theory of percussion, M. Prony explains what cause renders the ordinary theory of percussion insufficient and inapplicable to practice, and gives the sketch of a physical theory of percussion, which comprehends all the theory of motion as well during the shock as afterward. In this theory, the laws of the impulse of hard and soft bodies, perfectly or imperfectly elastic, will appear to flow from the same source. Don Gorges Juan, a Spanish author, first gave this theory, in a work intitled *Examen maritime.*

A general theory of motion, built on the principle of virtual velocities, and applied to machines, terminates this section; and the author notes the principal causes of error in the construction of machines, explaining under what point of view they ought to be considered, to the end that the labour destined to their perfection may not be fruitless.

The third section is on the subject of Hydrostatics. Although the theory of fluids be derived from the same sources as that of solid bodies, yet it is necessary to assign to fluids a particular quality, which shall draw between them and solids a distinct line of demarcation. This property is the equality of the pressure of fluids in every sense, and is the principle adopted by *Euler* in his memoir printed in the Petersburg Acts, and by *D'Alembert* in his treatise on the Equilibrium of Fluids. M. PRONY applies his theory, founded on this principle, to the propositions on the equilibrium and pressure of fluids, to levelling, &c. He afterward applies the theory of the equilibrium of heavy and incompressible fluids, to the stability of banks, dikes, &c. and adds the theory and description of Parcieux's Areometer.

Respecting elastic fluids, the general conditions of their equilibrium are given. The method of measuring the pressure of the air; the equation between the height in the barometer, and the difference of heights of levels; and the defects and degrees of utility of this instrument in measuring heights; are likewise considered.

In the description of pumps, and of machines for elevating water, the author enters into a more particular detail, and uses a more diffuse explication. He begins from the most simple method of raising water, and proceeds through the several states of modification and improvement to the most complicated contrivance. This order of explanation is not the one given by history, but is one which is scientific, and adopted for the purpose of perspicuity.

Section IV. treats on Hydrodynamics. The mechanics of fluids is entirely due to modern research; and of all branches of science it is the most difficult, and the least advanced. The investigation of the nature and motion of fluids has given birth to various and important improvements in analysis. M. PRONY, in this section, relates the solutions of the problems concerning the flowing of a fluid through an orifice in a vessel, and the experiments made by the Abbé *Bossut* on the times of emptying vessels.

In discussing the shock and resistance of fluids, the author explains why the common physico-mathematical theory of percussion is not applicable; and, in following a new route in order

order to arrive at the solution of questions relative to the shock of fluids, he uses as a guide M. Gorges Juan, author of the *Examen maritime* already mentioned.—In the latter part of the section, he gives the general and rigorous theory of the motion of fluids, and shews the insufficiency of the ordinary integral calculus for resolving problems appertaining to this theory. The calculus essentially necessary to these problems is that of partial differences invented by *Euler* and *D'Alembert*. This calculus is so facilitated, as to be within the comprehension of young students; and its equations are applied to the motion of fluids in tubes.

Section V. treats of machines, and of moving powers to which they can be applied; considering the different physical circumstances that affect their equilibrium and motion. The manner in which adhesion, friction, and the stiffness of ropes and chains, operate, is explained; and the previous theory is applied to the force of men carrying, pushing, dragging, throwing, &c. and to the force of horses.

In the latter part of the volume, the author treats of the elastic fluid reduced to vapour, and of its application to the motion of machines. An account is also given of the discovery, use, and successive improvements of the steam-engine.

The Second Volume of the Hydraulic Architecture is destined to the description of steam-engines. Since the great perfection, lately given to such engines, has determined their constructors to employ only those of double effect, the different mechanisms and contrivances which preceded the recent discoveries are to be considered only as objects of curious research and erudition. As it was the intention of the author to step beyond the strict limits which mere practical utility might prescribe, in order to point out the progress of the human mind from one invention to another, by the combination of ideas, he has given the details relative to the antient machines, and has disposed them in such a manner that the connection between successive improvements may be traced, and the value of each improvement appreciated. Since, however, the machines of double effect were the primary objects of this work, the antient machines are treated only as accessory. To have presented a full description of each machine would have extended the work beyond all reasonable bounds: but sufficient particulars are given of these machines, to make manifest the relation between the old and the new, and to point out when the former are only particular cases of the latter. 'By this method (says M. Prony) the progress of the human mind will be traced, which commences with isolated ideas, previously to passing to general notions. It will appear that a machine of double effect, conve-

conveniently constructed, can, with the slight modifications of which its mechanism is susceptible, operate as a machine of Newcomen, or as one of those constructed at Chaillot.'

In treating of steam-engines, M. PRONY has adopted three principal divisions of objects for description and discussion. The first contains the detail of experiments, and the description of the apparatus used for determining the expansive force of vapour: some useful purposes are also mentioned, to which the results of the experiments may be applied in natural philosophy and the arts. The second division treats of the two systems of the steam-engine of double effect, in which the author endeavours to unite the different variations of which the combination of machines is susceptible; and he has added the detailed description of the engine of Newcomen, and of those constructed since 1780 at Chaillot and Gros Caillou. Finally, the third division presents particular details necessary to those who wish to construct steam-engines; and the principles requisite for calculating their dimensions and effects.

In concluding our account of this work, we must observe that it is one of those which comprehend so great a variety and extent of matter, and require for their accomplishment so great a depth of knowlege, that we have considerable difficulty in believing them to have been effected by a single individual. We must recollect, however, that the pages over which we turn in a few hours, or which we peruse in a few weeks, present the continued accumulation of many years passed in patient and laborious research:—but, if such a recollection withdraws us from the confusion of vague admiration, it will only lead us, in this instance, to a sedate, matured, and defensible approbation.

Whatever, indeed, is due to judicious selection and clear arrangement, to enlarged knowlege and nice discernment, to criticism which exposes error and absurdity, and to genius which points out the road to new truths, must be participated by the author of the present work. Few have sufficient comprehension of knowlege for all that M. PRONY has written: yet whoever consults his book, for information on any particular subject which it discusses, will not turn from it unsatisfied; nor complain that, to the ambition of variety and extent of matter, the author has sacrificed the nicety of detail, the rigor of proof, or the curious discussion of fundamental propositions.

Wood—

ART.

ART. II. *Histoire de Pierre III. Empereur de Russie*, &c. i. e. The History of Peter the Third, Emperor of Russia, printed from a MS. found among the Papers of M. *Montmorin*, formerly Minister for the Department of Foreign Affairs, and composed by a secret Agent of Lewis XV. at the Court of Petersburg; with important Illustrations and Additions. To which is added, the Private History of the Amours and the principal Lovers of Catharine II. By the Author of the Life of Frederick II. King of Prussia. With Copper-Plates. 3 Vols. 8vo. Paris. 1799.

THIS work is ostentatiously announced to the public, as very different from those compilations which are hastily put together on the death of some great personage; and it is declared to be the collection of the observations of a man of talents and distinction, secretly kept by Lewis XV. at the court of Petersburg, for the purpose of satisfying his curiosity respecting the private intrigues of that court: but its claims to historical excellence are so immaterial, that it might have been suffered to pass among the generality of those performances which are here mentioned with so much scorn. If by 'the Author of the Life of Frederick II.' be meant the Abbé *Denina*, we should as soon suppose it to be the production of some hot-brained democrat, inspired from his *grenier* in Paris to blacken the character of the late Empress of Russia, to the honour and glory of sacred Jacobinism. Indeed, a much better work than this might have been compiled under the same title by some industrious bookmaker, from the materials already published, without the trouble of a journey to Petersburg, or even descending from his "watch-tower in the skies."

'We shall here see (says this *lofty* writer) this great empress, so highly extolled by authors of the greatest celebrity, degrading herself to the vilest intrigues, becoming the miserable tool of her gallants, submitting to their most humiliating insults, and abandoning herself to the most infamous libertinism. We shall behold almost all the sovereigns of Europe basely cringing at the feet of her contemptible favourites, granting them the most distinguished favours, decorating them with those brilliant ribbons which they themselves took pride in wearing, and thus assimilating those heroes of the toilette with their boasted ancestors, with themselves, and with the noblest branches of their family. Lastly, we shall here see bloody wars undertaken, whole provinces overthrown, races of people torn from their country, thousands of men cut to pieces, or reduced to misery and despair, to satisfy the inordinate ambition of a base and worthless adventurer, repulsed in disgust from the bed of Catharine, forming a plot to dethrone her, and wretchedly dying at last, poisoned by the orders of his mistress.'

The introduction consists of a laboured comparison between the Emperors Claudius and Peter III.; in which, if the two

portraits be not *as like as they can stare*, it is not from any neglect in the painter, who has *made* the resemblance as complete as he could.

Our countryman, Mr. Coxe, is very roughly treated by this panegyrist of Peter III. for having imputed weakness and debauchery to that unfortunate prince.—However, he has occasionally dipped into respectable sources, though without naming them, for several of the historical facts which he relates. Speaking of the origin of *Orlof*, he says:

'His grandfather, an accomplice in a rebellion which threatened both the monarch and the state, was condemned to lose his head in 1698. The trunk of a tree served as a block on this occasion, but the whole length of it was already covered with the heads and the bodies of a row of Strelitzes, whom the tzar had decapitated with his own hand. *Orlof*'s turn being come for laying his neck on the tree, and not finding room, he put away with his hands the heads of his comrades, saying, *Padìtè proch mné, miesta niet;* "Away with you, and make room for me." The tzar, on beholding this act of firmness, or of insensibility, suspended the axe, and gave him his pardon. Such is the origin of the three brothers *Orlof**, who afterward played such a conspicuous part in Russia,' &c.

This anecdote stands here unsupported by any authority: but, whether the writer knew it or not, it is probably derived from a book now extremely scarce, entitled "*Diarium itineris in Moscoviam D. de Guarient & Rall, ab imperatore Leopoldo I. ad tzarum Petrum Alexiovitchium ablegati extraordinarii, descriptum à Joanne Georgio Korb, secretario ablegationis Cæsariæ.*" *Viennæ, Austriæ; in fol.* This work contains the particulars of the tortures and punishments to which the rebellious Strelitzes were condemned. As, on this occasion, the justice of the tzar was carried to the excess of cruelty, the court of Vienna, in tenderness to that monarch, caused all the copies of this book, which were not immediately sold, to be suppressed. It is enriched with several copper-plates, at the sight of which the heart of the spectator sickens.—Whence our author obtained the following anecdote, it is not so easy to conjecture: When Peter III. had resolved to march against Denmark for the recovery of the territory of Holstein, he said to Marshal *Razumofsky*, hetman of the kozaks, "I have made choice of you to accompany me, and shall give you the command of the army."—"If that be the case, (returned the Marshal,) I shall take the liberty of giving your majesty a piece of advice."—"Well, what advice?"—"To form two armies instead of

* The ancestor's name was Adler, a German, which word, *eagle*, is in Russ, Orel, Orlova, Orlof.

one."

one."—"Why so?"—"Because, on so difficult an enterprise, it will be necessary to have one behind that which I shall command, to drive it on." The emperor laughed heartily at this reply, which he took as a joke of the marshal, who had never appeared at the head of a body of troops; 'and yet,' continues our author, 'the observation was founded in truth. It is well known that the Russian soldiers are excellent troops; machines of passive obedience, who move at the word of command, scarcely ever retreat, and suffer themselves to be killed through fanaticism:—but their officers are in general the most dastardly in Europe. It is likewise well known, that, from one extremity to the other of this vast empire, containing a million of square leagues in superficies, all who are not in a military dress tremble, fly, or sue for mercy at the sight of an uniform.' As to the bravery of the officers, the weapons of our warfare being of another kind, we shall leave the vindication of it to the swords of Marshal Suvorof Rymnikski, and his countrymen in arms. One assertion, however, we shall venture to contradict, concerning a transaction in which, as the author pretends to have been concerned, we might have reasonably expected a greater degree of accuracy.

'An anonymous author, M. D. C. (he says) and M. de la Marche, drew up their account of the fall of Peter III. from the *Manifestes Outrageans de Cathérine*, and from the memorial which she published as the pretended justification of her conduct, and of the murder of her husband.

'This memoir was composed by a Frenchman, named *de Villiers*, who went to Russia after having been struck off the list of advocates of Paris. General *Betski*, with whom I was intimately connected in friendship, proposed to me at the time to compose this apologetical memoir, and neglected no means for obtaining my consent: I refused his offers, saying to him, "General, you are very friendly to me, and you have shewn me marks of your esteem: but my pen shall never be venal, and I have not the art of disguising the truth: neither prudence nor my delicacy will allow me to accept of this commission."

'On this refusal, application was made to M. *de Villiers*, who drew up the memoir from an outline sketched by the hand of the Empress; I saw it at first, I read it afterward, and I can assert that this piece is the *oraison funèbre de la modestie de Cathérine*.'

Now what will the reader think of the *modesty* of this writer, when he is told that the memoir in question is dated July 6, 1762 *; and that M. *de Villiers* did not come to Russia till after the unfortunate death of Dr. John Brown, in 1766†,

* See Tooke's Life of Catharine II. vol. i. Appendix, p. 540. 3d edit.

† See Biographia Britannica; article Brown [Dr. John].

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to supply the place intended for whom, M. *de V.* was invited over.

We now meet with an extract of not fewer than a dozen pages from Mr. Coxe's travels, which the writer calls a *réchauffé historique*.

We thought that it might be possible to find, in some part of the third volume, (which relates the amours of Catharine,) a passage or two to have extracted, as affording either information or entertainment; but, after a careful perusal, nothing appears besides what is too gross or otherwise too contemptible for insertion. On the whole, the former part of the first volume may possibly be taken from the papers of some ill-informed and incompetent reporter, who perhaps was at Petersburg during the time of the revolution in 1762: but all the rest is a coarse manufacture from works already before the public, interspersed with anecdotes void of foundation, and observations destitute of common sense.

With regard to the embellishments, which are neatly engraved, the frontispiece to the first volume is inscribed 'Peter III. assassinated by the orders of his wife Catharine II.' The scene is passing in a strong vaulted dungeon; whereas every body knows that Ropscha, where Peter III. met with his death, was a small wooden hunting-box, a few versts from Oranienbaum, afterward converted into a linen bleachery, and since entirely demolished. The chamber was not very large, being only about 30 feet by 20; and many people still remember the emperor's little iron bedstead, with green silk curtains in one corner, with his slippers, morning gown, &c. as they had last been used; and have taken particular notice of a musket-ball sticking in the beam which passed across the ceiling. The frontispiece to the second volume has under it, '*Pugatshef causes Charlof* to be hanged in presence of his wife.' Here we have the magnificent edifices of a large town of Italy or France, with the costumes of no country on earth, to represent the interior of a miserable fort in the regions of the Ural.—The third and last decorations is, 'Catharine II. goes to visit *Potemkin* in his hermitage.' In this picture, the sudden exclamation of the prince, in a fit of the spleen, that he would turn monk, has ingeniously produced a cell with wooden chairs, death's head, a crucifix, sandals, rope-girdle, cowl, &c. and two ladies entering in grand *negligé*; all to embellish a story that never had even the slightest foundation in fact.

T.

ART.

ART. III. *Essai sur les Antiquités du Nord*, &c. *i. e.* Essay on the Antiquities of the North, and on the Antient Northern Languages. By CHARLES FOUGENS, Member of the National Institution of Bologna, and of the Philotechnic Society of Paris. 8vo. pp. 152. Printed for and sold by the Author at Paris. 1799. London, imported by De Boffe.

THIS is the second edition of what the author calls only a *fragment* of his philosophical history of antient and modern languages, designed to be prefixed to a dictionary of the French tongue, on which he has been labouring during twenty years.—We are glad to find that philology continues to be cultivated in France, in spite of the various revolutions which that country has experienced, and amid the din of arms and the horrors of war. We feared that polite literature would be totally neglected, and that the Muses would quit a country of republicans, who talked so much of *liberty, equality, and the rights of men:* but we gladly find that this has not been the case. Excellent works in every branch of learning have appeared within the course of the last six years; and the present publication is a proof that lexicography is not neglected.

'Philosophers and men of letters (says the author) have long wished for a complete dictionary of the French language. To the labours of the Academy, all paid due homage: but it was observed with pain that this justly celebrated society had confined the various acceptations of words to phrases of pure invention, instead of extending their meaning by quotations from the great writers who have illustrated the language, and pointing out the different shades which men of genius have assigned to the same word.—It was also complained, by persons of taste, that a third part of the work was employed in recording a number of obsolete proverbs and idioms; and may we not add that, notwithstanding the important melioration effected by the learned men who had the care of the edition lately published, this new impression answers not entirely the expectations of either natives or strangers.—Shall the French nation, then, be the only one without a complete Lexicon? The Italians have their *Vocabulary of Crusca* in six folio volumes; in which, after good definitions, we find a just arrangement of all the various acceptations of which each word is susceptible, accompanied by examples from the best classics of Italy.—On this model, the Academy of Madrid composed their Dictionary in six volumes in folio; of which a new edition, considerably augmented, is now preparing for the press.—The Portuguese, although almost without literature, have a Vocabulary in ten volumes;—and England, which before 1755, had only a dry and defective nomenclature, has found in Johnson alone, without any coöperator, a man who has enriched his country with a dictionary in which are found at once, the etymology * of words, their definition,

* Johnson's etymologies are often false, and for the most part borrowed from Junius and Skinner. *Rev.*

and

and the illustration of them, by quotations from the best English writers.

'Jealous of the superiority of other nations in this respect, I imagined that I alone also might, by exerting still more pains and perseverance than Johnson, adopt and (perhaps) perfect his plan.—It was towards the end of 1776, that I began to lay the foundation of this laborious undertaking; and since that time, I have been totally occupied about the means of executing it. I have visited a great part of Europe, for the purpose of consulting libraries and learned men; and I have thus employed the greater portion of my fortune in travelling, and in making researches always difficult, and often very expensive.

'Here I content myself with giving a very brief account of the plan which I have followed; reserving details for the preliminary discourse, which I mean to prefix to my first volume.—That discourse will be followed; 1st, by a *Philosophical History* of Antient and Modern Tongues. 2d, by a Dissertation on *Etymology*, in which I shall lay down the rules which my own long experience, and the communications of the learned, have taught me. 3d, by a *Philosophical Syntax*. 4th, by comparative *Tables* of the identities which I have observed among the homogeneous words of a great number of idioms, apparently very different. Finally, by a sort of *Universal Alphabet*, composed of all the simple sounds, whether vowels or consonants.'

The author next gives an extract of his plan, which is very judicious, and which we recommend to every one who would compose or improve a national dictionary.

'The last volume (says he) will be entirely devoted to remarks on the French language, and to various means of embellishing it by a comparative study of antient and modern idioms. Here I place the *Repertory* of a certain number of new words, selected with a scrupulous exactness from the too great multitude of neological terms, which have latterly infested the language of our *Fenelons* and *Racines*. To these I have added many old words, which a false taste had proscribed; and words which, by a prudent neology, we might borrow from other tongues; complementary substantives and adjectives which we still want; *contraries*, *privatives*, and *negatives*, omitted in the Dictionary of the Academy; *augmentatives*, *diminutives*, and *pejoratives*, which we have lost, but which other nations have had the good sense to preserve.—In fine, such words, whether in old French, or in languages related to it, as complete what may be called *the different families of grammar*.'

This is certainly the plan of a great work; which, if well executed, will be a considerable accession not only to French literature, but to philology in general: for which reason, we have given a translation of nearly the whole of the author's account of it.

Of the Essay which follows, we shall speak briefly. It contains a good account of those writers who have principally directed

rected their labours to illustrate the dialects and antiquities of the North, with many just reflections on the subject.

'It is agreed (says M. POUGENS) among the learned of all nations, that it is impossible to obtain a perfect knowlege of northern antiquities, without a previous study of the principal idioms which prevail, and have prevailed, in those hyperborean regions. The judicious Hickes has detected a number of gross blunders in many of the most celebrated archeologists, such as Minshew, Coke, Verstegan, Skinner, Lindenbrock, Becanus, and even Grotius; who, through the want of a due knowlege of the antient northern dialects, have fallen into strange mistakes.'

The author insists on the necessity of studying the antient northern dialects in the text of the writers of the country, which are but little known to the greater number of the learned men of Europe. During the last twenty years, many precious manuscripts have been published, which throw great light on the history, religion, usages, and literature of the Scythians, Goths, Islanders, &c.—The Rhunic monuments in Sweden were, for many ages, as little known as the hieroglyphics on the Egyptian pyramids. The first Rhunic alphabet was given by two brothers, *John* and *Olaus Magnus*: but it was very imperfect.—Buræus, with more attention and accuracy, examined the antient monuments, of which he gave exact drawings.—The work of Olaus Wormius, entitled *Danica Literatura Antiquissima*, was published in 1651; and soon afterward his *Lexicon Latino-Runicum*:—'But the important work, (says our author) to be consulted on this subject, is undoubtedly that of the learned Englishman Hickesius [Hickes]:—yet his performance, so rich in matter, and abounding with so many excellent remarks, ought not to excuse the student of northern antiquities from consulting the manuscripts lately printed at Copenhagen and Upsal; such as the *Orckneyinga Saga*, *Island's Landnama-bock*, the *Viga Glums Saga*,' &c. &c. &c.—M. POUGENS rates highly the writings of *Buxhornius*, *Leibnitz*, and *Ihre*; and he gives a short analysis of their principal works relating to northern antiquities.—Annexed is a pretty copious notice of the best publications on the religion, history, and idioms of the antient nations of the North.

Ged..s.

ART. IV. *Dissertation Historique sur les Libertés de l'Eglise Gallicane*, &c. *i. e.* An Historical Dissertation respecting the Liberties of the Gallican Church, and the Assembly of the French Clergy in 1682. 8vo. pp. 108. 2s. 6d. De Boffe, London. 1799.

THIS tract, which is most probably the production of some English ex-jesuit, or Romish missionary, is a bold yet feeble at-

tack on the General Assembly of the French Clergy; who in 1682 published the famous *Declaration*, which contains the four principal articles of what is called the Liberty of the Gallican Church; and which were afterward so ably defended by Bossuet and Dupin. The substance of those articles is—*That the power of the Pope, and even of the Church, is purely spiritual.—That, consequently, kings are not, with respect to temporals, subject to any ecclesiastical power; nor can be deposed directly or indirectly by the authority of the keys; nor can subjects be dispensed from their oaths of fidelity.—That the plenitude of papal power, even in spirituals, is limited by the canons, particularly by those of the council of Constance;—and that, although the Pope, as the vicar of Christ, has a principal part in the discussion of questions concerning faith, and although his decrees extend to all churches, yet his judgment is not irreformable, without the Church's assent.*

Moderate as this declaration is, and submissive as are the terms in which it is couched, it was not relished by the Roman theologues; and it has ever been combated by those who were sticklers for the absolute supremacy of the Bishop of Rome. The Popes, however, only murmured, and did not molest the French clergy in the enjoyment of their *liberties*; which, after all, were more imaginary than real; and which, but for the parliaments of the kingdom, would often have been violated by the clergy themselves, or at least by a great part of them. The university of Paris, indeed, stood staunchly to its principles, and required from every graduate a subscription to the four articles. Its union with the parliaments formed the strongest bulwark against the encroachment of papal usurpation: while the Crown, strange to tell, more often favoured the pretensions of Rome than its own privileges, or those of the Gallican Church. If a letter from Louis XIV. to Innocent XII. inserted in this pamphlet, p. 69. be genuine, it gives a curious picture of the duplicity and superstition of him who was called *the Great*:—"I am glad (says he) to acquaint your Holiness that I have given the necessary orders, to the end that the ordinances contained in my *Edict* of the 2d of March 1682, concerning the *Declaration* made by the clergy of the kingdom, which the circumstances of the time obliged me to make, *be not executed!*" This was evidently sacrificing his own interest, and the interests of his kingdom, to the Bishop of Rome; and secretly undoing all that his clergy and parliaments had established as fundamental maxims of the Gallican Church; which by his own ordinance he had confirmed, and enjoined to be strictly observed throughout the kingdom. His Edict of 1682 orders the Declaration of the Clergy to be registered in all the Parliaments and Bailiwicks, in the Universities,

versities, and in the Faculties of Divinity and of Canon Law; and forbids the writing or teaching of the contrary to all and every one, whether secular or regular. It was also ordained, that the articles should be subscribed by all professors of the ecclesiastical sciences; that no bachelor should receive a doctor's degree, who had not in one of his theses maintained the doctrine inculcated in the declaration; and that the bishops should cause it to be taught throughout all their dioceses.

The above-mentioned letter to Innocent was written only ten years after the date of this Edict: but the conscience of Louis was then directed by a set of men who were totally devoted to the See of Rome, and supporters of papal infallibility!

We scarcely think that the French clergy of the present day will thank this writer, for his unseasonable assault on those *liberties* which their ancestors so ably defended against the encroachments of ambitious pontiffs, who wished to enslave the Christian world, and aspired at universal dominion.—The author assures us that he is neither a *Protestant* nor a *Jansenist*; and to this declaration we give full credit. Ged..s.

ART. V. *Exposition du Système du Monde*, &c. *i. e.* An Illustration of the System of the World. By PIERRE SIMON LA PLACE, Member of the National Institute of France, and of the Board of Longitude. 4to. 2 Vols. Paris.

THIS work was announced in the Appendix to our 25th vol. 1798, and a due account of it was promised for the next ensuing Supplement. As the reasons which prevented its appearance are not perhaps sufficiently strong to establish our excuse in the judgment of the public, we prefer to rely on its good-nature, which we have so frequently experienced.

The design of the author, who, to acute penetration and the most profound knowlege of analysis, joins no inconsiderable share of eloquence, may be understood from his introduction:

'There is a wide interval (he observes) between the first view of the heavens, and the comprehensive view of modern times which embraces both the past and future states of the system of the world. To arrive at a prospect so comprehensive, it has been necessary to observe the heavenly bodies during a great number of ages; to distinguish, in their appearances, the real motions of the earth; to ascend to the laws of planetary motions, and from these laws to the principle of universal gravitation; and finally to descend from this principle to the full explanation of the heavenly phænomena, even in their minutest details. This has human genius effected in astronomy. The explanation of the discoveries, and of the most simple manner by

which they were produced, the one from the other, will have the twofold advantage of presenting a grand totality of important truths, and the true method to be pursued in the investigation of the laws of nature: this is the object which I propose to myself in the present undertaking.'

The work is divided into chapters. The 1st discusses the diurnal motions of the heavens; in which the phænomena that ordinarily present themselves are noted and explained. This chapter merits the highest praise for the ease of its style, for its perspicuity, and for its arrangement. Chapter II. treats on the Sun, and his proper motion, and is equally meritorious. Chapter III. on Time, and its measure. Here the author treats of the new division; and, speaking of the necessity of fixing a proper æra, he says

'It is desirable that all people should adopt one and the same æra, independant of moral revolutions, and founded solely on astronomical phænomena. The origin of this æra might be fixed in the year in which the apogee of the solar orbit coincided with the solar solstice, which ascends as high as the year 1250. This origin might be taken in the instant of the mean vernal equinox, which in this year answers to the 5th of March, 5. 3676, at Paris. The universal meridian, where the origin of the terrestial longitudes might be fixed, would be that of the place which reckoned midnight at the same instant, and which is to the east of Paris 135°. 2960. If, after a long series of years, the origin of the æra became uncertain, it would be difficult to find it by the sole movement of the apogee, on account of the slowness and the inequalities of this movement: but all uncertainty respecting this origin, and the position of the universal meridian, will be removed when it is remembered that, at the moment of the mean equinox, the mean longitude of the moon was 143°. 7714. Thus what is arbitrary in the origin of time, and in that of the terrestial longitudes, might be made to disappear. In adopting afterward the intercalation, and the preceding division of the year, and that of the month and day, the calendar would be formed in the most natural and most simple manner that can be devised, for inhabitants on this side of the equator.'

Chap. IV. On the Moon's mean motion; her phases and eclipses.

Chap. V. Of the planets; particularly Mercury and Venus.

Chap. VI. Of Mars. VII. Of Jupiter and his satellites. VIII. Of Saturn, his satellites and ring. IX. Of Uranus and his satellites. X. Of Comets. XI. Of Stars, and their motions. XII. Of the figure of the Earth, and the variation of gravity at its surface. In this chapter, the new system of weights and measures is explained with great perspicuity, and justified; and we only omit to give an extract of the author's clear and forcible reasoning, because we recollect that the

system has already been presented to the public in Mr. Nicholson's valuable Journal: see M. R. July, p. 301 & seq.

Chap. XIII. Of the flux and reflux of the Sea. XIV. Of the terrestial Atmosphere, and astronomical Refractions.

The Second Book treats on the real motions of the heavenly bodies. Chap. I. Of the movement of the Earth's rotation. Chap. II. Of the motion of the planets about the Sun. III. Of the motion of the Earth about the Sun. The second and third of these chapters deserve notice as specimens of luminous and forcible argumentation. We shall give an extract from the latter.

'Now, shall we suppose the sun to be accompanied by planets and satellites in motion round the earth; or shall we make the earth move, as the planets, round the sun? The appearances of the heavenly motions are the same in the two hypotheses: but the second ought to be preferred, for the following considerations.

'The masses of the sun, and of several of the planets, being considerably greater than the mass of the earth; it is much more simple to make the latter revolve about the sun, than to put in motion round it the whole solar system. What complication in the heavenly motions does the immobility of the earth induce? How rapid must be the motion which we must then attribute to Jupiter, to Saturn almost ten times more distant from the sun, to the planet Uranus still more distant; when they are made to move, each year, about us, and at the same time about the sun? This complication, and this rapidity of motion, disappear by the motion of the earth's translation; a motion conformable to the general law, according to which the small heavenly bodies revolve round the large bodies to which they are near.

'The analogy of the earth to the planets confirms this motion. As to Jupiter, it revolves round itself, and is accompanied by a satellite. An observer, at the surface of Jupiter, would deem the solar system in motion round him; and the greatness of this planet would render this illusion less improbable than in the case of the earth. Is it not natural to think that the motion of this system, about us, is probably only an appearance? Let us in imagination transport ourselves to the surface of the sun, and thence contemplate the earth and the planets. All these bodies will to us appear moving from west to east; and this identity of direction indicates the motion of the earth: but what proves it evidently, is the law which exists between the times of the planets' revolutions and their distances from the sun. They revolve round him so much the more slowly, as they are more removed and regulated by this law, that the squares of the times of their revolutions are as the cubes of their mean distances. According to this remarkable law, the duration of the earth's revolution, when it is supposed to move round the sun, ought to be precisely that of the sidereal year. Is not this an incontestable proof that the earth revolves like all the planets, and is subjected to the same laws?

'In other respects, would it not be strange to suppose the terrestial globe scarcely sensible to sight from the sun, fixed in the

midst of planets moving round this star, which itself would revolve with them about the earth? Ought not the force, which, in order to retain the planets in their respective orbits round the sun, balances their centrifugal force,—ought it not to act equally on the earth, and the earth to oppose to this action the same centrifugal force? Thus the consideration of the heavenly motions observed from the sun leaves no doubt of the earth's real motion:—but the observer, placed on it, has an additional sensible proof of this motion, in the phænomenon of the aberration of light, which is a necessary consequence of it.—We now proceed to develope this phænomenon.'

The author then gives the history of the discovery of the propagation of light, and of the aberration of the fixed stars; after which, he thus continues his argument for the truth of the Copernican system:

'The consideration of the celestial motions conducts us then to displace the earth from the centre of the world, where we suppose it to be, misled by appearances, and by the propensity which man has to consider himself as the principal object in Nature. The globe which he inhabits is a planet moving round an axis of its own, and round the sun. In viewing it under this aspect, all the phænomena are explained in the most simple manner; the laws of the heavenly motions are uniform; and all analogies are observed. Like Jupiter, Saturn, and Uranus, the earth is attended with a satellite; it revolves round itself, as do Venus, Mars, Jupiter, Saturn, and probably the other planets; it borrows, as they do, its light from the sun, and revolves round the sun, observing the same direction and laws. In fine, the idea of the motion of the earth unites in its favour, simplicity, analogy, and generally all that characterises the true system of Nature. In following it in its consequences, we shall see the celestial phænomena referred, even in their minutest details, to one law alone, of which they become the necessary developements. Thus will the earth's motion acquire all the certainty of which physical truths are susceptible; and which results, whether we consider the great number and variety of the phænomena explained, or the simplicity of the laws from which they are made to depend. No branch of natural knowlege unites in a higher degree these advantages, which the system of the world, grounded on the earth's motion, possesses. This motion enlarges the universe in our eyes; to measure the distances of the heavenly bodies, it affords us an immense base, the diameter of the earth's orbit. By its means, the dimensions of the planetary orbit have been exactly determined. Thus, the earth's motion, which by the illusions to which it gave rise, during a long period, retarded the knowlege of the real motions of the planets, has at length made them known to us, with greater precision than if we had been placed in the focus of these motions. Nevertheless, the annual parallax of the stars, or the angle under which the diameter of the earth's orbit would be seen from their centre, is insensible, and does not amount to six seconds, even in those stars which by their superior brightness appear most near to us: these stars are then at the least a hundred thousand times more distant than the sun. So

prodigious

prodigious a distance, joined to their brightness, is a sufficient proof that they do not, like the planets and the satellites, derive their light from the sun, but that they shine with their own light, and are as so many suns scattered in the immensity of space, which may be the foci of planetary systems. In fact, it is sufficient to place ourselves on the nearest of these stars, in order to see the sun only as a luminous star, whose diameter is less than the thirtieth part of a second.

'It results from the immense distance of the stars, that their motions in right ascension and declination are only appearances produced by the motion of the earth's axis of rotation:—but some stars appear to have real and proper motions; and it is probable that they are all in motion, as the sun is; which carries along with him, through space, the entire system of planets, comets, and satellites; in the same manner in which each planet draws his satellites along with him in his motion round the sun.'

Chap. IV. Of the appearances which belong to the motion of the Earth. V. Of the figure of the orbits of the Planets, and the laws of their motion about the Sun. VI. Of the figure of the orbits of the Comets, and the laws of their motion about the Sun. VII. Of the laws of the motions of Satellites about their Planets.

In the Third Book, we have the author's comment on the laws of motion; and here again we think it proper to give an extract: but it will be short:

'From amid the infinite variety of phænomena, which follow one another on the earth in continual succession, philosophers have at length discovered the small number of general laws which matter obeys in its motions. To these laws, every thing in Nature is submissive; from them, every thing is derived, as necessarily as the return of seasons; and the curve described by the lightest atom, which the winds seem to carry at the caprice of chance, is regulated as certainly as the planetary orbits. It should seem that the importance of these laws, on which we perpetually depend, ought to have excited curiosity in every period of time: but that indifference, which is too common to the human mind, kept them concealed until the commencement of the last century; an epoch in which Galileo laid the foundations of the science of motion, by his discoveries concerning the fall of bodies. Geometricians, in following the route of this great man, have at length reduced all mechanics to certain general formulas, so exact and comprehensive, that nothing is wanting to them except the perfection of analysis.'

We have next a chapter on Forces, and their composition. This is followed by another on the motion of a material point; a chapter pregnant with just observations and luminous reasoning. We come then to remarks on the equilibrium of a system of bodies; and a chapter on the Equilibrium of Fluids. Here the author, speaking of the *Forces vives*, and the principle *of the least action*, is led to offer the following remarks on the doctrine of final causes:

'Many philosophers, struck with the order which reigns in Nature, and with the fecundity of her means in the production of phænomena, have imagined that she always arrives at its end by the most simple ways. In extending these views to mechanics, they have inquired what was the œconomy which Nature proposed to herself, in the employment of forces. After many fruitless trials, they have at length ascertained that, among all the curves which can be described by a body moving from one point to another, that is always selected to be described, in which the integral of the product of the mass of the body, by its velocity and the element of the curve, is a minimum; so that, the velocity of a body moving in a curve surface, and unsolicited by any force, being constant, it proceeds from one point to another by the shortest line. The preceding integral has been called the *action of a body;* and the reunion of like integrals relative to each body of a system has been named the *action of a system.* The œconomy of Nature consists, then, according to these philosophers, in sparing this action, so that it may be the least possible; it is this which constitutes the *principle of the least action.*

'This principle, examined thoroughly, is only a curious result of the primordial laws of motion; laws which, as it has appeared, are the most simple and natural that can be imagined; and which, on that account, seem to flow from the very essence of matter:—but, as all the laws which are mathematically possible offer analagous results, it ought not to be elevated to the dignity of a final cause; and, far from having given birth to the laws of motion, it has not been even accessory to their discovery; without which it would be still a subject of dispute, what was to be understood by the least action of Nature.'

In Vol. II. Chap. III. the author explains the perturbations of the elliptical motion of the planets. In Chap. IV. on the perturbations of the elliptical motions of comets, he thus digresses into an account of the effects which probably would be produced by the shock of a comet:

'To the terrors inspired by the appearance of comets, has succeeded the apprehension that, out of the vast number of those which traverse in every direction the planetary system, some one should overthrow the earth:—but they pass so rapidly by us, that the effects of their attraction are not to be dreaded. It is only by striking against the earth, that they can here produce disastrous ravages: but this shock, although possible, is probable in a very slight degree during the course of a century. That two bodies, so small when compared with the immensity of space in which they move, should impinge against each other, requires a concurrence of circumstances so extraordinary, that we are not warranted in entertaining on this head any reasonable fear. Nevertheless, the small probability of such a shock, by accumulating during a long series of ages, may become considerable. It is easy to represent the effects of this shock on the earth. The axis and the motion of rotation changed; the seas abandoning their antient beds, in order to precipitate themselves towards the new equator; great numbers of men and animals, overwhelmed in this

this universal deluge, or destroyed by the violent concussion of the earth; entire spaces annihilated; all the monuments of human industry overthrown; such are the disasters which the shock of a comet would produce.'

Chap. V. treats on the perturbations of the Moon's motion.

Chap. X. On the tides: the matter of this chapter was contained in the author's memoir on this subject, in the volume of the Academy of Sciences for 1790, and of which memoir we gave a considerable account in our last Appendix.

Chap. XI. treats on the stability of the equilibrium of the seas;—and the XVth contains reflections on the law of universal gravitation.

The last part of this volume is occupied by a short history of Astronomy.

In the present article, we have not attempted to exhibit, in an abbreviated manner, the matter and order of M. La Place's reasoning; because the book itself, in many of its parts, gives little more than an outline of operations which are prolix in their detail; or a summary of observations and processes which, if expanded, would astonish by their extent and intricacy. We have judged it proper to give the titles of most of the chapters, as certain marks and signals of the route pursued by the author; with occasional extracts, as specimens of his clear, acute, and forcible reasoning. This treatise on astronomy, considering its object and extent, unites (in a much higher degree than any other work, on the same subject, that we ever saw,) clearness, order, and accuracy. It is familiar without being vague; it is precise, but not abstruse; its matter seems drawn from a vast stock deposited in the mind of the author; and this matter is impregnated with the true spirit of philosophy. Other treatises of the same kind have been patched up, in the expectation of small gain or smaller fame, by men who were not extensive in their knowlege, enlarged in their views, nor curious in their discernment; who read purposely to write; and who, when writing, exhausted themselves to the minutest particle of what they had acquired. Yet, one evil seems to attend the circumstances of men high in talents descending to write treatises like the present; we mean that, the most abstruse parts being familiar to their minds, they are apt to expatiate on them, as much as on parts more known, and more within the compass of the understandings of the generality of readers; and to think that an outline of a chain of reasoning, which exists in their minds connected and complete, may convey an idea of it: when, to any thing like a distinct conception and adequate comprehension of it, the intermediate processes are necessary. Several parts of M. La Place's

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second volume are open to this remark: what he says concerning the secular inequalities, &c. will only be understood by those who have bestowed a considerable degree of attention on this subject.—The world must look forwards with impatience to the appearance of the work which the author has promised on physical astronomy; and in which, what now seems to be obscure will be made evident by mathematical demonstration, and what is concise and summary will obtain its just developement.

Wood.

ART. VI. *Les Caracteres de Théophraste;* &c. *i. e.* The Characters of Theophrastus, from a Manuscript in the Vatican, containing Additions which never appeared in France; a new Translation, with the Greek Text; Critical Notes; and a preliminary Discourse on the Life and Writings of Theophrastus. By CORAY, M. D. of the Faculty of Montpelier. 8vo. pp. 410. Paris, 1799. London, imported by De Boffe. Price 9s. sewed.

ON opening this volume, we were struck with the enthusiasm which dictated its dedication. It is inscribed 'to the free Grecians of the Ionian Sea;' whom the writer exhorts to make themselves acquainted with antient Greek, and modern French, preparatory to their emancipation from their subjection to Turkey. At present, there seems little probability that the modern Greeks will become much connected with France: but, should they ever fall under the dominion of the *Great Nation* *, it is to be feared that the French commissaries will find as summary a method of making themselves understood, as that which is now practised by their Turkish task-masters.

The translator professes to give a more literal version of his original than that of La Bruyere: but, on comparing them together, we have not perceived that Dr. CORAY's translation is much more faithful, and we think that it is inferior in elegance. La Bruyere has frequently given a turn to his expressions, slightly different from that of Theophrastus, where the French idiom required it: but such variations cannot be deemed inaccurate. We observe, also, that the present translation is not shorter than the former; and, as far as we can pretend to decide on French style, it does not compensate by simplicity for the happy ironical turn of La Bruyere.

The notes are copious, and contain many useful and curious observations.

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* It remains to be seen whether the French will continue thus presumptuously to style themselves.

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ART. VII. *A View of the English Editions, Translations, and Illustrations of the Antient Greek and Latin Authors*, with Remarks. By LEWIS WILLIAM BRÜGGEMANN, Chaplain in ordinary to his Prussian Majesty. 8vo. pp. 838. Stettin. 1797.

MANY of our editions of the Greek and Roman Classics will be highly esteemed as long as those works are read; and a considerable number of English translations from the Greek and Latin will be admired for their accuracy and elegance, as long as our language continues to be understood. It must, therefore, be an object of importance with the lovers of antient literature, and especially with those who habitually study some favorite author, or who wish to distinguish themselves in the same path, correctly to know whatever has been contributed by our countrymen towards the advancement of classical erudition. Several attempts to facilitate that knowlege have been made; among the rest, by the late Dr. Edward Harwood, in his *View of the various Editions of the Greek and Roman Classics*, a book which is deservedly esteemed. Its plan, however, is very different from that of the present publication, which treats *exclusively* of *English* editions of the classics; and shews, at one glance, how greatly multiplied have been the endeavours of British scholars in cultivating a very valuable branch of literature, from the revival of it, down to the present period. The author must have been at very considerable pains in collecting his materials, as he executed the work without any personal assitance from this country. It certainly would have received material additions, if he had enjoyed free access to our universty-libraries: but, such as it is, we must regard the execution of it as a national compliment, and we can recommend it as an useful performance, and as the most complete of its kind.

The remarks, subjoined to the titles of the various editions enumerated, are extracted from the different literary journals which have existed in this country, and from other occasional sources.

Hatt.

ART. VIII. *Oeuvres Posthumes de D'Alembert*, &c. *i. e.* The Posthumous Works of D'ALEMBERT. 12mo. 2 Vols. Paris. 1799. Imported by De Boffe, London. Price 7s. sewed.

THE manuscripts of these works were given to the editor by the widow of the unfortunate *Condorcet* *, to whom D'ALEMBERT had bequeathed all his papers. The details of

* The circumstances attending the death of this celebrated person have been sufficiently related in our late Reviews.

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the private life, the opinions, and the particular affections, of a philosopher so dear to science, to literature, and to friendship, will (the editor presumes) interest his surviving friends, edify even the wise, and instruct the public. The present volumes will, moreover, furnish matter of astonishment to those who are of opinion that a profound thinker and a geometrician can neither feel nor love like other men.

The eager curiosity for particulars relative to celebrated men, which is always manifested by the world, precludes the necessity of any apology for printing them. The editor of these volumes, however, has misused that power of gratifying public curiosity which he possessed: if we grant that he has been impelled to the publication of them by the desire of enhancing the reputation of his deceased friend, we cannot suppose that he has been uninfluenced by the wish of swelling his work to its present size.

It were vain to expect that every new book should contain new truths: we must be satisfied if old truths be served up after a new fashion, with proper seasoning and garniture:—but, if editors furnish only what has been set before the world these forty years, we shall wish to see the rigor of Cardan's law enforced: "*non ab edendo deterreo, modo novum aliquid inveniant.*"

Of the letters contained in the first volume, some have appeared before; and the greatest part are not written by D'Alembert. These letters, though replete with good sense, contain very few interesting particulars, and no documents relative to the grand conspiracy denounced by the Abbé *Barruel.* In the second volume, most of the synonyms are extracted from the *Encyclopedie*, and have appeared likewise in the Abbé *Girard*'s treatise: the articles of literature, &c. are known to the public: but the excellence of the three dissertations on taste, by *D'Alembert*, *Voltaire*, and *Montesquieu*, pleads the excuse of their re-appearance. Very little of the second volume is new.

Volume I. is introduced by a brief history of M. D'Alembert, written by himself. The documents relative to this philosopher are numerous, and have produced different impressions. In matters of pure and abstract science, the evidence is irresistible, and the conviction uniform: mathematicians, therefore, are thoroughly impressed with the vastness of his genius. His accuracy and judgment on subjects of taste and literature would probably be not less decidedly acknowleged, had his attack on *Erudition* and the *Eruditi* been less forcible and impressive. His moral character, if we regard the zeal of his friendships, his scorn of wealth, and his castigations of vice,

vice and folly, was not only blameless but virtuous: yet his moral character is now made to depend on the establishment of a charge of a most serious nature. Who shall speak of his private virtues but as of splendid sins, if he indeed plotted to wreck the good order and happiness of society? Who shall dare to vindicate the purity of his principles, if he laboured to promote so foul a purpose?

The author, in his portrait of himself, speaking of his disposition to love and friendship, says,

'Since there are few persons whom he loves truly, and since he makes but small show of real affection, those who know him superficially deem him little sensible of friendship: no one, however, takes a more lively interest in the welfare and misfortunes of his friends: on their account he loses his sleep and his repose, and for them he is ready to make any sacrifice.

'His heart, by nature sensible, loves to expand itself towards all the softer feelings: hence he is at the same time very gay and much inclined to melancholy: he abandons himself to the latter sentiment with a kind of delight; and this disposition of his heart to afflict itself qualifies him to write on subjects which are sad and pathetic.

'With such a disposition, it is no matter of wonder that, in his youth, he should have been susceptible of the most lively, the most tender, and the most sweet of all the passions: for a long time, indeed, avocations and solitude made him ignorant of it: the sentiment slept in the recesses of his heart: but it was terrible when it awoke. Love was the cause only of misery to him, and of chagrins which have given him a distaste of society, of life, and even of study. Having consumed his early years in meditation and labour, he has perceived, like the sage, the nothingness of human knowlege; he has felt how inadequate the pursuit of it is to occupy the heart; and he has exclaimed with Tasso's Amyntas, "I have LOST all the time that I have passed without LOVING!" As, however, he was not speedily susceptible of the alarms of love, he was slow in believing that another felt that passion for him: too long, resistance subdued his perseverance; not because his self-love was wounded, but because, in the simplicity and openness of his heart, he suspected not that a sustained resistance was only an apparent one. His heart requires to be filled, not tormented: he stands in need of soft emotions;—violent shocks impair and destroy him.'

This paper is followed by an entertaining dialogue between Poetry and Philosophy; intended to have been read at a public sitting of the French Academy, after the recital of a poetical performance by Marmontel. In this dialogue, the author introduces a fine compliment to the great King of Prussia:

'Why should Poetry and Philosophy accord so ill? The first philosophers were poets; Horace is the breviary of philosophers; Moliere, by his knowlege of mankind and the human heart, and Corneille, by the force of his reasoning,—were either great philosophers,

sophers, or were by nature formed to be such. The best *essay on poetry* was written by the greatest philosopher of antiquity; the verses of the Virgil of our days are replete with a philosophy as sound as it is agreeable;—finally, I have seen a king, who, although he has gained a dozen battles, is not the less a philosopher and a man of letters, sitting with *Athalie* and *the Commentaries of Cæsar* on the same table, and doubting of which of these two performances HE would prefer to have been the author.'

The next piece in this collection is the soliloquy of Beverly, from Moore's well-known tragedy of *the Gamester*. The French author's intent was to render this scene less terrible, and more touching, than it is according to its representation on the English stage.

In the criticism on Rousseau's *Emile*, we meet with the following just observation:

'It is said, and perhaps with reason, that no man ever made the greatest possible use of his genius: but it may be said perhaps with more truth, that no writer displays to his readers his real genius. Some make a parade of the thoughts of others; some keep their minds in constraint and captivity. Those have formed no decided opinion; and these fear to declare them.

'Rousseau is perhaps the only one who forms a distinct class: the fear of shocking received opinions, of alienating by paradoxes, of passing for a cynic, of creating enemies and trouble, stop not him. With the public he has been regardless of all ranks and distinctions; and this freedom, which in him is happily conjoined with great talents, gives to him a prodigious advantage. Diogenes was perfectly at his ease, like Rousseau; and to this circumstance it is owing that he said more things worthy of being remembered than any philosopher of antiquity, although he cannot be esteemed the greatest of philosophers. Yet it is true that, if all the world were, like Rousseau, to act the part of Diogenes, we should be obliged to peep into many tubs before we met a Diogenes like him.'

In a letter from D'ALEMBERT to *Condorcet*, on the death of Madame *Geoffrin*, an interesting anecdote concerning *Fontenelle* is related:

'As SHE lived only to do good, she wished all the world to resemble her: she was careful, however, lest her benevolence should importune that of others. "When I relate (said she) the situation of an unfortunate person, for whom I wish to obtain relief, I do not break open the door of pity; I only place myself near to it, and wait till it is willingly opened to me." Her illustrious friend, *Fontenelle*, was the only one towards whom she behaved differently. This philosopher, so celebrated for his talents, and in such great request for his amiable and entertaining qualities; without vices, and almost without faults, since he was without warmth and without passion; had the virtues only of a cold heart, virtues which were soft and of little activity, and which, to be called into exertion, needed some degree of provocation: but a small degree of provocation was all

all that they needed. Madame *Geoffrin* once went to the house of her friend, and painted with interest and feeling the situation of some unfortunate persons whom she wished to serve: "*They are much to be pitied,*" said the philosopher, adding a few words on the misery of human life, and changing the subject of conversation. Madame *Geoffrin* suffered him to have his way: but, on quitting him, she said, "*Give me fifty louis for these poor people:*"—"Certainly," said *Fontenelle*, and went to fetch the fifty louis, which he gave to her, and which he never mentioned again; ready on the morrow to manifest the same supineness of charity, unless prompted to substantial benevolence. The benevolence of the philosopher may appear, perhaps, somewhat dry: but at least it cannot be charged with ostentation. May Heaven grant all men benevolence, even if it be dry as this, but let it be as simple; and may the human race bless the active virtue which knows, like the worthy friend of *Fontenelle*, how to rouse this sentiment into action, in those hearts in which it reposes and waits to be awaken!'

A letter from the King of Prussia to D'ALEMBERT, also on the death of this worthy Madame *Geoffrin*, contains the observations of true philosophy; such as experience, as well as books, must conduce to form. We shall extract it:

"*Potsdam, July* 9, 1776.

"I condole with you on the loss of a person to whom you were so much attached. The wounds of the heart are most sensibly felt; and, in spite of the fine maxims of philosophy, time alone can cure them. Man is more the creature of feeling than of reason. I have experienced, but too much for my own happiness, what it is that we suffer on account of such losses. The best remedy is to tear yourself violently from a mournful idea, which takes too deep a root in the soul. Seek some mathematical pursuit which will demand much attention, and will abstract you from those dismal ideas which incessantly recur. If I knew any better remedies, I would give them to you. Cicero, in attempting to obtain relief from reflection on the loss of his dear Tullia, forced himself to *compose*, and wrote several tracts, of which some have come down to us. Our reason is too weak to overcome the grief of a mortal wound; we must give something to nature, and say to ourselves that, "at our time of life we should take consolation, since we must shortly join the objects of our regret." I receive with pleasure the hope which you give me of your company during some months of the approaching year. I will then endeavour, to the utmost of my power, to efface from your mind those melancholy ideas to which a cruel event has given birth. We will philosophize together, on the nothingness of life, on the folly of men, and on the vanity of stoicism.

"These are inexhaustible subjects, and will furnish matter for many volumes. In the mean time, I beseech you, endeavour to prevent an excess of affliction from injuring your health; for I am too much interested in your well-being, to suffer the loss of it with indifference!

"FREDERIC."

This

This letter is followed by three others from the King of Prussia, which contain the most just observations; and they are succeeded by a letter from the Empress of Russia, on the occasion of D'ALEMBERT's refusal to undertake the education of her son.

In a letter from *Diderot* to D'ALEMBERT, the writer represents the sale of his library in a manner very different from that of Professor Robison:

'The enemies of philosophy are doomed to feel chagrin on chagrin: the year is unlucky for them. Here is an event which will not give them more joy than your work *. By means of *Grimm*, I had made proposals to the Empress of Russia to buy my library. Do you know what she has done? She takes it; she orders me to be paid what I asked for it; she then leaves it to me, and gives me an additional pension of an hundred pistoles! With what attention, with what delicacy, with what grace, are all her acts of generosity performed!'

A subsequent letter contains D'ALEMBERT's refusal of the presidentship of the Berlin Academy, and a pension. There is no cause for wonder with respect to this refusal, if we examine his mode of life and his particular opinions. If he had accepted the King of Prussia's offer, he would indeed have gained distinction: but he wanted not distinction among courtiers and statesmen. He would also have gained wealth: but he had no gratification in hoarding; and for the pleasures which riches could purchase, he had no relish. Had he left Paris, he must have disengaged himself from every tie and charm of his life; the intercourse of literary men; his most choice society; his friendships; and his leisure; the Abbé *Barruel* might add, the delicious occupation of working at the downfall of Christianity. There is no doubt that the refusal, according to his own confession, cost him very little.

In Volume II. are two papers by Mademoiselle *Espinasse*, in the manner of Sterne. The subject is affecting, but the essays do not please,—chiefly from want of intrinsic merit, and partly perhaps from the circumstance of their being professed imitations: hence we cannot divest ourselves of the idea that the pathos is constrained, and the tenderness assumed. On such occasions, we do not perceive that the heart of the writer is engaged.

The two pieces to the memory of Mademoiselle *Espinasse* abound in beauties of a high order: our limits do not permit us to give large extracts from them; yet large extracts they ought to be, since pathetic pieces suffer by mutilation. Critical

* D'ALEMBERT's work on the destruction of the Jesuits. *Rev.*

remarks,

remarks, and sententious observations, preserve their force when apart from the work to which they were attached: but, to know whether the author of a pathetic discourse speaks the true language of nature and passion, we must listen to his tale of woe, and be instructed in the course of his complaint: we must sympathize, be interested, and be prepared for the excesses of grief and the elevations of passion. In a passage which here occurs, M. D'ALEMBERT seems to have united the lofty philosophic reflection of a heathen hero, with the nice and refined feeling of a modern sentimentalist. He thanks nature for having, amid all our misfortunes, left us two precious resources, *death* and *melancholy*; *death*, to put an end to evils which distract us; and *melancholy*, of which the mournful soothing enables us to support life amid the evils which afflict us!

In the latter part of this composition, the author appears to us to stoop from the height of his grief, in order to compliment the King of Prussia.

In the article *College*, he notes very justly the useless attempts of moderns to write elegant Latin; and in the same article, he praises an observation as very just and philosophic, which was made by one of his friends, respecting the study of history: the observation is on the propriety of teaching and studying history *backwards*; that is to say, we should begin with our own times, and thence mount up to past ages. This observation we have seen elsewhere; we believe, in Mr. Belsham's publications; and Hume's practice may serve, in some measure, to confirm it.

In the article *Elocution*, the writer observes that the perfection of the French language originated from the poets. Dr. Johnson has made the same remark with respect to the English tongue, and has moreover added the reason why poets are naturally the first improvers of a language.

This second volume is terminated by the three *Dissertations on Taste*, before mentioned; and by *Marmontel*'s eloquent *Eloge*.

The list of errata is but scanty, and there is need of a very copious one.

Wood..

ART. IX. *Mémoires de l'Académie des Sciences*, &c. *i. e.* Memoirs of the Paris Academy of Sciences for 1790.

[*Article concluded from our last App.* p. 529—545.]

PAPERS *on* CHEMISTRY *and* NATURAL HISTORY.

Memoir on the Variety of the Sulphat of Mercury, on the Precipitation of this Salt by Ammoniac, and on the Properties of a new

Triple Salt, or an Ammoniaco-Mercurial Sulphat. By A. F. FOURCROY.

IN attending to the phænomena produced by the precipitation of mercury from the sulphuric acid, by means of ammoniac, M. FOURCROY found that the properties of the sulphat of mercury itself varied considerably; not only according to the relative proportions of the acid and the metal, or the degree of oxygenation of the former, but in proportion to the heat employed in uniting them. Hence he was led to examine the varieties of the sulphat of mercury, in a previous set of experiments. He determines one to be a pure or neutral sulphat; it crystallizes in prisms, is soluble in 500 parts of cold water, and forms a grey precipitate with lime and fixed alkali; the nitric acid does not decompose it; and the muriatic changes it almost entirely into dulcified mercury. The other variety, or turbeth mineral, is a sulphat of mercury with an excess of oxyd; it is yellow, soluble in 2000 parts of water, and forms a grey precipitate with alkalis; it is in a great measure decomposed by the nitric acid; and the muriatic converts it into an oxygenated muriat of mercury, or corrosive sublimate.—The third variety contains an excess of sulphuric acid.

The result of the author's experiments on the precipitation of the mercury is, that ammoniac decomposes only a part of the mercurial sulphats, but that fixed alkalis decompose them entirely; that a triple salt, or an ammoniaco-mercurial sulphat, is formed by the union of the sulphat of ammoniac with the undecomposed part of the mercurial sulphat; that this ammoniaco-mercurial sulphat contains more ammoniac and oxyd of mercury than the sulphuric acid would appear capable of saturating, considering the proportions of sulphat of mercury, and of sulphat of ammoniac, separately; that this triple salt, constituted by an alkaline and metallic base, united together with the sulphuric acid, possesses properties different from those of the two salts examined separately, and is by no means a simple combination of sulphat of ammoniac with sulphat of mercury; that, in the formation of the ammoniaco-mercurial sulphat, by the ~~action of ammoniac on the neutral~~ and yellow sulphats of mercury, a portion of the oxyd of mercury is separated, which becomes black and reducible by the action of light, and which proves that a portion of the ammoniac has been decomposed, in order to effect this reduction; and lastly, that this phænomenon, produced by the union of the oxyd of mercury with ammoniac, does not take place when the alkali is combined with the acid sulphat, because, in this last case, there is no separation of the oxyd of mercury.

Remarks

Remarks on the Formation of Nitric Acid, which happens during the reciprocal Decomposition of the Oxyd of Mercury, and of Ammoniac. By the same.

M. FOURCROY had observed that the reduction of mercury to a metallic form, by the decomposition of ammoniac, mentioned in the former paper, was accompanied with some degree of effervescence, owing to the disengagement of azotic gas; the small quantity of this gas, which was actually evolved, surprised him; and he conceived that the greater part of it must have entered into some new combination. He found, by repeated experiments, that the nitric acid had been formed by a portion of the azote from the ammoniac uniting with a portion of the oxygen of the oxyd. In conjunction with M. *Vauquelin*, the author discovered another method of producing the nitric acid, by pouring concentrated sulphuric acid on the liquid prussiat of soda, or on the caustic mineral alkali, saturated with the colouring matter of Prussian blue; the nitric acid gas is disengaged with effervescence, and with the sensible smell of the acid: the red colour may even be given to the vapour by mixing nitrous gas with atmospheric air.

Memoir on the Combustion of Hydrogenous Gas in close Vessels. By M. M. FOURCROY, VAUQUELIN, and A. SEGUIN.

These experiments were undertaken with the view of determining the exact proportion of the component parts of pure water. A copious and elaborate detail is here presented, which does not admit of abridgment, and which could not be understood without the plates and tables. The result of the various processes, which were conducted with almost unexampled minuteness and accuracy, is that the bulk of oxygen is to that of hydrogenous gas, requisite to constitute water, as 1 to 2, 062. It is the less necessary to enter into all the details of these celebrated experiments, as the public have already been put in possession of the most remarkable circumstances attending them.

First Memoir on the Insensible Perspiration of Animals. By M. M. A. SEGUIN and LAVOISIER.

The modern theory of chemical phænomena has been successfully applied to explain the changes which take place during respiration. A series of experiments is here announced for extending our views of the animal œconomy, by combining observation with chemical pathology; and by attentive discrimination of the different sources of evaporation from the body, which had been neglected by Sanctorius and his successors. The subject well deserves prosecution: but the lamented name of LAVOISIER, which stands at the head of this memoir, renews our regret for the loss which science has sustained. We trust,

however, that his associates will not lose sight of the encouraging prospects of improving physiology, which are here opened to them.

Observations on the Defects of the Cupelling Furnace of the Assayists. By B. G. SAGE.

This short paper points out the necessity of making small openings in the muffles, and of altering the form of the cupelling furnace, which does not appear to have shared in the recent improvement of so many other parts of chemistry.

Observations on the Structure and Growth of Timber. By L. C. DAUBENTON.

In this memoir, the growth of the palm-tree is described as very different from that of other trees. Instead of growing by the addition of annual layers, which present the appearance of so many concentric circles, when the trunk is divided transversely, the palm-tree increases by dark coloured, longitudinal filaments; which shew, on the transverse section, like black spots.—Wood, which is thus formed, M. DAUBENTON distinguishes by the name of *lignum fasciculatum*; and he points out several other examples of it, in the genus *Calamus*.

So far Ver.r

Memoir on the Quercus Ballota, or Sweet Acorn Oak of Mount Atlas. By M. DESFONTAINES.

From the time of Pliny to the present period, the existence of the oak which produces sweet acorns has been known to botanists: but the plant itself has not been thoroughly described. Clusius had mentioned and even given the figure of a Spanish oak, which he calls *Ilex Major*, and of which the acorns are sweet, and which in all probability is the plant described in this memoir. His description, however, is too short to draw any certain conclusion as to the identity of the plant.

The *Quercus Ballota* here described is found in Barbary, on the mountains of which country it forms in many places immense forests. It grows to the size of 30 or 40 feet; its wood is compact; the fruit is sweet and nourishing; and the specific characters place this species between the *Quercus Ilex* L. and the *Quercus Suber* L. M. DESFONTAINES is persuaded that this oak could easily be naturalized in France, particularly in the southern provinces, where it would prove a valuable acquisition.

Observations on the Rhomboidal Calcareous Spar found in the Quarries of Sandstone at Fontainebleau. By M. SAGE.

The crystallized calcareous sandstone of Fontainebleau is well known to mineralogists. The form of these crystals is the same with those of calcareous spar, and this substance com-

poses the $\frac{49}{100}$ of the crystallized sandstone of Fontainebleau. M. SAGE was inclined to suppose that the form which these crystals assumed was owing to the calcareous spar; and that some rhomboidal crystals of pure calcareous spar, lately found at Fontainebleau in the same quarries in which the crystallized sandstone was obtained, are a confirmation of his conjecture.

Analysis of a Terreous Ore of Zinc, from Gazimour in Siberia. By M. SAGE.

Very little is said respecting this ore; yet, notwithstanding the extreme conciseness of the analysis, the paper is interesting in a statistical light, on account of the details which it contains concerning the importation of metallic substances into France; and which is valued by the author at twenty-five millions of French livres yearly.

for p. 51

The volume also contains a memoir by M. HAÜY on crystals; on which we must forbear to enlarge, as our observations on this work have already extended to a great length. We must now, therefore, take our leave of it, by expressing our regret at bidding a FINAL adieu to the *Academy of Sciences!* May the Society, whose labours are to succeed it, form some compensation for the loss which the literary world experiences in the dissolution of its highly respectable Parisian Friend!

ART. X. *Traité Analytique*, &c. *i. e.* An Analytical Treatise on the Resistance of Solids; and on Solids of equal Resistance; with a Series of new Experiments on the specific Force and Elasticity of Oak and Fir. By P. S. GIRARD, Civil Engineer. 4to. pp. 340, and 9 Plates. Paris, 1798. London, imported by De Boffe.

IN our last Appendix, time allowed us to take only a short notice of this work: but we have since perused it with great attention, and we have much to say in its praise; for we have received from it no inconsiderable augmentation of our stock of knowlege.

In the Advertisement prefixed to the work, we are told that it was begun in the year 1787; and that some of the propositions contained in it were delivered in the author's Memoir on Sluices, which gained the prize of the Academy, and was published in their Transactions.

The present treatise is distributed into five parts, an *introduction*, and *four sections*. In the former, M. GIRARD gives an historical and critical account of the experiments and analytical researches, which have been made on the subject of the resistance of solids, from the time of *Galileo* to the present day.

Galileo, who is justly considered as the founder of the science of mechanics, was induced to make the resistance of solids the object of his meditations, by viewing the different machines in the workshops of the arsenal of Venice.

The figure and constitution of material bodies are so variable and irregular, subject to so many accidents, and so difficult of analysis, that, in questions concerning them, we cannot with any precision fix what are the true elements which should enter into the discussion. "The subtlety of nature," as Lord Bacon says, "conquers the subtlety of man by so many degrees," that, in our hypothesis, we can only *approximate* to the real state of the circumstances which present themselves in physical objects. Of the causes which operate in nature, some are so complicated that their separate influence cannot be assigned; some are so irregular that no law is able to circumscribe their effects: but, if each cause could be distinctly assigned, an hypothesis which comprehended all would be unfit for the purposes of analytical research, since such an hypothesis would lead to formulas beyond the skill of the mathematician to reduce or integrate.

That the resistance of solids might be subjected to calculation, *Galileo* supposed first that bodies were composed of solid fibres, parallel to one another; he then inquired what was the force with which they resist the action of a power stretching them in a direction parallel to their length, and found that it was proportional to the number of integral fibres;—next, considering the fibres as subjected to an effort perpendicular to their length, he found that the resistance of the integral fibres was proportional to their sum multiplied by an arm of a lever, which is always a certain part of the vertical dimensions of a solid in the plane of its rupture. All hypotheses on this property of bodies accord in this point. The distinctive character of *Galileo*'s hypothesis consists in this, that the resistance of each of the fibres is independent of their quantity of extension at the instant of their rupture. *Galileo* applied his reasoning to the solution of some of the processes of nature, and shewed that the stalks of certain plants, and the bones of animals, united with a determinate force the greatest possible lightness.

The theory of solids, so useful to the arts, is likewise due to the genius of this philosopher. M. GIRARD states and comments on this theory, with clearness and judgment:

"The weight with which a solid is charged perpendicularly to its length endeavours to break it, not only at its base of fracture adjacent to its point of support, but moreover at all the sections parallel to this base. In order, then, that the rupture may not happen, it is necessary that each of these sections should have such dimensions, that

that its resistance be not overcome by the effort of the corresponding power; and, as a superabundant resistance would be a lost and useless force, it follows that the most advantageous form which can be given to a solid so disposed is that which makes it resist, equally, at each point of its length, to the effort of the weight with which it is charged. In forming bodies of equal resistance, we form them of the least volume; and thus we may act conformably to the views of nature, whose operations seem all to be carried into effect with the greatest œconomy of means.

'The distinction of the productions of nature from those of art appears in this;—in the former, the cause and effect essentially agree; the one cannot undergo any modification without the other experiencing some change; or, to speak more precisely, a new effect always results from a new cause:—in the productions of human industry, on the contrary, there is no necessary proportion between the effect and cause: if, for example, a determinate weight is to be raised, it is indifferent whether we use the thread which has precisely the adequate force, or the cable which has a superabundant force; while, if the same weight had rested naturally suspended, it would have done so by means of fibres peculiarly appropriated in their organization to this object, and whose disposition would have presented the most advantageous form. Perfection resides in a single point, at which nature arrives without effort; while man is obliged, in repeated trials, to pass over an immense space which separates him from it.

'By the meditation of these operations, we recognize the boundless sagacity which directs them; and often we lift up a corner of the veil that conceals from us the eternal laws to which nature is subject. *Galileo* was thus conducted "as *by the hand*" (to use his own expression) to discover the uniform acceleration of heavy bodies; and *Maupertuis* was thus led to discover the laws of the refraction of light and of the shock of bodies; for the principle of the least action established by this geometrician is, in fact, only the summary enunciation of the ideas conceived before him by *Galileo*. *Euler*, having meditated on these ideas, has generalised the principle of *Maupertuis*, by his application of it to the motion of projectiles; and lastly, *La Grange*, regarding this principle not so much as a metaphysical truth, as a simple and natural result of the laws of mechanics, has given to it in these latter times a new degree of extension.

'The theory of the solids of equal resistance is in truth only an application of the same principle; since, among an infinite number of bodies of a determinate resistance, the solids of equal resistance are those which contain the least quantity of matter. To reduce to this form, then, as much as circumstances permit, all bodies used in the construction of machines intended to augment our forces, is to approach to the perfection which so distinctly characterises all the works of nature: in a word, it is to act conformably to her views.

'In the mechanism of the animal œconomy, has not nature, then, forgotten so advantageous a form? The feathers of birds offer to us a sensible example. We must consider them as solids inserted at their extremities, and employed to beat the air during the flight of the bird: since the air re-acts on them, the case is the same as if they were sub-

ject to the action of a certain pressure distributed along all the points of their length, and tending to produce a fracture. That they may be as light as possible, it is necessary that they resist equally the effort acting on them; and in fact it is observed that the axis of all the feathers is a solid, of which the bases of fracture decrease, according to a certain law, from its origin to its extremity; to which there is always correspondent a base of fracture equal (o), a characteristic property of the solids of equal resistance.'

The theory invented by *Galileo* was not advanced by any of his immediate disciples. The first experiments on the resistance of solids were made by *Wurtzius*, a Swede; and *Blondel*, a French architect, was the second author on the subject. In 1669, *Marchetti* wrote on the resistance of solids; and in 1712, Père *Grandi*, the adversary of *Marchetti*, and the critical examiner of his writings, published a treatise which has been inserted in the complete edition of the works of *Galileo*. In 1680, *Mariott* made several experiments; and, perceiving that their results did not accord with those given by the theory of *Galileo*, he proposed to substitute a new hypothesis concerning the nature of the resistance of the fibres of bodies.

Mariott was followed by the great *Leibnitz*, a man destined to enlarge, illustrate, and inform every subject which he contemplated. Observing that a state of inflexion preceded the rupture of bodies, he supposed bodies to be composed of extensive fibres which, at the instant of their rupture, resist proportionally to their extension; hence, by a simple calculation, he obtained results conformable to the observations of *Mariott*.

On the subject of the resistance of solids, *Bernouilli* also wrote; and he proved that the hypothesis of *Leibnitz* was not more generally admissible than that of *Galileo*. In the Memoirs of the Academy of Paris for 1705, he gave a paper on elastic curves, but did not apply his demonstrations to the resistance of solids; this application was however made by *Euler*, in his treatise *de curvis elasticis*; and he gave the method of determining the absolute elasticity or moment of elasticity, by virtue of which, solids resist their inflexion with more or less energy. This elasticity cannot be deduced in finite terms from the equation of the elastic curve which is not integrable: but, since the moment of elasticity is independent of the curvature of bodies, there is no reason why the curvature should not be deemed so small, that the element of the curve may coincide with that of the abscissa; in which case, the expression for the radius of curvature becoming more simple, an equation is obtained that is easily integrable; and thence the value sought, which is a function of the co-ordinates of the curve, and of the charge producing the inflexion.

In

In 1769, *La Grange* found the same expression that *Euler* had used for the resistance of an elastic spring, pressed parallel to its length, when engaged in inquiring whether the practice of all architects, from the time of Vitruvius, (viz. of swelling the column near the third of its height,) was founded on the circumstance of this form contributing to its strength. The result of *La Grange*'s inquiries was, that, if the swell of pillars increases the elegance of their form, it adds nothing to their strength; and that, neglecting their own weight in the expression for the charge that compresses them, the cylindrical figure is that which essentially suits them.

A curious and important memoir, by *Coulomb*, treats of the resistance of those solids which are not composed of flexible fibres, but of particles adherent to each other; as stones, minerals, &c.

The last labours of mathematicians on this subject were those of the illustrious *Euler*; who gave three memoirs in the Petersburg Acts, to determine the height of a prismatic or cylindrical column, such as it is at the moment of its bending beneath its own weight.

Mariott, *Belidor*, *Mussembrock*, and *Buffon*, have made experiments on the resistance of solids. The experiments of the latter are most valuable for number and accuracy; and, had he known the theory of elastic curves, he would probably have determined the absolute elasticity: but the co-operation of calculation and experiment is rare.

The first section of the present work relates to the resistance of solids, and is purely theoretical.—The general expressions for the absolute and relative resistances of solids are calculated, and considered relatively to the hypothesis of *Galileo* and *Leibnitz*. It is judiciously observed that experience alone can indicate the modifications to be made in these formulas, since no body is either perfectly hard or perfectly elastic. An illustration of the two hypotheses is exhibited by means of an indefinite number of levers; and the expressions are calculated accordingly, and shewn to agree with those which arise from a fluxionary process. *Galileo*'s theory is applied to several examples: it is manifested that, of an hollow cylinder, where the diameters of the two circles remain the same, the resistance is greatest when the interior circle touches the exterior in the lowest part. *Leibnitz*'s theory is likewise applied to several examples. The resistance of solids is next considered in those cases in which the power of producing a fracture acts at their extremities; and it is demonstrated that the weight, capable of producing the rupture of a prism firmly inserted at its parts of support, is double that which is necessary to break the same

body,

body, freely sustained on the same parts: a result which accords with the experiments of *Mariott.*

M. Girard then proceeds to shew that the formulas of the resistances, on the theories of *Galileo* and *Leibnitz*, agree in this, that the resistance of the rectangular bases of fracture are as the squares of the heights multiplied by their length. At the end of the section designed to determine the relation between weights which, compressing solids of given dimensions parallel to their length, are able to make *them* bend, we have a digression on elastic curves, extracted from *Euler's* treatise. The relation above mentioned was deduced by this geometrician, as a consequence from the theorems appertaining to the theory of elastic curves. M. Girard extracts only what is indispensably necessary to lead him to the proposition which he had in view, and which is thus announced; 'that the dimensions of the bases, and the elasticity of a series of columns, remaining the same, the weights which they can support before their flexure will be in the inverse ratio of the squares of their respective lengths.'

The rigorous equation of the elastic curve is of this form:

$$x' = \frac{(my^2+n)\,y'}{\sqrt{(n^2\,p^2-(my^2+n)^2)}}$$ which admits no integration:

if, however, the solid be considered in its first degrees of inflexion, the element of the curve (z') is nearly equal to the element of the abscissa (x'); in which case, the differential equation may be integrated, and the absolute elasticity determined.

In discussing the absolute negative resistance of solids charged solely with their own weight, M. Girard notices what neglect of circumstances led *Euler* to the paradox, that a heavy solid, prismatic, or cylindrical, standing vertically on a fixed plane, cannot bend beneath its own weight, to whatever height it is raised *.

The Second Section considers the solids of equal resistance, and is purely theoretical: their general equation is $zy^2 = F(x)$, z being the breadth of the base of any rectangular fracture, y its height, x the distance of the base of the lever from the extremity of the arm to which the weight is applied, and $F(x)$ denoting a function of x. An application is made of this equation to cases in which the weight is constant; or in which the weight or charge is some function of the arm of the lever to

* The absolute negative resistance of solids, in contradistinction to the absolute positive, is that of the fibres of a body against the action of a power tending to compress them, and in a direction parallel to their length.

which

which it is applied. Solids of equal resistance are considered relatively to their weight. Solids of equal absolute negative resistance are also discussed, and an application is made to the form of pillars. The result of the investigation concerning the form of pillars we have already stated: the method of M. GIRARD is, first, to determine the form of pillars having only their own weight to sustain, and then that of those having their own and an added weight. The pillars, concerning the form of which the inquiry is made, are those which resist equally in all their bases of rupture; their form is conoidal, engendered by the revolution of a logarithmic curve about its axis: but, by reason of the excessive magnitude of the subtangent of the curve relatively to the height, the generating arc nearly coincides with a line parallel to the axis, and the conoid nearly with the cylinder.

The Third Section contains experiments on the resistance of solids. The first and principal object is to determine the value of Ek^2, which represents the absolute elasticity: this value cannot be deduced from the equation $y = -P\left(\frac{x^2}{2} + cx + f\right)x \cdot \sqrt{E^2k^4 - P^2\left(\frac{x^2}{2} + cx + f\right)^2}$ taken rigorously: but, by supposing the solid to be in the first degrees of inflexion, the equation may be integrated, and the value Ek^2 deduced.

This section contains likewise the description of the apparatus by means of which the experiments were made. It is difficult to form a complete and precise idea of a complicated machine, even with plates and a verbal description: but it would be vain to expect that verbal description alone could convey an adequate notion of the machinery, its parts, and the whole; we must therefore refer our readers, for satisfaction on this point, to M. GIRARD's book.

The description of the machinery is followed by a detail of experiments, and an explanation of the tables constructed according to the new French system of weights and measures.

Section 4th and last relates to the circumstances which attend the inflexion of bodies supposed to be perfectly elastic. What had been determined in the preceding sections concerned merely the equilibrium between the resistance and charge: but the equilibrium does not take place instantaneously; the inflexion of solids has always a certain duration; and, reasoning by analogy, its motion ought to be subject to some law of continuity. To obtain the time which must pass before the equilibrium is established,

M. GIRARD

M. GIRARD first deduces the accelerating force by means of the principle invented by *D'Alembert*, and so successfully employed in his *Dynamique*. When Force (F) is determined, Velocity (v) may, in cases in which the inflexion is small, from the equation $vv' = -Fy'$, and the time (t) from the equation $vt' = y'$: the duration of the inflexion cannot rigorously be assigned.

Towards the end of the section, we find a dissertation on the laws of the compressibility of aërial fluids, and an application of what is deduced concerning these laws to the *settling* and inflexion of bodies imperfectly elastic.

In this valuable treatise, the analytical operations are conducted with perspicuity, and judiciously adapted to the purposes of experiment: useful remarks are also frequently interspersed; and the spirit of temperate and informed criticism is prevalent throughout. The work affords an additional instance of the success with which theory and experiment may be made to co-operate. We have reason to be elated at the advancements which science has made within the present age; yet what remains to be done is vast in its extent, and arduous of investigation! While we attend to the means by which our knowlege is enlarged, we are sensible that the limits are close on every side of us: what the sage Bacon long ago observed is true even now, "how little is done, and how much remains to be done!" Sufficiently sensible (as every man is who knows with what difficulty the least addition to truth is made) of the obstacles which oppose the advancement of physico-mathematics, M. GIRARD observes that

'It cannot be dissembled that there is a very considerable difficulty in assigning the laws of certain phænomena, with precision sufficient to satisfy all cases. In the application of calculus to physics, and especially in questions involving the organization of bodies, we must be contented to approach towards the truth: but, as every observation made with care is a step towards it, no occasion of making such an observation should be omitted. Thus, although the experiments, which have been related, were made during many years with as much exactness as they seemed to require, yet we are of opinion that it will be at all times highly advantageous to repeat them, or to make new on the same subject; a labour especially reserved for engineers who possess skill, and zeal for the advancement of their art.'

This work is enriched with a valuable table of contents, and with copious tables relative to the experiments.

Wood..

ART.

ART. XI. *Vie de Voltaire*, &c. *i. e.* The Life of *Voltaire*, accompanied with Anecdotes relative to his private Life. By T. J. D. V. . . . . 8vo. pp. 480. Paris. 1797.

IT was an observation made by *Voltaire*, (and it has been frequently repeated,) that the life of a man of letters is to be sought only in his productions. This remark is in general true, but does not apply so strictly to *Voltaire* as to others. The transactions of *his* life were so numerous and chequered; his time was passed with so many personages of distinction, and in such various countries; his talents were exerted on such different occasions; and his opinions had such an influence on the sentiments of others; that he should be considered as a public character. The author of the present work has represented him in this light: but, in addition, and forming as we conceive the most valuable part of the publication, he has also given the *private* life of this most extraordinary man. He says:

'*J'ai considéré deux hommes en* Voltaire, *l'homme public et l'homme privé. Je présente d'abord l'homme public; on le verra infatigable en annonçant aux hommes l'évangile de la Raison; on verra chaque acte de son apostolat suivi d'une persécution.*'

Many of those writings, which are here designated under the improper term of *L'Evangile de la Raison*, were injurious to the morality and religion of mankind, and had their total overthrow in view. That such productions and such writers should meet with censure gives us pleasure, because it proves that we are alive to the sentiments and suggestions of virtue.—The biographer proceeds:

'*Pour connaître l'homme privé, j'ai dû aller le chercher dans l'intérieur de sa maison, l'étudier, si j'ose le dire, en robe-de-chambre; le voir dans son cabinet, à table, à la promenade, au jeu; s'entretenant soit avec ses amis, soit avec ses vassaux; se fâchant tour-à-tour, s'emportant, et se calmant. Le caractère d'un homme toujours en représentation n'est jamais bien connu; il ne peut l'être que par l'examen de ses rapports sociaux, ou de ses actions domestiques. Cette récherche m'a procuré une masse d'anecdotes aussi singulières que piquantes. Je les ai réunies en un petit compedium, et je l'ai joint à cet ouvrage.*

'*Ainsi, pour montrer* Voltaire *dans toutes les positions, j'ai ajouté à sa vie publique, l'intéressant abrégé de sa vie privée. Dans la première de ces deux vies, on verra le Grand homme, et dans la seconde on verra le Bon homme.*'

From this extract, which we have preferred to give in the author's own words, our readers may easily collect the plan of the work; and at the same time they may perceive the favourable sentiments which the writer entertains respecting the subject of his biography.—It is impossible to deny to *Voltaire* the praise of an illustrious and distinguished character, *le* GRAND

homme;

homme: but it is equally impossible to bestow upon him the greater and more valuable praise of a VIRTUOUS *man*.

This volume, we are informed, was in a great measure prepared by the author when he was in the Bastille; and the first part of it appeared in an unfinished state, in the year 1786. It was translated into English, and generally attributed to the Marquis *de Villette*, who married *Voltaire*'s adopted daughter, Mademoiselle *de Varicourt*, whom he distinguished by the pleasing appellation of *Belle et Bonne*. In our account of the translation, in the seventy-eighth volume of the M. R. p. 120, we expressed our doubts of the Marquis *de Villette* being the author; and we felt a reluctance at yielding up such a man as the Marquis to the proselytes and admirers of *Voltaire*, as a pupil, in matters of religion, of so unworthy a master, without being compelled by unequivocal testimony. What was then doubtful has since been decided, for the work is acknowleged to be the production of the *late* Abbé *du V*—; we believe, *du Vernet*, from some circumstances in the preface.—The writer, whoever he may be, here appears to be not only an enthusiastic admirer of the abilities of *Voltaire*, but a professed disciple and approver of all his tenets. By this partiality, we are precluded from expecting an unbiassed account, where such a representation would place the object in an unfavourable point of view. We were sorry, but not surprised, therefore, to find that, in relating the disagreement which took place at the Prussian court, between its Sovereign and the admired French wit, the whole of the censure belonging to the transaction is heaped on the king, and *Voltaire* is represented as blameless and ill-treated. His merits as a writer are frequently estimated with justness and ability; but still, in too many instances, the overweening fondness of the friend appears, instead of the candour and rigid justice of the critic. The account of his reception at Paris in the year 1778, when he was crowned with laurel in a crowded theatre, and distinguished by the public with the strongest marks of enthusiastic delight, is curious and interesting. When the triumph was closed, he thanked the populace in these remarkable words:

"*Aprés tant d'honneurs, il ne me reste plus qu'à mourir.*"

We cannot, however, coincide in the observation of the author, with which he closes this extraordinary scene: 'seventy years employed in entertaining, reproving, instructing, and defending mankind, fully justify the enthusiasm which appeared on that triumphal day.'

As on the former occasion we accompanied this writer in a great part of his narrative, we shall now resume our account at the period at which we then relinquished it.—After having related

related that it was with considerable difficulty, and after some dispute between the men of letters and the clergy, that the body of *Voltaire* was deposited in the cemetery of the monastery of Sellieres, the author proceeds to enumerate the marks of distinction with which the philosopher's memory was honoured by the Empress of Russia and Frederic the Second. The Prussian monarch ordered a bust of this extraordinary man, which was executed by *Houdon*; and his majesty composed an *Eloge*, which, notwithstanding some few inaccuracies, is worthy of perusal: he also ordered religious honours to be paid to him in the Catholic church at Berlin.—These attentions on the part of the king form a striking contrast with the conduct of *Voltaire*'s countrymen on this occasion. The journalists were prevented from noticing his death, literary men from making his eloge, and the actors from performing his dramatic compositions. Even the Academy was desired to omit the funeral service which was constantly performed on the death of every Academician; and the family of *Voltaire* was refused permission to erect a monument over his grave. *Maurepas* is said to have been the author of these disgraceful insults:—he had long been the open flatterer but secret enemy of *Voltaire*. Indeed, to such an excess did the hatred and indignation of the clergy rise against this enemy of their order, that they designed to dig up and expose his remains; and nothing prevented them but the advice of the lawyers, whom they consulted on the occasion, and who warned them of the danger of the attempt.—The period was fast approaching, however, when these disgraces were to be succeeded and compensated by the most extravagant honours;—honours which nearly resembled those of antient adoration and worship; and such as in the modern world had never been shewn to any individual, however elevated his rank, however distinguished his abilities, and however extensive his usefulness.

The revolution of France had been foreseen by *Voltaire*, and certainly was accelerated by his writings. In a letter to the Marquis *de Chauvelin*, dated in 1764, we find the following remarkable passage:

"Whichever way I look, I observe signs of a revolution which must infallibly take place, but which I shall not have the satisfaction of witnessing. The French people are slow in their progress, but that progress is certain. Their minds are so enlightened with knowlege, that it will burst forth on the first opportunity, and then there will be a brilliant display!—then the youth will be happy! then they will see glorious events!"

The whole transaction of the removal of *Voltaire*'s body from the cemetery at Sellieres, to the Pantheon at Paris, (in 1791,) is

not to be paralleled, we believe, in the history of any country; and it is a strong proof, among many others, of the enthusiasm with which the minds of this singular people can be actuated;—their feelings are never tempered by moderation, nor regulated by propriety, but are at all times impetuous and excessive. The author concludes his account of this magnificent ceremony, and of the public life of *Voltaire*, with the following passage:

'Thus the remains of *Voltaire* rest in peace, in a temple which *a grateful country* has dedicated to the reception of her exalted characters; and his heart, the source of all his great, honourable, good, and elevated actions, reposes at Ferney in the apartment of his adopted* daughter, the last object of his dearest and purest love!'

No literary character, in modern times, has been engaged in such a variety of transactions, or has experienced such a change of fortune, as *Voltaire*. At one period honoured and courted by princes, at another banished from his country, and compelled to seek refuge in a foreign land; at one time insulted, calumniated, and envied by those in power, detested by the clergy, and persecuted by the magistrate; at another time, we see him admired by every nation in Europe, loved and adored in his own province, and before his death crowned in a public theatre in Paris!

To the retirement of private life, it is both useful and pleasant to accompany such a man; to see him in *déshabille*; in the midst of his friends, his neighbours, and his domestics.—He is represented by his present biographer as of an irritable temper, but easily pacified; and willing, when he had recovered his equanimity, to make every compensation in his power for the pain which he had inflicted.—On such occasions he would say, "pardon me, my friends, I am more to be pitied than you; it is not blood, it is vitriol, which flows in my veins."—In his friendships, he was warm and constant; his resentments were quick, violent, and short-lived.—In a moment of passion, he tore in pieces with his teeth a page of a volume of *Freron*, in which he was abused: but afterward, recollecting himself, he observed with a smile that, "at his age, he ought no longer to act like a child."

Voltaire was extremely opulent: but he was fond of employing his wealth in the service and gratification of others; and, when an opportunity of benefiting a worthy character presented itself, he seized it with alacrity:—"take a carriage," said he one day to his treasurer, "hasten to M. *Pitot*, he is a good man; he is a literary man; and he is unfortunate. Take him,

* *Belle et Bonne.*

from

from me, twenty-five Louis d'ors. To do good is enjoyment: then let us enjoy ourselves."—On another occasion, when the numerous creditors of M. *D'Estaing* had levied an execution on his goods and lands, *Voltaire*, who was also a creditor, refused to join with them in their harsh proceeding, but he paid them their demands, and visited M. *D'Estaing*, who had considered himself as a ruined man: "You are, (said *Voltaire*,) and shall always be, master here; you have now but one creditor, and he entreats you to continue to enjoy your property in peace." Such conduct naturally produced on the part of *D'Estaing* an attachment to his benefactor, which ended but with his existence. The biographer, indeed, persists in representing *Voltaire* (notwithstanding that the public opinion is otherwise) as a generous character, and one who practised his generosity with elegance and grace; considering the manner in which an obligation was to be conferred as equally essential, in some instances, with the benefit itself.—A young officer had passed several days with him at Ferney; while want of money alone prevented him from joining his regiment. *Voltaire*, suspecting his embarrassment, said to him: "You are returning to your regiment,—permit one of my horses, which I wish to have trained, to accompany you;" and, putting a purse into his hand, he added, "I request you to take care of him on his journey."

Such acts of benevolence, generosity, and good-will, it is pleasant to record. In the present instance, they compensate, in some measure, for the malignity which seems to have formed a part of the character of this singular man: though, in the course of a long life, as his biographer asserts, he was not guilty of a single act of premeditated severity or injustice.

Some curious and entertaining particulars of his attachment to *Emilie de Bréteuil* are here recorded. They lived together for nearly twenty years; and, though they often quarrelled, they were as constantly reconciled; for habit and affection rendered their mutual society absolutely necessary to their existence. The lady, who was fond both of study and of fame, forgave the philosopher his violent and tremendous fits of anger; and he, in return, overlooked her caprices and her numerous infidelities. Though she was attached to literary pursuits, they constituted in her only a secondary passion; the love of gallantry and of play had dominion over her; and the inimitable French wit was frequently the dupe of the one, and a sufferer in his pecuniary concerns by the other. The celebrated *Clairaut*, who assisted her in her commentary on Newton, was admitted to an intimacy with her, which contributed more to the enjoyment than to the reputation of his life.—The grief of *Voltaire*, on the loss of his mistress, who died suddenly after a

lying-in, was violent, yet lasting and sincere; and he was recovered only by the perusal of some letters which his secretary gave to him, and by which it appeared that her affection for him was not so ardent as he had imagined; a mortifying, but at the same time a salutary, discovery!

At Ferney, where he past the last twenty years of his life, and where he employed his large fortune in improving a barren country, *Voltaire* was visited by foreigners of all nations, and of all ranks. Artists, wits, philosophers, and princes, all came to see him: his house was constantly filled with strangers, whom sometimes he avoided seeing, when he could do so with propriety; and this he did to prevent that loss of time which such interruptions occasioned. *Guibert*, the author of a valuable work on tactics, had remained at Ferney three days without having gained an interview with its possessor, then left the place, and addressed to him a scrap of libertine poetry, which we shall neither translate nor copy. The wit and profaneness of the verses, however, so recommended him to *Voltaire*, that he immediately sent for *Guibert*, treated him with distinguished kindness, and kept him for several days a guest at Ferney.

In his treatment of his visitors, *Voltaire* was altogether a courtier, and quite a man of the world. Though he was denied to some, yet to well-known or well-recommended characters he was ever ready to shew the hospitality of his house. He dressed to receive such guests at the entrance of his castle; and, instead of listening to the praises which they were always willing to bestow on him, he conversed with them on the eminence of their families, and the meritorious actions of their ancestors.—'I have heard (says the author) M. *de Croi* declare that, during the whole time that he passed with him, *Voltaire* talked on the subject of his (*de Croi*'s) progenitors, retailing those anecdotes which were most honourable to their characters, and which were little known: "but what surprised me most (said M. *de Croi*) was the animation with which he conversed, and the air of gaiety and politeness which distinguished all that he said."

By such arts, and by a constant appeal to the most uniform and invariable principle in human nature,—self-love,—*Voltaire* gained the good-will and admiration of the vain and interested part of mankind: but such conduct appears rather to be the suggestion of finesse, than the result of benevolent feelings.

The following anecdote of *Ganganelli*, afterward Pope Clement the XIVth, is curious and amusing. The Baron of *Gleikin*, in his way to Italy, passed by Ferney, and inquired of *Voltaire* what he should say from him to the Pope?—"His Holiness

Holiness (replied the philosopher) favours me with presents of medals, and of indulgencies, and even sends me his blessing: but I would rather that *Ganganelli* would send me the ears of the Grand Inquisitor."—The Baron delivered the message:—"Tell him," replied Clement nobly, "that, as long as *Ganganelli* is Pope, this said Inquisitor shall have neither ears nor eyes."—*Voltaire*'s conversation is represented by the author as abounding equally with his writings in moral and political truths; and he says, it was impossible to be in his company without perceiving the man of genius, and of most extensive literature; that his memory supplied him with a large store of facts, of poetry, and of anecdote; and that, in drawing from this vast fund, he introduced only what was calculated to please and instruct. In him, says the writer, we were always sure of finding the most agreeable mixture of pleasantry, of useful observation, of happy allusion, and of interesting discussion.

Such is the pleasing portrait drawn of this universal genius by a friend and enthusiastic admirer, who saw nothing but transcendent excellence in his writings; and who attributed all his actions, even the most exceptionable, to pure and virtuous motives. Such accounts, however, proceeding from so partial a pen, must not be implicitly trusted: the facts which are communicated may in general be believed: but the inferences drawn from them, and the general representations of character, must be received with caution.

Towards the end of the year 1770, *D'Alembert* left Paris with an intention of visiting Italy, on account of his health. He made Ferney in his way, and there he remained a month. "During the whole time," said he, on his return, "I have been in a state of perfect admiration; that which constantly surprised me in *Voltaire*'s conversation was the manner, at once easy and scientific, with which he discussed the most difficult and obscure topics. I set out for Italy in search of health; I found it at Ferney. The pleasure of living and conversing with the first philosopher of the age has deprived me of my wish of visiting Rome, to see the first magician in Europe." In these terms, *D'Alembert* always spoke of the Pope.

Voltaire was uneasy and disconcerted in large companies, which, he used to say, were collected only *to see the rhinoceros*. In small and select parties, he enjoyed himself; with a *Rieux*, a *Daminaville*, a *D'Alembert*, and his niece, he would for hours together talk on philosophical subjects. The constant apprehension with which he was haunted during the latter years of his life, his biographer attributes to his fear of the clergy; they, to his

dread of a future state of existence. This alarm, in whatever cause it originated, imbittered his comforts, and destroyed his pleasures. It is certain that he received a number of anonymous letters, loading him with opprobrious names, and threatening him with severe and speedy vengeance: he believed that these letters came from the ecclesiastics in his neighbourhood; some of whom, he thought, might easily be induced to attempt his life, under the hope that they were performing an acceptable service to their Maker in delivering the world from a man whose time was occupied, and whose abilities were exerted, in dishonouring the objects of their worship. It is not impossible, however, that *Voltaire* might *avow* this to be the cause of his perpetual solicitude, while the real foundation of his anxiety might be concealed.

The tender, gentle, and affectionate friendship which subsisted between this philosopher and *Renée de Varicourt, (Belle et Bonne,)* is pourtrayed in the most pleasing colours; the amiable assiduity of a beautiful young woman of sixteen, and the parental kindness and gratitude of an infirm old man of fourscore, are finely contrasted. In her presence, *Voltaire* knew no uneasy passions, and seemed to be relieved from his sense of growing infirmity and actual pain. She was his guardian angel,—he her tutelary divinity.—Coffee, which exhilarates without intoxicating the spirits, was his usual beverage; and this she constantly administered.—"Woman," he would often say on these occasions, "is the most valuable and enchanting present that man has received from the hands of nature. In our youth she contributes to our most exquisite pleasures; and in old age she is essential to our comfort, and our health."—When, in paying her morning compliments, Mademoiselle *de V.* would salute him, he expressed his wonder that she could place her rosy countenance against his pallid and shrivelled skin, or, as he termed it, against *a death's head;* and sometimes he would exclaim, "this is life and death embracing each other." In no period, and in no connection of life, does *Voltaire* appear so blameless and so amiable, as in his attachment and kindness to this adopted child. His age, if not her tender youth, removes all idea of impure affection; and we observe in their intimacy nothing but mutual gratitude and good opinion, softened and increased by the difference of sex.

We have now made a sufficient selection of interesting passages from this part of the work: but we cannot conclude the article, without acknowleging that we have derived great, though not unmixed, pleasure from the perusal of the volume. *Voltaire* must always be considered as a man of various and original genius, and, as such, entitled to the high admiration

of mankind: but his profaneness, and his indecent sarcasms on religion, have drawn on him severe and merited reprehension. As we disapprove the use of such weapons in the hands of *Voltaire*, so we cannot pass without censure the many expressions of regard and approbation bestowed, by his biographer, on his attempts to undermine the religion of Europe. The abilities of this writer are so respectable, as exhibited in the work before us, that we regret,—what appears to be his pride and his boast,—the necessity of classing him among the infidel *philosophes*. R.

ART. XII. *Voyage de deux François*, &c. *i. e.* Travels of two Frenchmen through Germany, Denmark, Sweden, Russia, and Poland, in 1790—1792. 8vo. Five Vols. Paris.

AMONG the miscellaneous writers whom France has produced since the revolution in that country, few are conspicuous for solidity of reasoning, for accuracy of information, or for excellency of composition. Yet the talent of amusing, which the French authors are universally allowed to possess in a peculiar degree, continues to operate as a powerful attraction, even in their latest literary performances. Wherever the subject offers variety, the quick discernment of a Frenchman is sure of selecting what is of general interest.—These observations we have found confirmed by the publication before us. Though intended for the use of travellers rather than for the entertainment of general readers, the latter will be pleased with the perusal of a considerable part of it, especially the third and fourth volumes. The materials contained in the work were collected by two persons, travelling together: but only one of them drew up the account which is the subject of this article, and we understand that he is M. DE BEAUJOLIN.

Most of the courts which the travellers visited are particularly described. That of Saxony is pourtrayed in the following manner:

'The court of *Dresden* was formerly very brilliant; carousals, tournaments, and feasts of every sort succeeded each other with little interruption; now every thing is changed. Several motives have concurred to make the reigning Elector pursue a line of conduct entirely opposite to that of his predecessors. Saxony having been exhausted by a long war, and enormous debts having been contracted for the discharge of repeated contributions, the prince found himself under the necessity of embracing a system of the most rigorous economy. Princes, however, being more exposed to public observation than other men, must expect to see unfavourable constructions put on their purest intentions; and thus it has fared with the Elector, whose laudable economy is termed avarice and niggardliness. One of his

brothers has no more than 120,000 livres *per annum*; the other only 72,000. These sums are indeed very moderate; but we believe that an excess on the other side would be far more blameworthy. Those two princes contract few if any debts; while the brothers of Lewis XVI., with an income of upwards of 3,000,000 of livres each, greatly outran their income. The pay of the ministers of state in Saxony is also very moderate; the premier not having above 4500 rix dollars salary.

'The Saxon ducats are extremely rare. The Elector, it is pretended, hoards them; and when once they get into his possession, they never again enter into circulation. Whatever degree of credit this assertion may merit, we shall soon find a very excusable motive for his conduct. This prince has an only daughter; and his dominions, after his demise, devolve to his brother. In case the Elector should die before he has settled her for life, his intention apparently is to leave her an independent fortune, which can only be the result of his frugality. Let us recollect Lewis XV., who, towards the close of his life, was also accused of amassing treasures: that charge was true: but he left 16,000,000 to his daughters. Without such a provision, what would have been their situation at this time?

'The Elector is a man of much information. He knows several languages, is very fond of mineralogy, and especially of music. These circumstances will be evident on only visiting his apartments. He may, however, be charged with not encouraging the arts, and accused of withholding from men of merit that protection to which they are entitled from an enlightened prince. His system is neither to commend nor to find fault: the man of talents and he who is destitute of abilities receive the same treatment from him. This conduct of the sovereign must destroy all emulation; and it seems unaccountable in a prince whose attainments distinguish him from the common class.

'The Elector has a predilection for all that relates to military affairs; and he often takes the command in the encampments which are annually formed: but, when he happens to commit any mistake, it has been remarked that matters are previously arranged in such a manner, as to leave a possibility for casting the blame of it on some officer. Self-love insinuates itself every where.'

Mineralogy is one of those branches of science which our two travellers seem to have kept constantly in view. Of the famous mines at Freyberg in Saxony, they have furnished a tolerable description.

The account of *Berlin* is introduced by the following observation:

'If only the extent of the town, the beauty of the streets, and the outside of the houses, were to be considered, Berlin would be the most beautiful city of Europe. Manheim, Copenhagen, and Petersburgh have indeed large streets at right angles: but no where else do we meet with buildings of such striking exterior; nor with such private houses as would make a figure by the sides of the palaces of Rome. From the place called *Lerondel* to the gate of Oranienburg,

burg, there is a most noble prospect. All these advantages, however, are counterbalanced in part by great inconveniences; no town is dirtier, worse paved, and in every respect less calculated for foot-passengers;—except indeed Warsaw.'

Hamburgh, we are told, makes an appearance ill suited to its wealth. It is very uncleanly, and almost continually damp. The finest establishment in the city is generally supposed to be the Orphan-house. Six hundred children are maintained in it. The boys are taught to read, write, and to cypher, with a little drawing; the girls are instructed in reading, writing, spinning, needlework, and embroidery. If there be any thing exceptionable in this institution, it is that the orphans, who are brought up in it, have too much care taken of them, considering the class and condition for which they are designed; and are too well educated for the sphere in which they are to move. From this charity, most of the Hambro' maid-servants are taken, who in general behave well; the boys are dispersed among the different manufactures. This foundation is entirely supported by voluntary contributions from the inhabitants.

Though, on a moderate calculation, there are at Hamburgh 12,000 indigent persons, no mendicants appear in the public streets. The senate furnishes them with employment, and compels them to work in houses appropriated for that purpose.—No estimate can be formed of the exports of Hamburgh, the inhabitants observing the most inviolable secrecy on this head. The French consuls employed there since 1743 have in vain used their endeavours to discover it. A circumstance still more surprising is, that no person can say why this is kept a secret.

The present king of *Denmark* has not, for several years past, taken any part in the administration of the state; and his son discharges all the duties of royalty. The signature of the king, however, is necessary to all edicts and regulations; which is a sort of restraint put by the ministers on the inclinations of a young prince, whom they fear to see *too soon* their absolute master. The prince is much attached to military affairs, and his manners and conduct are marked by his prevailing inclination. He is, on the whole, more feared than beloved, though allowed by all to possess a feeling heart and a sound understanding. He is a man of business, and, notwithstanding his youth, free from dissipation. Every indication affords ground for believing that he will be worthy of the throne for which he is designed.—The Danish princesses have very engaging persons, and are exceedingly polite. One of them, who is married to the prince of Augustenburg, is deemed a model of female grace and perfection.

In *Sweden*, it is absolutely necessary for travellers to take provisions with them. After a journey of from 10 to 20 miles, it often happens that nothing can be procured but milk, bad beer, spirits, and bread which is several months old: this is the case even in some towns. Unless the cold weather be well set in, postillions must never be allowed to quit the high-way for bye-roads; since, for the sake of shortening the stage by about one quarter of a mile, and sometimes less, they will drive over lakes which are either not sufficiently frozen, or already begin to thaw; and, as the lakes are often covered with snow, the traveller finds himself in the middle of the water without being aware of his danger. Accidents of this sort happen so frequently in *Sweden*, that the persons annually drowned by imprudence are computed at 2000.

We shall extract, from the *Second Volume*, some details relating to the customs of Sweden, and the city of Stockholm.

'In general, when a person is invited to dinner, it is for the whole day, and to stay supper, which is the custom all over Sweden, even at Stockholm: but only in houses of the second rank. Grace before and after dinner, and a bow to the master of the house, are generally performed: the length of this ceremony, and the extreme gravity with which it is performed by the Swedes, would sometimes have excited our risibility, had not reflection come to our aid. At ceremonious dinners, the healths are toasted out of an enormous tankard, filled with hock or champaign; this tankard is handed about, and every one of the company drinks a few drops, observing some formalities, which must be learnt on the spot; he who commits any mistake is to drink a full tankard, by way of forfeit, which appeared to us somewhat severe. We saw this ceremony for the first time at the table of the Bishop of Gothenburg, a well-informed and very amiable man, who is supposed to be the best preacher in Sweden, and who owes his preferment only to his own merit, being a farmer's son.

'There are few towns in Europe so ill paved as Stockholm; which is the more to be regretted, as the king's gardens are the only walk within the town, and as, except in the warm season, they are damp and unhealthy.

'The situation of Stockholm is very singular, and extremely picturesque; it can be compared to that of no other town; it presents, in different places, charming prospects, consisting of steeples, houses, rocks, trees, lakes, and of the castle, which discovers itself from all points of view. The harbour is beautiful, large, and safe, but difficult of access; so that to reach the open sea, or to work thence into Stockholm, often requires several days, on account of the passage lying between numberless rocks, which cannot be avoided but with the aid of winds from particular points of the compass.'—

'The Swedish manufactures are yet very far from perfection. The workmen are negligent, lazy, and without emulation. They sometimes begin their week on Wednesday, but never before Tuesday; or, if they repair to their workshops, it is only to sleep themselves

selves sober. Yet they exact very high wages; and the more they earn, the more they drink: want of money alone brings them back to their work.'

The English at Gothenburg, for a long time, carried on a considerable trade with moss, which in that part of Sweden is produced in abundance: but it was not known what use they could make of it. At length, the Count of *Ruuth*, having discovered that they extracted from it colours for dyeing, resolved to disappoint the English, and enrich his own country with that branch of commerce. In consequence, he engaged the king to try experiments; which answered so well, that a manufacture of colours was established solely on the king's account. The greatest part of the moss employed for this purpose is the *lichen tartareus*, which grows about *Marstrand*. When dry, it is placed under a large indented stone wheel; where, being ground sufficiently small, it is thrown into capacious vats, and mixed with chalk, urine, and other ingredients which compose the secret of the manufacture. Thus it continues standing for six months, during which time it is stirred every day. The materials insensibly thicken, and the humid particles evaporate. At first, the whole substance looks like mire, and then like the husks of grapes. When it has assumed the latter consistency, it is cut small, and dried in a spacious room. After having been dried and hardened, it is ground in mills, reduced to a very fine powder, and put into barrels.—This dyeing material has several times been tried on woollens with great success; the most beautiful colours hitherto obtained are purple, grey, and *prune de Monsieur*.

The truncheon is still used in Sweden. It is made of bell-metal, and studded with golden crowns from one end to the other. In general, the king gives it on Mondays, at his levee, to one of his adjutants; no one under the rank of colonel receives it; and the temporary possessor of it is invested with a supreme power over every individual under government residing at Stockholm, not excepting even the Princes and Generals; in a word, he represents the king with regard to all military matters. When the king is in Stockholm, this office is usually held during the space of one week.

The mines of Sweden, which present such an extensive field to the curiosity of the naturalist, are here amply described; and those who intend to visit them would find this work an intelligent and useful companion.

Upsala, well known by its famous university, is only a small town, containing about 4000 inhabitants, not including the students; whose number varies, as in all other universities: but who, on an average, may be estimated at 500. If this

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town were not interesting on many other accounts, it would merit the traveller's attention from the sole circumstance of having been the abode of those great luminaries, *Linné* and *Bergmann*. To honour the memory of the former, a house was erecting in 1791 in the king's gardens.

The Swedish revolution of 1772, for a most accurate and animated account of which we are indebted to a Mr. Sheridan*, is no doubt fresh in the memory of our readers. The circumstances attending it are well known: but the following anecdote, which the present author records as authentic, is of less notoriety:

'The king of Sweden had communicated his project to no person whatever, except Lewis XV. The secret, however, transpired, found its way to England, and was imparted to the British minister at Stockholm. The surprize of *Gustavus* may be guessed. Yet, though this disappointment determined him to hasten by some days the execution, it did not prejudice the success, of his plan. The secret had taken vent in the following manner: *Madame du Barry* saw the king of France very attentively read a dispatch; and, whether from mere curiosity, or at the instigation of the English ambassador, she took the letter from his majesty's pocket while he was asleep. The contents were made known to the British minister; and several persons at Stockholm had intimation of the design, and even of the day fixed for its execution:—but, when on the preceding evening, they beheld Gustavus presiding at the rehearsal of a new opera till eleven at night, appearing cheerful, and by no means pensive, they could not believe that the morrow was to be the day.'

In general, that prince, on the eve of any important operation, affected to give balls and theatrical representations, in which he seemed to take uncommon interest. It was natural for persons thence to imagine that he was engaged only in rejoicings and amusements.

As the late Gustavus III. was allowed to be one of the most extraordinary characters that ever filled a throne, we shall extract the following sketch of him:

'Gustavus joins to qualities which constitute the great king, those of the most amiable man. He has an inexhaustible fund of anecdotes on every subject. In his presence, seldom any trait is quoted which does not furnish him with a clue to another. All periods are present to his mind, and the history of all nations is familiar to him. He frequently has diverted himself with perplexing (with respect to their own country) persons who were accounted well-informed. In a word, it is difficult to be more seducing as a man of the world than he is. If we consider him as a monarch, we shall also pay to him a just tribute of praise and admiration. He is endowed with such qualities as stimulate to great actions, because they decide the suc-

* See General Index to the Monthly Review.

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cess of them. He is gifted by nature with a spontaneous eloquence, and the talent of expressing at pleasure the sentiment which he would excite in others:—powers which are the more formidable, as their effect is certain in the possession of a sovereign; and he has never employed them among the multitude without success. He has great personal courage, of which his campaigns in Finland cannot leave any doubt: indeed, he has deserved censure for having too much exposed himself. His conduct towards the officers condemned by a court martial, in 1790, is one of the most signal proofs of clemency that a sovereign could afford. Among a very considerable number of persons sentenced to die, five, who were more guilty than the rest, could not seemingly escape the rigour of the laws; yet one, only, paid with his head the forfeit of all; and even *he* would not have suffered, if he had not too long delayed to solicit the king's mercy. The least plausible pretexts were eagerly seized by the monarch to save the guilty *.

'To the gift of eloquence, courage, and clemency, the king unites great ambition, an indefatigable activity, a strong love of fame, and what alone would prompt to encounter any thing, an extreme confidence in his FORTUNE. We perhaps err, but we think that the man who, to a crown, adds all these qualities, must attract the regard of the age in which he lives, and command the admiration of posterity.'

The author speaks highly of the Swedish national character. He thinks that, of all European nations, the Swedish is that which, on account of its *manners*, merits to be regarded as the first. The people are naturally good, virtuous, and attached to their religion, and to their sovereign. As a proof of this remark, our travellers mention that, in 1790, they met carriages laden with the knapsacks of soldiers who had been killed in Finland, and which were escorted by a certain number of peasants, changing at every stage. Thus the knapsacks were carried as far as Scansa, (that is to say, to the extremity of the kingdom,) in order to return to their relatives the effects of those who had fallen in battle.—Often, on the high road, our travellers left their carriage open for several hours, by day and night, without missing any thing. If the Swede is ever to be tempted by the property of another, that property must be *brandy*, of which he is passionately fond. The habit of drink-

'* One of them, assuming the air of a lunatic, was confined as such at Dannviken. Some persons have really imagined that the king was the dupe of that artifice: but the following anecdote must undeceive them. His majesty having, one evening, questioned us respecting our excursions in Stockholm, we told him that we had that day visited the house of lunatics.—"*Have you seen K.?*"—'*We were not so indiscreet as to inquire for him; we were satisfied with seeing that part of the building which he inhabits.*'—"*Oh, you may well think that I do not believe in such a lunacy.*"—The king wanted only a plea for saving the man's life.'

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ing to excess is not limited to the lower classes, but extends to the highest ranks of society. Noblemen in Sweden, if we are to credit the narrator, are generally incapacitated, on quitting their table, from attending to any serious concerns. Even the Swedish *ladies* have been charged, by some travellers, with drinking drams: but the present author very gallantly repels the imputation.

We now proceed to the *Third Volume*, which treats of Russia. Though, in general, we have been pleased with the liberality and candour of the two travellers who collected the materials contained in the present publication, yet it is not impossible that, as Frenchmen, they painted with too glaring colours some defects of a monarchy, which, comparatively speaking, is still in its infancy with respect to civilization. On this subject, however, English readers are in no danger of being misled; having been lately presented with a correct and comprehensive View of the Russian Empire, by a writer* who, from his long residence in that country, and the very great variety of books consulted by him, is entitled to the highest credit.

The police of Petersburgh, it should seem, from the account before us, is not on the most respectable footing. There happen, indeed, but few accidents in the night; yet sometimes murders are committed, and especially thefts: for which, according to our author, it is exceedingly rare to obtain justice. When a person has been assassinated in some place of bad repute, the police-officer is engaged to secrecy by means of a few rubles, so that the affair is soon hushed up; unless the deceased belonged to some powerful family, whose interest makes it necessary that inquiries should be instituted. When two persons quarrel either in the street or in a public-house, he who *pays* the inquirer is always in the right; the inferior police-officers are never proof against money; and the *poor* individual, whether he be in the right or wrong, is almost sure of a beating.

'*Moscow* is unlike any other town in Europe. The construction of the houses, and the mode of life of the inhabitants, (in particular the great lords,) prevent the formation of any correct idea concerning it, at a distance. It is, in the true sense of the word, a Russian town; whereas Petersburgh can only be considered as an European colony, where it is impossible to acquire any knowlege of the Russian nation, except after a long residence. Moscow is uncleanly in the extreme, and at night very ill lighted. 'From the number of carriages of every kind, which are seen on all roads leading to that city, we might expect to find there excellent accommodations:—but the very reverse is the case.'—

* The Rev. Mr. Tooke, to whose performance we shall shortly attend.

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'A contrast singularly striking is presented in several streets, by forty or fifty cottages of wood, exhibiting the greatest distress; in the midst of which rises an immense palace of brick, built with great architectural skill, and bespeaking the highest opulence. Often a very fine carriage is drawn by four miserable animals, with ropes for harness, and, instead of a coachman or postillion, a wretched *Moogick* (peasant) all in tatters. It is not rare to behold, at the door of a magnificent nobleman's house, some exceedingly well drest domestics in company with others, serving the same master, whose appearance might induce a belief that they were begging charity; and the same contrast of luxury and misery, of abundance and want, prevails throughout.—The bulk of the Russian nobility reside at Moscow; and those few, who, on account of their situations under government, are obliged to live at Petersburgh, no sooner obtain their liberty, than they retire to Moscow; where there is no court to controul their whims; and no sovereign to prevent them from launching out into that magnificence which is suited to their fortune. It is at Moscow that the traveller is to look for those Colossusses of luxury, which will afford him a complete idea of oriental satraps.

'A sort of luxury, which we have seen only in this place, and which cannot be found but in a country where the nobility dispose at their pleasure of a great number of individuals, is that of companies of players. Eight or ten noblemen had each their theatre; some had an Italian opera and a ballet. The comedians of Count *Scheremetow** were the most remarkable; the rest attained but to mediocrity. All the effects of these companies are the sole property of the noblemen; who have no other trouble with them, than that of allotting to every one the part which he is to perform, whether it be that of actor, singer, dancer, or musician. The same may be observed with regard to the bands of musicians kept by noblemen; they are always slaves; but their master determined that they should hold a violin or a flute, rather than a rake or a bill-hook. Thus a set of peasants is soon transformed into a complete orchestra. From the facility of such establishments, there is nothing so common at Moscow as musical parties, which are often very numerous, in the houses of private gentlemen; who have only to maintain, either ill or well, and, on assembly-days, to dress cleanly, these new made artists. We heard several of these bands, which really were not contemptible: indeed we were not told how many hundred lashes their apprenticeship had cost them: but the means lay concealed, and we were to enjoy the effect.'

The *Fourth Volume* likewise treats of Russia, and presents several curious particulars relating to that vast empire; which now, more than ever, attracts the attention of the world.

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* *Storch*, in his *Picture of Petersburgh*, calls this nobleman (whose name he spells *Scheremetjew*) the richest individual of the Russian empire. *Rev.*

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It might be imagined that, in a country of which the very climate is supposed to be unfavourable to the votaries and professors of arts and sciences, instruction could only be procured at a considerable expence, and with much trouble. Few parts of the world, however, are so plentifully provided with masters and tutors of every description; all of whom come from abroad. Their great number, especially in the larger cities, ought to excite some suspicion of their qualifications, and should render parents cautious in choosing from among those who present themselves: but, on the contrary, a master is approved as soon as he offers. He generally assumes the character of a French language master, which is sufficient; and the father entrusts to him the education of a youth who perhaps possesses seeds of the greatest natural talents, which a want of proper care will keep concealed for ever. To throw some light on this subject, we extract the following anecdotes:

'When Count *Anhalt* was at Moscow, a person requested an audience of him in private: the count, unwilling to send away his cousin, who happened to be with him, desired that the stranger would explain himself in the presence of that gentleman.—*Does your excellency not know me?—No.—Your excellency may, perhaps, recollect one Lajeunesse, who was drummer in your regiment in Prussia, and whom you forced to run the gauntlet?—What, is it you, rogue? and what is your business here?—I am preceptor in the family where your excellency dines to-day; I was afraid lest you should recognise me, and expose me in such a manner as might take away the means of my subsistence; and I am come to acquaint your excellency with these circumstances.—Since there are people weak enough to fix on you for a tutor, I will do no injury to you: but, if you have the assurance to place yourself at the same table with me, I shall have you thrown out at the window.—Your excellency needs be under no uneasiness.* The heretofore drummer then made a low bow, and dined that day abroad.

'When M. *de Juigné* resided in Russia, in the capacity of French minister, he met one day at a house in Moscow, where he paid a visit, a man who formerly had been one of his postillions, and now filled the post of private tutor.'

It is not, indeed, surprising that these ingenious persons, who are for the most part Frenchmen, should on their arrival in Russia be willing to relinquish the offices of drummer, postillion, or valet-de-chambre, in favour of situations which are generally worth from four to five hundred rubies a-year, with the addition of comfortable board and lodging. Address and confidence, in which that nation is seldom deficient, compensate for their want of merit; though sometimes sudden emergencies will strip them of all their borrowed plumes. One of these French preceptors, being interrogated by a person who entertained doubts respecting his learning, as to what was meant by nominative, genitive, dative, and the *modes* of the verb,

verb, replied that he had left France fifteen years ago; and that, as many novelties sprang up in that country, especially in the department of *Modes*, those which the gentleman had just mentioned must certainly have been created since his departure!

The people of fashion in Russia, as the author has already observed in another volume, display uncommon magnificence in their houses, which principally consists in keeping an open table, and a multitude of male and female servants. The latter species of luxury is often carried to such lengths, that in wealthy families the number of domestics amounts to eighty, a hundred, or upwards. The Russians value themselves greatly on this ostentatious shew of grandeur, which, they say, is no where else to be found:—but it is not difficult for a Russian nobleman, possessing several thousands of slaves, to assemble about him as many as he pleases. What other European nation is in a situation to imitate this barbaric parade?—The author assures us that only the principal domestics are paid as in other countries, the rest receiving a pittance of forty, and some only thirty rubles a-year; the consequence of which is that they steal wherever they can; and, though richly clad on extraordinary occasions, occurring not above once or twice annually, they have scarcely shoes to their feet during the remainder of the year.—This custom, prevailing in a country so thinly inhabited, will draw forth the censure of those who are of opinion that, in a nascent state, as many hands as possible ought to be employed in agriculture. The same remark holds with respect to horses; of which, many Russian grandees keep eighty, when twenty or thirty would fully answer their purpose, if that number implied equal wealth.

The luxury of the table is commensurate with the other expences of Russian magnificence. In families of distinction, almost every article necessary for the table is supplied from abroad. The Russians, in general, are immoderate eaters; and all ranks are excessively fond of pickled vegetables, horse-radish, spiced ragouts, and other unwholesome food. Before dinner, as in Sweden, it is customary to hand about brandy, or other spirits, together with some cheese, or any thing else that they deem provoking to the appetite. The fruit of the milder climates is also in great request; hence, hot-houses are no where more frequent than in Russia; and multitudes of grapes and water-melons are imported from Astracan, though distant from Petersburgh more than seven hundred leagues.

The Russian taste in dress may be guessed, after what has been said of their predilection for shew. Whatever dazzles, or is rich, they think most becoming. That lady is best

dressed who displays the greatest quantity of diamonds and spangles; though the female sex, in other respects, discover much more of what is termed taste in dress than the men.—However prone the Russian noblemen may be to indulge in various kinds of luxury, that of libraries, pictures, and collections of curiosities, is not among the number; indeed they are not generally fond of reading; and the author charges them with not knowing so much as the names of their most celebrated literati. In conversation one day with a man of great distinction at Petersburgh, and taking notice to him of the justly famous PALLAS, the travellers were asked by the gentleman who that person was?

The passion for gaming is said to be very prevalent in Russia. In many families at Petersburgh, reputed to be open to all strangers, a visitor is soon disregarded if he announces that he is not in the habit of playing at cards. A traveller, accustomed to sensible conversation, will receive little attention if he dwells on any topic higher than yesterday's ball, or to-morrow's opera. When the Russians do not play, they sleep. Balls are not protracted far into the night, yet people of fashion rise late, and many of them retire to rest after dinner. The winter is spent entirely within doors, or in carriages and sledges. Many ladies might be mentioned, who, during ten years past, have not walked for three hours in the whole. The author says that he is not acquainted with any country in which the people take so little exercise; and this circumstance, added to the habit of sleeping and eating at all hours, produces grossness in the blood, and many consequent maladies.

Respecting Prince *Potemkin*, so much has been written, that we have very little chance of extracting from the present volumes any circumstance relating to him that would have the recommendation of novelty: his immense wealth, his luxury, and his pride, are well known. Though he treated the officers in the army with great haughtiness, the private soldiers were so much humoured and indulged by him, that all discipline among them was destroyed. This conduct, it is alleged, was preconcerted between the late Empress and him, in order to sow discord between the officers and the men, especially in the guards. Both the sovereign and *Potemkin* were sensible that, in Russia, revolutions are effected by the soldiers; and that such a spirit ought to be kept up among them, as would sacrifice the officers at a word. Of *Potemkin*'s supposed views, some of which are said to have tended even to the exclusion of his present majesty from the throne, as well as of other particulars relating to that favourite, our travellers have communicated some circumstances which are interesting, but not suitable for our extracts.

tracts. He appeared frequently absorbed in thought; and at those intervals he has been known to walk about the room for two successive hours, biting the nails of his fingers, while surrounded by twenty persons. Knowing that suspicions were entertained as to his personal courage, he, with the utmost composure, took several turns immediately under the cannon of Okzakow; on which occasion, a Major-General, attending him, had his thigh shot off, and uttered a piercing shriek. The prince, bluntly turning round to him, said, "Why do you scream?" This immediately silenced the wounded officer, who died on the next day.

As *Potemkin* had a thorough knowlege of his country, and of the character of its inhabitants, his behaviour towards a foreigner in the army, if only a subaltern, was totally different from that which Russian officers even of distinction experienced; the latter *stood* without doors, and did not touch the threshold, while a young French ensign sat down beside *Potemkin*, and was treated by him with the most captivating politeness. This important trait will furnish our readers with occasion for reflections.

We could dwell longer on the singularities of a man whom we always judged to be one of the most extraordinary characters of the age. It were much to be wished that some philosophic observer of human nature would collect and impartially weigh the particulars of *Potemkin*'s life. Though his errors were considerable, the whole of his character, if strictly contrasted with several incontestible good qualities, would probably appear to have been much fairer than some writers, whether ill informed, or misled by the numerous enemies of that prince, are disposed to allow.

The details relating to the soldiery of the various countries, through which our travellers passed, appear to us not the least interesting portion of this work. As the Russian armies, in consequence of their recent successes in Italy, have engrossed a great share of the public attention at the present juncture, we may presume that the following observations will not be unacceptable to our readers.

'The Russian soldier supports fatigue and endures hunger and thirst without ever murmuring. He is born a slave; and from the moment at which he is capable of reflection, he perceives that he has a master, whose will is a law to him. Familiarised as he is with this idea, which alone engrosses his attention, he submits to passive and absolute obedience. The order of the sovereign assembles thousands of warriors under the Imperial banners; those on whom the lot falls receive the farewell of their parents and friends, whom they do not expect ever to see again; and they cheerfully go to encounter death. They are placed before a battery, as, in time of peace, they

would mount guard; it is their post, to which the order of their commander fixes them, and they have no idea of abandoning it. To their intrepidity and resolution, religion adds its weight. Most of the Russian peasants believe in predestination; and with such a belief, what dangers will not a man encounter?

'Frugality the soldier possesses from habit; being accustomed, from a child, to subsist on onions, (and even these he has not always,) bad bread, and vegetables that are frequently eaten raw. The military state produces no change in his mode of living. This abstemiousness does not extend to spirituous liquors, of which the inhabitant of the north reluctantly deprives himself, and which he steals wherever he finds any. The Russian soldier bears fatigue, cold, and heat, because his education has seasoned him to all: he passes from one extreme to the other without perceiving it; and thus whole regiments have not lost a single man during marches that would have proved the destruction of other troops. When a camp is destitute of provisions, a fast of two or three days is proclaimed, as having been ordered by the sovereign; and the army submit without murmurs, "*because it is God's and the Tzar's will.*"

'The mechanical obedience of the soldier causes him to stand immoveable before the enemy's fire, or to mount repeatedly to the assault of a battery or a breach, though death present itself to his eyes under various forms. The following anecdote will convey a farther idea of the nature of Russian obedience:

'On the 22d of September 1777, there happened at Petersburgh a sudden inundation, of very considerable extent. The empress, seeing from her balcony that the water came within reach of the centinel placed before the palace, called out to him to retire within doors, which the soldier refused to do. The empress asked him whether he knew her; the man replied in the affirmative, and that, though he knew her majesty, no one but his corporal was able to relieve him. The waters increased, and reached the centinel's mid-leg. The empress sent several messages to him, but all to no purpose. It now became requisite to call the corporal, who was found asleep in the guardhouse, and he was obliged almost to swim to the relief of the honest private; who, by that time having only his head and shoulders above the water, would composedly have suffered himself to be drowned, notwithstanding the formal and repeated orders of his sovereign.

'To the motives already assigned, is to be added the hope of plunder, of which he never loses sight; and above all, the *certainty* of receiving his death from behind, if any thing should tempt him to fly from his duty *. From the union of all these causes, proceeds the singular assemblage of those qualities which distinguish the Russian soldier.—With such troops, no conquest is impossible.

'* The four superior officers of every company, and the very numerous inferior officers, form a third rank behind, and have no other occupation, during an engagement, than that of preventing the men from falling back, or putting the private to death, if he should be regardless of their orders.'

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'But, as human affairs are never perfect, the Russian armies are deficient in a very material point, having few or no officers who deserve that name. There are, however, among the *General* officers, some men of merit.'

'The manner in which the General officers behave to the subalterns, and that in proportion as their degrees descend, either contributes to their abasement or is the consequence of it; they address them in terms of degrading familiarity, and call the soldiers *brothers*. This, indeed, is the best method of making the Russians do what is desired. An officer who treats them in a confidential way, and, in appearance, takes an interest in their well-being, is sure of leading them whithersoever he pleases.'

All travellers concur in the complaint, urged by the present author, that no good faith is to be expected in Russian tradesmen. When the purchaser of an article leaves it on the counter for a few moments, and withdraws his eyes in order to pay, it is instantly changed, and remonstrances produce no effect but a laugh, at the buyer's expence.

The *Fifth Volume* of this work does not equal the others in interest and variety, though it presents many important remarks, and details which may prove very useful to travellers. We have read with pleasure the observations on the character of Joseph II. That great but disappointed prince has still to receive, from an unbiassed posterity, the justice which most of his contemporaries were indisposed to grant to him. His most ardent, though sometimes overstrained, zeal for the prosperity of his country, and his great humanity, form very amiable features in the character of that monarch. His accomplishments, also, were considerable. He possessed a thorough knowlege of five languages, and spoke several more with less fluency. He was affable, obliging, and well informed. His activity was indefatigable. The officers in the different departments of government, accustomed to frequent visits, of which they were never apprized, were obliged to be on their guard against any faults that might have exposed them to blame. The Emperor often arrived first at the public offices; and hence every thing went on with strict regularity. This activity was not limited to the labours of administration in the capital: he frequently departed for the provinces, sometimes attended only by a valet-de-chambre, on horseback, or riding in an indifferent vehicle, like the most obscure individual. Yet few persons have experienced greater mortifications than Joseph II. The insurrection of Brabant had made a profound impression on his mind. All things united to abridge the days of this unfortunate prince, and his very last moments were embittered with grief and disappointment.—Of his brother and successor, Leopold, the world had formed great expectations,

founded on the character of that prince for every virtue which can render a nation happy. Leopold, however, was in his proper sphere in Florence: but the throne of the Cæsars required a more enlarged mind than he possessed. Having gained well-deserved laurels in Tuscany, he entertained the mistaken notion that the same laws, which had been well adapted to a diminutive peaceful state, would be equally suited to an extensive monarchy, surrounded by and almost ever at war with inveterate enemies. He was most obnoxious to the army; and his death is said to have been so joyful an event to the military, that the present emperor was obliged to punish several officers, for having evinced an improper satisfaction at his accession to the throne. It is understood, according to the work before us, that Leopold's days were terminated by the poison known under the name of *Naples broth*, which was administered to him by one of his mistresses. The author says that he has heard it affirmed by a physician, who was an eye-witness to the fact, that, two days after the emperor's demise, his hair dropt off, and his body was entirely covered with large spots; the sure indications of the manner in which he died. The writer entertains no doubt that the Jacobins were accessary to the death of both Gustavus of Sweden and Leopold.

Prince *Kaunitz*, one of the greatest statesmen of whom our age can boast, and who died in 1794, has also found a place in this volume. His mode of life was somewhat singular. At eight o'clock in the morning, his door was opened, he took chocolate, read his letters, dictated answers, and dispatched his ministerial business; all the while in bed. At two, he rose. At four o'clock, he went to his riding-house, adjoining his habitation in the suburbs, and, during an hour and a quarter, he exercised on horseback, after which he returned home to dress. At seven, he sat down to dinner. At half past eight, the foreign ministers assembled at his house till ten, when he retired. Nothing could alter this arrangement. When in 1790 the king and queen of Naples passed some time at Vienna, the queen went to see him in the course of the morning; he received her in bed; and when, at two o'clock, she did not seem inclined to terminate the visit, he gave her to understand that two was the hour fixed for his rising, and that he should be glad to be alone. Towards the end of dinner, continuing at table, he would call for a small box containing brushes and sponges, and begin to clean his teeth; which operation lasted about twenty minutes, without regarding his company. The presence of one of the English princes was not able to prevent him from pursuing his custom; whence we may conclude that it was invariable.

After

After he has perused these numerous extracts and remarks, the reader will probably be able to judge what degree of merit this work can claim. To lovers of miscellaneous reading and diversified information, it will doubtless prove very acceptable.

ART. XIII. *Voyage à Constantinople, en Italie,* &c. &c. *i. e.* Travels to Constantinople, in Italy, and to the Islands of the Archipelago, through Germany and Hungary. 8vo. pp. 331. Paris. 1799. Imported by De Boffe, London. Price 6s. sewed.

THIS tour is described in a series of letters, which display much vivacity, sometimes more levity than we could wish, but which evince at the same time a turn for observation, and considerable sagacity in appreciating national characters. The style is light and airy, and the author is rather too ambitious of saying good things; yet we have met with considerable amusement in his volume; and we shall endeavour to impart some of it to our readers.

At Bonne, the author observes that the *King of Bohemia and his seven castles* are nothing compared to the Archduke Maximilian*, who has castles everywhere. At the sign of the *Imperial crown*, where the traveller lodged, he was amused by the Teutonic simplicity of the person who took charge of the chambers, and who had written with chalk on the door of some former lodgers, "M. the Baron de Br——, Madame de M——, Madame the Countess de M——, M. the Bishop of P——."

The society at Vienna, of the first class, is described as extremely formal and insipid. This, our author thinks, is chiefly owing to the exclusion of young men from mixed companies of both sexes. One would suppose (he says) that one lived here with the last age, for scarcely any but old men are to be seen in society. If there be any who are young, they are most illustrious princes; and wit is not more particularly attached here to that class, than elsewhere. Three-fourths of them accost a lady only to say, "*Angelic creature, what heavenly weather* †!"

'Prince Ch—— of Lich—— was sent to Paris to inform the king of the coronation of the Emperor. He *observed* that Louis XVI had large napkins and small diamonds.'

Etiquette is founded on such a basis as to be insurmountable at Vienna. Those who have thirty quarters in their arms

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* It must be observed that these travels were performed from October 1790, to November 1791.

† "*Femme charmante, il fait un temps des Dieux.*" (1)

(1) *C'est un vers tiré d'une jolie pièce de vers, intitulée* LA VIE DE VIENNE.

visit each other: thirty and fifteen only salute. 'This boundary, which is sufficiently ridiculous, has one moral advantage: it shews that money cannot do every thing; a man of ambition and capacity, therefore, is not tempted to use *all methods* of raising himself to a class, from which he is thus absolutely debarred; and, making a proper use of his talents, he aims rather at solid respect, than at a brilliant reputation.

With regard to unequal marriages, the author makes a very sensible observation: vanity, he says, is the only subordinate motive for their prevention.

'The great places of the empire are the chaptral dignities, which are the exclusive patrimony of the most illustrious families. A rich heiress, who has twelve quarterings less than her husband, would not be so advantageous a match as a young lady of very small fortune, of a chaptral family. She opens to all her children the way to solid dignities; and their number, which is a ruinous burden to the father of a family in France, is an additional support in Germany.'

In the seventh letter, the author indulges in a theory of conversation, worthy of Sterne: he supposes that the distinctions of dress, which are appropriated to certain ranks and professions in Germany, restrict the wearers to the discussion of particular subjects. The liberty of dress, he thinks, has produced liberty of speech.—This is a curious subject, and would afford much amusing research in the hands of a man of genius. Buffon asserted that our clothes formed a part of ourselves. They seem, indeed, to have occupied the attention of legislators, in modern times: for particular modes of dress have been proscribed as seditious. Perhaps some curious observer may inform us, how the philosophy and politics of the age were affected by the variation of vests and pantaloons; out of what dimensions of the hat, proceeded the new chemistry; and what barriers of the understanding were opened by the disuse of buckles at the knees and shoes.

In the eighth letter, we have a rapid but instructive account of the Austrian army, which has acted so signal a part in the eventful tragedy that has appeared since the date of these travels. The author dwells particularly, in his description of the arsenal at Vienna, on the spoils of Gustavus Adolphus, taken from his body at the battle of Lutzen* in 1632.

'Can we see, without sympathy, the surtout of buff, fastened with buttons of white thread, pierced through and through? Half of the hat, which is black, and not turned up, has been shot away at the crown. This simple dress is all that the Imperialists could take from him. It is impossible to turn from these interesting objects

* It is erroneously printed Hutzen, in the book.

without

without regretting the memory of a Prince, who possessed such excellent and brilliant qualities; and who said, a short time before his death, on seeing the people crowd around him, that he feared lest God, offended by their acclamations, might soon teach them that he whom they seemed to revere as a deity was a mere mortal.'

The author seems to have lived in the best society at Vienna, and he has offered many entertaining *traits* of it to his readers. The mansion of the Prince de L——* is described, with some humour, as extremely irregular: the Prince himself, it is said, termed it a *charade*. Of the emperor Joseph II. then living, we are told that his heart was better than his understanding. All innovations pleased him. His passion was for change, when he had nothing new to produce. Active, and accessible, he had an energy and an independence of human passions, which under happier circumstances would have been reckoned heroic. Posterity will probably rank this Prince among those who have possessed more philanthropy than political wisdom; and who would have been more happy and useful in a private station†.—Several anecdotes are related of his condescension and familiarity on different occasions: but the public have been made acquainted with so many of a similar cast, that we shall only translate one. On visiting the hospital which he was building for lunatics, he remarked a staircase, which a madman could not pass without danger. The keeper replied that, when a lunatic was brought up, the attendant went before, he himself came behind, and the madman was in the middle. This was precisely the situation of the emperor: he took no notice of the expression: but, on returning from his visit, he said to the keeper, at the top of the staircase, "I have played the madman long enough; it is your turn to be in the middle."

It was during one of his visits to this house, we recollect, that an unmerciful pasquinade was put up against the wall, by some adherent of the monks;

"*Josephus, alibi secundus, hic primus.*"

Prince *Kaunitz* is treated with very little ceremony by this writer‡. Even the praise bestowed on him by the great Frederic, *that he never committed any mistakes*, is defeated by a sarcastic remark, that the wily monarch always spoke well of the Generals whom he had beaten; and that he ordered maps to be published, which were calculated to deceive an enemy.—Prince

* Lichtenstein, we presume.

† Compare this with the remarks which occur relative to Joseph, near the close of the preceding article, p. 547.

‡ See the account of this statesman, at the close of the preceding article, p. 548.

K. we are told, did not condescend to know the names of the guests who dined at his table; and, if a stranger went from this house, where his excellency *never talked*, to that of Count Sa—, the difference was, that Count Sa—, did not return his bow. This nobleman, who had been minister under the Empress Maria Theresa, had contracted such an immobility of the spine, from habits of pride, that it became at last physically impossible for him to stoop. It is said that he one day let fall a paper in the Empress's closet. She was too great to bend; and the minister could not command his muscles: it was necessary, therefore, to ring for an attendant.

In passing through Hungary, the author describes the coronation of the Archduke Frederick (the late Emperor) at Presburg. It affords a fine picture of feudal magnificence. To give an idea of the costly dresses of the nobles, we are informed that the Count C—, Captain of the Hungarian guards, presented his spurs to his daughter on her marriage, as *a set of diamonds*. The disputes of Joseph II. with the Hungarians seem to have originated in the same manner as our unfortunate dispute with America. They wished to retain the power of taxing themselves: he insisted on imposing such a contribution as he pleased. One cause of offence seems to have been wantonly given: Joseph, instead of going to be crowned at Presburg, sent for the regalia, and the *mantle of St. Stephen*, by the post. An insult of this nature excites deeper resentment than a real injury.

We find many valuable remarks, but nothing particularly interesting, on the route from Buda to Constantinople; excepting the view of manners in Wallachia, which is rather of too free a cast.—A fit of home sickness seized our author, at the sight of a pot of mustard from Paris, which he encountered at table. This stroke of sensibility is exceedingly characteristic.—At Cazanlik, at the foot of Mount Hæmus, the author was more reasonably transported by the immense plantations of rose-bushes, from the flowers of which the essence of roses is prepared.

The character of the Turks is drawn with considerable spirit. The writer observes that their religion and their customs have prevented them from improving, but that they have also prevented their degeneracy. The Turks who lost Ismael were as brave, and as ignorant, as those who took Rhodes. They remain at the same point, but other nations have advanced. They are a people whose character can only be described by Antithesis: brave and pusillanimous, kind and ferocious, firm and feeble, active and indolent, brutal and devout, sensual and unfeeling, &c. Such is our author's mode of delineation,

lineation, *à peu près*. All these qualities, of which the bad prevail over the good, in the bulk of the nation, are covered by a coating of ignorance and insensibility, which protects them from becoming miserable. Their gestures are noble. 'Nature, which places in the meadows of Kiathana the mournful foliage of the cypress, amid the tender verdure of the turf, seems to have imparted to the Turks, somewhat of the majesty and gravity of her smile.'

The military spirit (it can hardly be called *art*) of the Turks is described in a very desultory, and consequently a suitable manner: it much resembles the account of the Baron *de Tott*. The late siege of Acre will furnish a difficult problem for these supercilious observers of this singular people. It was reserved for these spoiled children, as the French travellers regard them, to defend an old line-wall (with English assistance, indeed,) against the utmost skill and fury of the first General, and the best troops of France.

Our enterprizing author has also undertaken a sketch of the state of Russia; in which, according to his usual manner, he discovers all kinds of contradictions: luxury in the court, misery and ignorance in the rest of the country. He even represents the military power of Russia as illusory. Present events shew that he has rather mistaken this subject.

Nothing remarkable occurs in the description of the Greek islands, a subject which is completely exhausted; excepting the notice of a custom among the Maltese sailors, that has been supposed peculiar to the islands in the South-Sea:

'All my sailors (he observes) were *tatoowed*. They have a rage for painting flower-pots, saints, and other figures, on their arms and legs. When they have undergone this operation, which swells the limb during a fortnight, they exhibit for the rest of their lives a handsome madonna, or a pretty little tree, on their legs or fore-arms.'

A visit to Mount Ætna, and an account of Naples, Pompeii, &c. close the volume.

Though we have been much amused by this work, we cannot rank it above the class of light reading. The author sees every thing *en Français*; and his philosophy lies no deeper than the study of *Voltaire*. He seems to have written, as he travelled, in great haste: but, as he manifests perfect good-humour, on all occasions, we feel no inclination to quarrel with him because his information is not more solid, nor better digested. We cannot require from him that knowlege which he never seems to have obtained for himself.

Fer.

ART.

ART. XIV. *Annales de Chimie*, &c. *i. e.* Chemical Annals. By M. M. GUYTON, FOURCROY, &c. &c.

[*Article continued.* See last App.]

THOSE numbers of this work, which have been last received, abound less than usual in important facts. The first paper that occurs, however, and which occupies a considerable portion of Numbers 89* and 90, will probably be found to have considerable local interest.—It is a *memoir* by M. LABADIE, *in answer to questions proposed by* M. CHAPTAL, *concerning the grapes and wines in the district of Bourdeaux.*

The sequel of the minutes of the sitting at the Institute of Cairo indicate some attempts towards throwing light on the natural history of Egypt, and the geography of the contiguous countries. Later events have probably put an end to these undertakings.

A Dissertation on Belet's Mercurial Syrup, by B. LA GRANGE, gives a more certain process for the preparation of this syrup; which, after all, is precarious, and has no superiority over more common mercurials.

On the Acid of the Vetch. By M. DISPAN. To obtain this acid, the writer strikes the herb with fine linen, and washes it when it is sufficiently imbibed in distilled water. The acid has no remarkable property. It bears a great resemblance to the oxalic acid; from which it is not, perhaps, perfectly distinguished.

On the colouring Matter of Vegetable Juices, and its Alteration by Tin and other Metallic substances; with a method of making Lake, of a more brilliant and solid Colour. By M. GUYTON. From the experiments in this paper, the ingenious author concludes that the red colour of fruits is owing to the re-action of their own acid on their colouring matter:—that tin, in restoring the colour, only attracts from it the acid which had turned it red:—(lead, bismuth, antimony, and zinc, do the same; and iron the most quickly and completely of all); that the green, and part of the fruit, do not contain the colouring matter, but that the red part contains the portion of acid which is necessary to the production of that colour:—that if, in some vegetables, the colouring matter is so modified as to resist the acid or alkalis, it may be brought into a state to be affected by them; a fact which seems to prove them to be essentially the

* At the conclusion of our last account of this work, Appendix to Vol. XXVIII. p. 565, it was erroneously said, "We finish for the present with No. 86;"—that article came down to the end of No. 88.

same;

same;—that the metallic oxyds are not equally fit to attract and fix the vegetables: some, which attract them the most readily, retaining them the most feebly;—and lastly, that the oxyd of tungsten has a decided advantage over the others.

Letter from S. FABRONI, *to* M. VAN MONS.

The author here endeavours to prove that *alcohol is not the product of the vinous fermentation, but of distillation.* He thinks that this is demonstrated by an experiment, in which one hundredth part of alcohol introduced into a quantity of wine can be made to appear: whereas the wine itself, though it will afford by distillation 20 or 25 per cent. of alcohol, does not yield an atom when treated according to the same method. The method is to introduce new wine into a measure graduated into 100 parts; to add as much potash in powder, as it has been previously determined will be necessary to precipitate all the resinous colouring matter; and the alcohol which has been added will float distinctly on the alkaline solution. The author prescribes the separation of the colouring matter, merely to render the result more sensible; and he orders new wine, because the temperature of the air may determine the production of alcohol in the bottles.

Review of a Work entitled Tableau du Regne Vegetal, i. e. Picture of the Vegetable Kingdom, according to the Method of Jussieu. By G. P. VENTENAT. 4 vols. 8vo. *with* 24 *plates.* The reviewer, M. FOURCROY, speaks in the highest terms of this introduction to botany; which is also represented as an introduction to the physiology of plants, and in some sort to rural œconomy.

Analysis of the Bark of the White Willow. By M. BARTHOLDI. The white willow bark, (long since proposed in this country as a substitute for Peruvian bark, in some cases, and superseded here by the more powerful bark of the broad-leaved willow,) was employed with advantage at Colmar; and the physician to the hospital desired the writer of this paper to undertake the present analysis; which is, we think, a very common-place performance.

Memoir on the fabrication of Crayons of Paste of Sanguine, (bloodstone, hæmatites) *employed for drawing.* By A. F. ZOMET. This is a very interesting paper. The author describes with accuracy the proper proportions, and the modes of proceeding, in order to make good crayons.

Note by A. N. SCHERER, *on the Extraction of Sugar from the Beet.*—The plant in question is stated by M. *Van Mons* to be the *Beta Cicla*, not the B. *vulgaris*. Thirty-two pounds and a half of the root are said to have given three pounds and three ounces

ounces of crude sugar, of a light-brown colour; and eight pounds of refined sugar are calculated to be produced from 100 of the root. M. *Achard* has since published his method at full length.—*Ausfuhrliche Beschreiburg*, Berlin, 1799, 8vo. pp. 63. He lays much stress on the mode of culture, and says that crude sugar can be procured at about 3d. a pound; which, if true, is intelligence of no small concern to our commercial interest, and to the slave-trade.

Account of a Work entitled the Assayer's Manual, by M. VAUQUELIN.—These instructions are strongly commended by the author of the article, M. B. LA GRANGE; and the well-known character of the writer of the manual inclines us to suppose that the commendations are well bestowed.

Account of a Work by M. VAN MARUM, *containing the Description of some new or improved Apparatuses belonging to Teyler's Foundation; and of Experiments made with the Apparatuses.*—These apparatuses and experiments were contrived with the view of repeating, on a large scale and with rigorous exactness, certain processes already published by M. *Lavoisier*, as fundamental to the pneumatic theory.

Thus far had we written, and were on the point of dispatching our manuscript to the printer, when we received the Ninety-First Number: of which the contents make ample amends for the barrenness of its two predecessors.

On the Decomposition of Muriat of Soda by Oxyd of Lead, by M. VAUQUELIN.—The explanations of this phænomenon, hitherto given, are quite unsatisfactory. The alleged superior affinity of the oxyd is refuted by the decomposition of muriat of lead by caustic soda; and as to the carbonic acid in litharge, that has nothing to do with the phænomenon, as appears from the absolute inactivity of carbonat of lead on muriat of soda.—M. VAUQUELIN has found also that the decomposition of the neutral salt is complete, when there is enough of the metallic oxyd. His experiments lead him to conclude that the litharge, which has served to decompose muriat of soda, is *a muriat of lead with excess of oxyd*; that the caustic alkalis do not decompose this salt, but merely dissolve it; that it is in virtue of the affinity of muriat of lead to this oxyd, that litharge decompounds sea-salt;—that it is the excess of oxyd above that in ordinary muriat of lead, which communicates to the salt the property of assuming a yellow colour, on the application of heat, which does not happen to common muriat of lead;—that it is this excess which renders this muriat of lead almost insoluble in water; and that this excess is dissolved by nitric acid to form

form nitrat of lead, while it leaves the neutral muriat of lead undissolved.

Extract from Scherer's Journal of Chemistry.—As we mean to present our readers with an extract of all that is interesting in Scherer, we pass over this article.

Extract from a Memoir by M. VAUQUELIN *on the Sap of Vegetables.*—M. VAUQUELIN examined the saps (collected at different times from each) of the common elm (*ulmus campestris*), of the service (*serbus aucuparia*), of the beech (*fagus sylv.*), of the birch (*betula alba*), of the *carpinus sylv.*, and of the mulberry. He found them to differ considerably in their composition:—but it is remarkable that the acetous acid, in greater or less proportion, is common to them all. The alkalis in the first two subjects do not exist in a state of combination with the vegetable matter, but in that of salts united with the acetous and carbonic acids; and their developement is owing to the decomposition of the acetous acid. The sap of the beech differs from that of the elm and service in containing no carbonat of lime, and in presenting acetous acid disengaged; as also *tannin*, and Gallic acid.—From the sap of the birch, no white sugar could be separated; whence the writer concludes that it contains no proper sugar.—From the sap of the mulberry, in the course of a month, a number of chrystals of nitrat of potash were deposited.

The memoir itself is said to be sold separately, and to present a number of new facts, which the author of the extract has passed unnoticed.

Observations on the Manner in which the Mountains in the Cevennes are rendered fertile.—By M. K. CHAPTAL. This is not,—as might be expected from such a title, occurring in such a work,—an account of chemical means of rendering soil fertile, but of mechanical means of detaining, and causing to be deposited, the soil washed from the higher parts of the mountains.—The contrivances here described consist of a number of walls built without cement, in such a direction as to cause some stagnation in the descending torrents, without stopping it entirely. Indeed, without allowing it some vent, they would be swept away; which disaster does sometimes happen.—Such is the effect of industry exerted in this particular mode, that a surface of territory, which formerly would have been inadequate to the support of a single family of savages, now maintains two or three hundred thousand inhabitants.

Extract from a Memoir, the first of a Series, contributing to the natural, chemical, and medical History of Human Urine; containing

ing some new Facts, relative to its Analysis and its spontaneous Alteration, by M.M. FOURCROY and VAUQUELIN.—This account of a truly important investigation will excite, in the highest degree, the curiosity of the medical and philosophical reader. It is shewn that the means hitherto employed have given many uncertain results, and that many errors have been committed. The materials constituting urine act on one another while the chemist is at work, and produce a liquid quite different from that which is discharged from the body. A small increase of temperature occasions, in a few moments, the formation of ammonia and carbonic acid; and these substances are produced by the spontaneous alteration of the fluid, independently of artificial heat.

From observations on the putrid decomposition of urine, made with the view of illustrating the production of calculi, it appears that the authors have no idea of an opinion which has obtained credit in this country, and which it is of great consequence to the inquiry to establish or overturn. We mean the doctrine of the secretion of calculous matter, in opposition to that of its deposition.

Human urine contains, according to the present writers, ten principal or constant ingredients, viz. muriat of soda, muriat of ammonia, acid phosphat of lime, phosphat of magnesia, phosphat of soda, phosphat of ammonia, uric acid, benzoic acid, jelly, and albumine, and the specific matter of urine, denominated here *urée*; of the nature of which, a particular account will be given in a future paper. In the present, it is said that to this matter the urine owes the property of becoming, by spontaneous fermentation, a fluid so different from what it is when first voided, as to contain nine new ingredients.

Extract from the Procès-verbal of the Experiments made in two successive Years, at the Polytechnic School, on the Combustion of the Diamond. By M. GUYTON.—Much as the chemical world has been interested in the modern experiments on this prince of gems, the labours of M. GUYTON will excite not less sensation than those of his ablest predecessors. We cannot, for want of the engraving, undertake to impart to the English public a complete view of the manner of proceeding: but the result, which is more important, comes out as follows:—The diamond, in forming carbonic acid by combustion, consumes much more oxygen gas than an equal weight of charcoal does; not reckoning the residuary ashes from the charcoal. The proportion of ingredients in the acid, so far from being 0,28 of carbon and 0,72 of oxygen, turn out 17.88 of the former, and 82.12 of the latter.

Hence

Hence the diamond is not crystalized charcoal. It is pure carbon.—What, then, is charcoal?—principally an oxyd of carbon; and there are other oxyds of carbon, containing less oxygen than charcoal, such as the incombustible coal or anthracolite, coaks, and plumbago. During combustion, the diamond actually shewed, in the changes of colour which it underwent, no indistinct signs of *oxydation*.

All these inferences rest on the accuracy of M. GUYTON's manipulations; which were difficult indeed, but which no individual is perhaps more capable of performing without error. This paper will doubtless create many attempts to produce diamond powder from charcoal, by de-oxydation.

☞ We have just received No. 92, but too late for farther notice. **Bed**

ART. XV. *Von dem Perkinismus*, &c. *i. e.* On Perkinism, or the Metallic Needles of Dr. Perkins: with American Testimonies, and Experiments of (some) Copenhagen Physicians, published by M.M. HERHOLDT and RAFU; with Observations by J. C. TODE, M.D. 8vo. pp. 108. Copenhagen. 1798.

THE first part of this publication consists of a tract by Dr. Perkins himself, entitled, *Certificates of the Efficacy of Dr. Perkins's Patent Metallic Instruments; Newbury Port*, 1796; and it is matter of some surprise to us, that the Copenhagen faculty were not satisfied of the inutility of this pretended discovery, by the very testimonies produced in the original work to demonstrate its importance. Certainly, if, in some instances, want of precision in the statement of cases, so great as to render it nearly impossible to divine their nature; and if, in others, assertions contrary to the very nature of things, joined to a confused and almost unintelligible set of directions; had been sufficient to damp the ardour of the philosophical contributors to the tract before us, we should not now have to make a report to the public of the result of their joint labours.

These contributors are not fewer than eleven; some of them presenting names which are familiar to all who are interested in physical and medical science, viz. Professors *Abildgaard*, *Tode*, *Schuhmacher*, and *Bang*: Surgeons *Klengberg*, *Blech*, *Jacobsen*, *Hahn*, *Herholdt*, *Assessor*, and *Rafu*.

The experiments were made with needles of iron, brass *, silver, zinc, copper, and lead; and some with pointed pieces of ebony and ivory.—Publications that challenge attention in the name of *matters of fact* have so indefeasible a claim; the

* We suppose the original needles to be mere sharpened bits of iron and brass. *Rev.*

witnesses in the present case are so respectable; and the public, once at least, felt so much interest in the subject; that we are induced to quote a sufficient number of the allegations of the Danish Doctors, article by article, to enable our readers to decide on the character of their evidence; and we shall intersperse some concise remarks.

Experiment 1. on a patient, aged 31, with a shooting pain in his right knee: all the needles used in the order in which they are above enumerated; on the use of the *copper* and *lead*, the pain ceased *almost entirely*. Why, in the name of common sense, was not the operation carried on till it was known whether the pain would *quite* cease? why so tantalise curiosity? 2. Continued pain with an ulcer of the joint;—iron and brass used; the pain sensibly decreased in the course of a few days: but what was the final result; did the pain go off entirely? 3. Stiffness in the knee, with some pain; amendment from silver and zinc; copper and lead considerably abated the pain; and, under the use of iron and brass, that and the stiffness almost went off:—*almost* again! 4. Gout in the left arm:—perkinized with true perkinean needles; pain much abated, which amendment afterward increased! How precise! how satisfactory! 5. Pain on the left side of the head from a blow five years before, and inflammation in the left eye:—bismuth employed; the pain quite removed; and the eye could see better against the light. 6. A ganglion on the right great trochanter, with pain of the hip: little effect from iron and brass: zinc increased the pain, as did lead:—afterward, zinc and bismuth diminished it; and, on repetition of the operation, it went off entirely. 7. Violent pain about the left elbow; silver and zinc used with scarcely any effect. 8. Slight inflammation with pain of the right palpebræ:—with zinc and brass, effusion of tears, and a burning; but the pain went quite off in two days:—the reader will remark the *but*,—and probably subjoin, *but* would not the pain have gone off as soon or sooner without the operation? 9. An inflamed pterygium of the left eye, with pain in the face and head:—under the use of iron and brass, a good deal of weeping, but the headache was lessened, and the light became less distressing; under a second operation, the symptoms increased; under a third, there was some amendment. With silver and zinc, the pain ceased, the eye ran more, and the sight remained impaired. From the next operation, the pain of the head was increased, but that of the face removed. On using ivory, the pain seemed to lessen, but the eye swelled. The pain has since fluctuated. 10. Acute pain in the hind part of the head:—after one operation, the

the pain went off: but a morbid sensibility long remained.—So far Professor *Schuhmacher.*

11. By M. *Klengberg.*—Violent pain in the hip, of four weeks' duration, removed by cicuta and quicksilver: but, in moving the knee, they came on again, so that it was necessary to hold the limb still. Application of iron and brass drove the pain to the arms and back; the stiffness went *almost* entirely off, and the patient could take a few steps. M. *Steffens* perkinized repeatedly without the smallest effect:—sometimes, however, pain was instantaneously removed, e. g. 12. A man troubled with flying gouty pains felt ease for a couple of hours after each operation. 13. Head-ach went off, but there remained a pain all day in the lower jaw. 14. In M. *Steffens* himself, the pain of a head-ach shifted much under the use of the needles, and ceased in a quarter of an hour after he went out. Indeed!—Tooth-ach eased, but for a short time.

Prof. *Bang* made eleven experiments in Frederick's hospital. 1. A young peasant, who had been relieved of flying pains by mercury, was benefited by Perkinism; and on his discharge was advised to continue the use of the needles. 16. Nothing. 17. Case of Arthritic pains, which increased by night, with exostoses on both the shin-bones, mercurials confined the pains to the nodes, where they were almost intolerable. They were fully removed by the needles, and the nodes diminished. 18, 19. In two instances, increase of pain and sensibility rendered it necessary to desist from the operation. The following is one of the most remarkable facts: 20. A patient of Dr. *Schuhmacher* (perhaps that marked by us No. 6.) who had been dismissed cured, returned in two days with great increase of pain. A node was now found over the great trochanter, which had returned, as the patient said, after a former one had almost disappeared. The operation was daily employed, but to no purpose.—The next three cases amount to nothing; except that, in one, the pains increased violently.

Next follow four observations by M. *Blech.* 26. A woman subject (nearly every week) to a periodical pain, which lasted several days, was freed from an attack in five minutes. During the operation, the pulse was somewhat quickened; the hands, which used to feel cold, became hot, red, tumid, and perspired to such a degree, that a drop of moisture hung from each finger. The patient had no return in three weeks.—Were not these the effects of the working of imagination? Certainly, similar effects have been produced by this cause, when patients have believed themselves to be under the operation of metallic tractors, but were not.—Three other cases by M. *Blech* had nearly equal success.

M. *Abilgaard* offers some conjectures concerning the possible electric effect of metallic points, held near diseased parts: but on these he lays small stress. He mentions the following experiments:—if the points of needles be held near to the tongue, a taste, partly acid and partly metallic, is perceived. If the points be moved over the face so as not to touch it, some feel a pricking, and others have no sensation. Are not the sensations here purely imaginary? A German author has remarked on this experiment, that it creates in him a sense of coolness; and that, with his eyes shut, he can tell over what part of his face the points have passed. Is not this owing to the movement excited in the air incumbent on the face?—M. *Abilgaard* found that a very delicate female could point out the spot over which the needles were held; and that a pain of the knee, to which he is himself subject after long sitting, disappeared on passing needles through his clothes so as to bring the points in contact with his skin.—On holding an iron nail near the temple of a person who had been subject, during the whole winter, to rheumatic head-achs, the pain went off, but soon fell on the eye. Here it was pursued with like success, and in the evening occupied its old seat, but was less severe. The part was now touched (with the nail), on which it became easy; and it was not till the 4th day that any slight vestiges of uneasiness were again felt.

The other reports (there are fifty-one in all) maintain the same character. There are none in which we do not perceive either that fluctuation of feeling which, in the ordinary state of similar affections, is less regarded, because less attention is paid to it; or the mechanical effect of the points, as when the operation takes place near the eye; or the power of imagination. To prove any electric operation, experiments of a very different description would be necessary; and the writer of this article would pledge his reputation that, the mechanical operation excepted, those who choose to practise Perkinism have no chance of making impression but from the patient's credulity and power of imagination; and that, whether pieces of metal, glass, wood, or stone, pointed or pointless, be used, no difference will appear in the average result:—nay, we will venture to predict that, if the operator trust, as we believe was the case with some animal magnetisers, to the bare finger, there will be exactly the same chance of a crisis.

Bed...s.

Art.

ART. XVI. *Mémoires Historiques et Philosophiques*, &c. *i. e.* Historical and Philosophical Memoirs of Pius VI. and his Papacy, down to his Retreat into Tuscany. With curious Details concerning his private Life, his Disagreements with the different European Powers, the Causes of the Overthrow of the Papal Throne, and the Revolution of Rome. With a Portrait of Pius VI. and a Chart of the Pontine Marshes. 8vo. 2 Vols. Paris. 1799. Imported by De Boffe, London. Price 12s. sewed.

DURING many centuries, the Papal influence in the general transactions of Europe was very great and extensive; and though it has latterly been materially contracted, (indeed almost annihilated,) yet authentic memoirs of the life and transactions of him who possessed this dignity in times of peculiar interest, and in whose recent death the dignity itself has perhaps expired, must excite some curiosity and attention. We are glad of the opportunity, therefore, of introducing to our readers a publication, the author of which appears to have drawn his materials from authentic sources, and to write with some degree of that candour and that dignified gravity which become an impartial historian. We shall therefore proceed, with pleasure, to extract from his work a variety of particulars.

By whatever species of poison the life of the enlightened *Ganganelli*, *Clement* XIV. was abridged, it is now pretty generally supposed that his death was not natural. It is well known that, at the moment of signing the famous bull of *Motu Proprio*, which pronounced the extinction of the society of the Jesuits, *Clement* hesitated, and, from a kind of presentiment, said: "*I am well aware that I am going to sign my death warrant: but that is of no consequence.*" His dissolution ensued fourteen months afterward, and the Jesuits and their partisans dared to celebrate it as a triumph.—The majority of the Cardinals never pardoned him for having put his name to this *Bull*; for the Jesuits ever were the surest props, the most dexterous champions, and the most devoted adherents, of the holy see;—which, after *their abolition*, appeared to be exposed to as great dangers as a monarchical state would be without the powerful order of nobility. Hence it was obvious that the *Zelanti* or zealots, who had gained an ascendancy in the sacred college, would use all their interest to get the vacant see filled by a person whose principles were congenial to their own. Such was Cardinal *Braschi*. He was a man of sense; and in his situation as treasurer to the Apostolic chamber, he had evinced some talents. In person he was handsome and genteel: advantages which do not always avail, but which seldom injure their possessor. He had been a pupil of *Benedict XIV.* which occasioned a fortunate prejudice in favour of his prudence;

and he had been decorated with the purple by *Clement* XIII. the last of the fanatical Popes; whence he not only did not appear formidable in the eyes of the *zealots*, but even afforded them room for conceiving some hopes from his favour.

Before we proceed, it may not be improper to premise the following sketch of *Braschi*, drawn by the intelligent Cardinal *Bernis*, at a period when there was no appearance that the former would ever become *Pius VI.*

'*John Angelo Braschi* was born at Cesena, December the 27, 1717. The bounty of *Benedict* XIV. had opened to him the way to promotion: for, having employed him in certain affairs, he rewarded him with a canonry of St. Peter's; by means of which he procured a place in the prelature. *Clement* XIII. afterward nominated him treasurer of the apostolic chamber. Although his character as to talents is universally known, his rapid rise has been attributed to the favour of the Jesuits, to which it was even said he had too much sacrificed. The present Pope, it would seem, after having elevated him to the hat, has not continued to shew him the same confidence as before his promotion; and there have not been wanting those who put a construction on this change, which is little favourable to the Cardinal. He is undoubtedly very active, and a man of multifarious attainments. From whatever motives might proceed the temporary reduction of his popularity to the mere regard due to his rank, he is not supposed to be of a temper adapted calmly to brook this alteration in his fame. He has sense enough to seize the opportunities of rendering himself necessary, or, at least, of giving himself consequence. His character for being too enterprising, indeed, will always be very injurious to him. He is a man whose interest is to be secured in a conclave.'

Braschi was chosen Pope on the 14th of February 1775, by the style of *Pius VI.* The people of Rome did not at first appear disposed to applaud this election. They applied to him the famous Latin line which, composed during the papacy of *Alexander* VI., called to recollection that Rome had ever been ruined by sovereigns bearing the title of *Sextus*:

Semper sub Sextis perdita Roma fuit.

Sextus Tarquinius had by his tyranny provoked the expulsion of the Roman kings:—*Urban VI.* had commenced the great schism of the West:—*Alexander VI.* had shocked all Rome and the whole world by his crimes;—and *Pius VI.* has but too much confirmed the presentiment to which his title gave rise. When it was proclaimed in the election-chamber that the choice had fallen on him, he dropt on his knees, and breathed forth a prayer in so touching a manner, that all the attendants were bathed in tears. Then turning to the Cardinals, he said: "*Venerable fathers, your assembly is terminated, but how unfortunate is the result of it for me!*" Was this only an affected

grimace,

grimace, or did he anticipate the destiny which awaited him at so distant a period?

The beginning of his reign was very circumspect and commendable: but he soon afforded reason for complaint among the *zealots*, who had affected to regard him as their creature. They wished to make him the instrument of their particular views:—but, instead of releasing *Ricci*, the General of the Jesuits, with some of his most violent partisans, who were confined in the castle of St. Angelo, *Pius VI.* had the courage to declare that, with respect to them, the law should have its course. This apparent courage in his Holiness, however, was the mere consequence of fear, inspired by the Spanish court; which, together with that of France, kept a watchful eye on all the proceedings of the Pope, that might have been interpreted to favour the Jesuits. He was, therefore, not a little embarrassed at the conduct of the King of Prussia. Frederic the Great, it seems, was somewhat piqued at not having been consulted on the suppression of the order of Jesuits, who were numerous in his dominions; and he therefore not only granted protection to that order, but set forth, in a Declaration, that the Pope would not oppose the continuance of the society in Prussia. When this Declaration was shewn to the Pope, he said that it was out of his power to revoke the decision of his predecessor, on account of the serious opposition of the catholic courts: but he *solemnly* promised never to *denounce* the society, forming in Prussia, as irregular. The ministers of Spain and France, informed of this singular promise, which militated against the above-mentioned Bull, reproached *Pius* with duplicity. Frederic, however, in return, did the Pope the honour of requesting to be acknowleged by him as king of Prussia.

The difficulties in which *Pius VI.* was involved with the Empress of Russia, on the same account, were equally distressing, and often humiliating. A noble Lithuanian, who was Bishop of Mallo (*in partibus*) and apostolic visitor, did not scruple to give to the powers conferred on him by the Pope the strongest extension, in permitting the Jesuits of White Russia to take novices; which, he pretended, was in conformity to the intentions of *Clement XIV.* and *Pius VI.* He had contrived to make the Empress espouse his cause with a tenacity, and even with an haughtiness, which she seemed to reserve only for affairs of greater importance. She once caused an answer to a letter from *Pius* to be inscribed "*Catherine II. Empress of all the Russias, to Pius VI. Bishop of Rome, and Pope in his district.*" This business ended, as might be expected, by the Pope's acquiescence in the demands of the Empress, after the usual equivocations, qualifications, and mental reservations

of the holy see. The Jesuits being thus made the subject of a slight, though unequal, contest between so mighty a sovereign and the Bishop of Rome, they recovered a sort of existence, and enjoyed undisturbed the protection of Catharine; who, in 1780, even condescended to visit their college, the foundation of which they owed to her munificence.

The author dwells more particularly on these circumstances relative to the Jesuits, because the principal features in the character of *Pius VI.* are to be found in his conduct towards that order. He never consented to their proscription but by word of mouth; and never ventured openly either to protect or to persecute them. This conduct augmented his natural irresolution, and often forced him to that duplicity which is the consequence of weakness. Yet this pontiff had an excessive passion for glory, which was the principal source both of his *faults* and his misfortunes; for that passion, if not joined with strength of mind, often degenerates into puerile vanity. He was ambitious of illustrating his reign in every respect, and of attaching his name to all enterprises which attracted public attention. This unguarded self-love created for him frequent mortifications. Descended from a family scarcely noble, he was extremely ambitious of elevating it. To a very modest coat of arms, which he had inherited from his ancestors, he vainly added an eagle, fleurs-de-lys, and stars. The Italians, who are more apt, perhaps, than any other nation, with merciless avidity to seize all occasions for ridicule, made the following bitter verses on these pompous armorial additions:

Redde aquilam imperio, Francorum lilia regi:
*Sidera redde polo; cætera, Erasche, tua.**

Wherever an opportunity offered of affixing his name together with his arms, he gladly availed himself of it; and the most trivial repairs of a building were not thought too unimportant for the display of this vanity.

It was calculated that, in the year 1786, this rage for seizing the slightest pretext for perpetuating his name had cost the state a very large sum; (200,000 scudi;) and to this incurable vanity, rather than to his piety or his taste for the fine arts, the public were inclined to attribute his idea of erecting a vestry near the church of St. Peter. He there displayed a magnificence which may dazzle at first sight, but never can conceal its numerous faults from the eyes of competent judges. It cost no less than

* "To the empire its eagle restore,
And to France let her lillies incline,
Place the stars in their orbits of yore,—
The remainder, good *Braschi*, is thine."

sixteen

sixteen hundred thousand Roman scudi.—Inscriptions, as may be imagined, were not spared in this edifice. Over the principal entrance, is the following:

" *Quod ad Templi Vaticani ornamentum* PUBLICA *vota flagitabant, Pius VI. Pontifex maximus, fecit,*" &c.*

How great must have been his chagrin, when he was informed that the following lines had been found written underneath:

Publica! mentiris. Non publica vota fuêre;
Sed tumidi ingenii vota fuêre tui. †

The famous *museum Pio-Clementinum*, which, before the robberies committed by the French in Italy, formed one of the finest and most useful decorations of the Vatican, entitled *Pius VI.* to greater praise, and bore his name with more justice. It was he who first suggested to *Clement XIV.* the idea of forming, in the Vatican, a repository for antique statues; and, after he had himself ascended the summit of ecclesiastical greatness, he pursued that brilliant project. To embellish the Quirinal palace, where he resided during the fine season of the year, he, in 1783, at great expence, caused to be placed before it the obelisk, which had long lain overturned near the *Scala Santa.* His flatterers made this the subject of many fulsome eulogies; yet it was certain, that the sums expended on the occasion might have been far better employed in relieving the pressing wants of the people. A wag, therefore, thinking this a fair opportunity for giving a lecture to the most holy father, wrote the following scripture-text underneath the obelisk:

' " Command that these stones be made bread."

' The desire of placing his name every where, and having his *munificence* celebrated on the most trifling accounts, has occasioned him more than one sarcasm of this sort. It is well known that, at Rome, no bread was baked but small round loaves of about two or three ounces weight, which were called *pagnotta*, and sold for two *bajocs* each. The price never varied: but, in proportion as wheat was cheaper or dearer, the size of the *pagnotta* increased or diminished. At a time when the dearness of bread-corn had compelled the Board of Provisions greatly to reduce the magnitude of the loaves, one of those malcontents, who are the less dangerous because their gall is vented in pleasantry, conceived the thought of placing in the hands of Pasquin a *pagnotta* of excessive smallness, and of writing beneath the statue those pompous words, so often repeated in Rome: MUNIFICENTIA PII SEXTI.'

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* " This ornament of the Vatican Church, which was demanded by the *public voice*, was begun and finished by the Sovereign Pontiff, *Pius VI.* in the year," &c.

† " The *public voice* demanded? 'Tis an egregious lie!
" No voice was heard, but that of thine own vanity."

'But it was particularly in the exercise of his papal functions that his vanity shone, and his self-love was gratified; and it must be owned that, in this respect, nature had favoured him as much as the ceremonious pomp of the Roman Church. He was one of the handsomest men of his time. To height of stature he joined dignified and engaging features, and a florid complexion, the brightness of which had very little suffered by age. His papal robes he could put on and wear with so much dexterity, that they deprived him of none of his personal advantages. His forehead was bald: but behind, and on the sides of his head, he had some bushy locks of a dazzling whiteness, which were combed with so much care as to give him an air at once noble and venerable. He had also one of the best-shaped legs that Italy could produce, and was very vain of it. Always dressed in the neatest shoes and stockings, he was not willing that this part of his person should be entirely concealed from the view of others by his long papal garments. He therefore took care to lift them up on one side, so that one of his legs was completely visible.'

His very enemies, however, allow that the purity of his morals was unquestionable; otherwise, as this author observes, if the amours of a temporal sovereign cannot escape the curiosity of his numerous observers, how could a Pope, whose every step is counted, hide himself from the severe eye of scrupulosity, or the clear-sighted eye of malignity, and cover his secret intrigues with an impenetrable veil?

'Pius VI. passed all his time between his religious duties, his cabinet, his museum, and the Vatican library. He very seldom went out, and then was always attended. He had no taste for the country, nor for any of those innocent amusements which the gravest men allow themselves as relaxation. He spent the fine season in the Quirinal palace, and the remainder of the year in the Vatican. Given up to serious occupations, or to the functions of his office, he uniformly disdained frivolous conversations; and he fled rather than sought the society of women.'

His conduct as POPE, then, the author admits, was undoubtedly exemplary: but, as a MAN and a SOVEREIGN, he was open to censure. He shewed himself exceedingly ignorant in the common concerns of life, and especially in politics. Yet what might be charged on him as duplicity was only irresolution and natural inconsistency. No one of his secretaries of state could ever flatter himself with the possession of his entire confidence. Lively and impetuous, sometimes to excess, he required to be checked by fear, or induced to recollect himself by kind language; which, while it proved the interest which the adviser took in his affairs, spared his pride. Cardinal *Bernis*, who ever was his sincerest friend, once said of him: *I incessantly watch over him, as a child of an excellent but too lively disposition; which, if care were not taken, would throw itself out of the window.*

window. Had *Pius VI.* even been unexceptionable in other respects, his long reign was never pardoned, either by the Cardinals or the Roman people.

It is universally allowed that his most meritorious work was the attempt at draining the Pontine marshes. The author, as may be expected, treats this subject at large: but our readers will not blame us for passing slightly over a topic which is discussed, more or less, by almost every Italian traveller who has published his observations. *Pius* certainly succeeded to a certain extent in this useful undertaking, by which the intercourse between Rome and Naples has been very considerably facilitated: but,—such is the ingratitude to which potentates are exposed—the people of modern Rome thought very meanly and spoke deridingly of the whole enterprise. It was a standing proverb in the Roman state, when mentioning any sums expended on extravagant projects: *Sono andate alle paludi Pontine*, "they are gone to the Pontine marshes." In the streets of Rome, *Pius* has often heard himself called *il secatore*; a nickname of double import, alluding at once to his rage for *draining* these swamps, and to the *vexations* which resulted thence to the people. The fact is, indeed, that foreigners enjoyed, almost exclusively, the fruits of so much labour and expence. When traversing the magnificent *via Appia*, as restored by *Pius VI.*, they did not see the sums which had been absorbed by the surrounding swamps; nor behold the number of wretched individuals, who, through the influence of the pestilential vapours thence exhaling, had perished by a lingering death.

'The principal object of this enterprise, which was to render the air healthful, is very far from being accomplished. Travellers perform with trembling the first six stages and a half, through which the Appian road extends; and especially the first, in going from Terracina; yet nothing announces the danger that surrounds them. Indeed, the fresh verdure which meets the eye on both sides is scarcely any other than that of reeds, which occupy nearly all the space that is not covered with trees or underwood. By this indication alone, they sufficiently guess that they are traversing fens. In other respects, the horizon appears to them as serene as it is in the rest of Italy. The air does not seem to them more charged with vapours than in more salubrious situations. They only see, at a distance, the tufty Appenine, covered with clouds, as the tops of high mountains generally are: experience, however, but too well-founded, puts them on their guard against deceitful appearances. This tract of country, where death seems to have established his empire, cannot be passed with too much rapidity. Above all, it is essential never to traverse the Pontine swamps by night, nor even at the wane of day: for woe to him whose eyes, at such times, should close in passing these fens; they might perhaps be closed for ever! The livid aspect of those, whom either want or habit fixes on this spot, sufficiently attests

attests its insalubrity. Their languishing existence may be termed only a more or less prolonged death. Indeed, there are scarcely any habitations to be seen, but those which are designed for the accommodation of travellers. The wretched people, who reside in them, excite sensations of pity which it is difficult to disguise from them; and they are themselves aware how fragile the thread is, which attaches them to life. Some years ago, a traveller, perceiving a party of these animated spectres, asked them how they managed *to live* in such a country. *We die*, they answered. The traveller was struck with this sublime and sorrowful laconicism. To the reader, it will furnish a hint by which he may estimate the country, the inhabitants, and the services which *Pius VI.* has rendered them.'

The administration of the Roman states was proverbially the worst of any in Europe. As the government wanted energy and knowlege for the management of the finances, and the encouragement of industry, it was equally insufficient for the suppression of crimes: which abounded to a most alarming degree, from the concurring circumstances of a burning climate, want of education, sloth, and the hope of impunity, founded on privileges which a number of places and persons enjoyed. The reign of *Clement XIII.* lasted eleven years; and during his papacy, ten thousand murders were perpetrated: of which number, four thousand happened in Rome only! Few of the modern Romans ever were unprovided with pocket-pistols or daggers; which latter, especially, were their favourite weapons. These, with other dreadful abuses, which rendered modern Rome the very sink of iniquity and abomination, had (if possible) been on the increase during the reign of *Pius VI.* Among the numerous examples which might be cited in support of this statement, we shall only mention one that happened a few years ago; as it will prove in what manner justice was administered, and what were the means devised by *Pius* to enforce the vigilance of the police. It is cited by *Gorani*, who relates it on the authority of the Spanish minister:

'*Rovaglio*, the Pope's watchmaker, who lived in one of the most frequented streets of Rome, was in danger of being robbed during the night. He lodged a complaint with the Governor of Rome, (the prelate *Busca*,) since a cardinal, who promised that his house should be watched. The thieves knew, as well as the watchmaker, what reliance was to be placed on such a promise; and they resolved to take their measures accordingly: but *Rovaglio* was prepared. He himself discharged the duties of the police, and again the attempt failed. Some time afterward, the Pope, seeing *Rovaglio*, asked him the particulars of his adventure, and suggested to him an expedient which, by a single trait, paints both the character of the Pope, and the government of Rome: "*How perplexed you are* (said his Holiness) *to rid yourself of these thieves! Arm yourself with muskets and*

and pistols. Fire on the villains; and if you kill them, I give you absolution before hand."

It was impossible for a government, thus acknowleging its own impotence, to hope for any long continuance. Indeed, many years before its overthrow, the Romans themselves would account for its preservation by saying that it was *a perpetual miracle of St. Peter.*

Were we not to keep in view the limits of our pages, we might extract some curious particulars of the Nepotism of *Pius VI.* It was, perhaps, the worst feature in his papal character. We need only mention the name of *Lépri*, to bring to the recollection of our readers one of the most interesting law-suits that ever was agitated in any court of justice. In the course of it, Europe beheld with exultation the *Rota*, that deservedly far-famed tribunal, decide against the Pope's nephews.

The holy see, though tottering for a long time, was almost shaken to its foundation by the enterprising Joseph II. All remedies, designed to stop the progress of the Emperor's innovations, having proved abortive, *Pius VI.* conceived the extraordinary design of converting that monarch by visiting him in person. Posterity, perhaps, will scarcely deem this incident worthy of their notice; yet, as the majority of our readers may remember, a great proportion of their contemporaries thought it one of the most singular events that could be recorded in history. Every one, except *Pius VI.*, anticipated the result of such a measure. Joseph II., though really diverted with the motives which induced his Holiness to undertake the journey, neglected nothing to render it agreeable. He, however, confined within proper bounds the attentions which he shewed to his extraordinary guest: for, when Cardinal *Migazzi*, Archbishop of Vienna, on departing to meet the Pope, asked the Emperor whether the bells ought to be rung on the Pope's entering the metropolis; the monarch answered, "*A fine question! Are not the bells your artillery?*" While *Pius* was treated in the Austrian capital with distinguished politeness, Joseph was too much of a courtier to give him any opportunities of promoting the principal design of his journey. The Emperor's philosophic minister, Prince *Kaunitz*, forwarded still less the views of the Pope, who could not obtain from him so much as a first visit; so that, wishing to see the Prince's grand collection of pictures, *Pius* was obliged to make overtures which were very inconsistent with his dignity. The visit was still more mortifying to the Pope's pride. *Kaunitz* did not meet him *,

* See a character of that minister, consistent with this anecdote, in pp. 548, 551, 552, of this Appendix.

but,

but, still wrapped in his morning gown, awaited his Holiness; and, instead of kissing the Pope's out-stretched hand, as usual, he shook it heartily, to the great amazement of the sovereign Pontiff, and all the by-standers. Yet the Pope, for the sake of decorum, could not but acknowlege, however reluctantly, the *extreme* complaisance of Prince *Kaunitz*.

However unsuccessful this Vienna journey proved, the Pope was very solicitous to make the world believe the contrary. He conceived new hopes, when Joseph returned his visit at Rome:—but never could the leaden weapons of the ecclesiastical canons, nor the inconclusive arguments of Romish theology, make any impressions on the sense and acumen of Joseph.

We shall not be expected to take notice of the minor transactions and quarrels of *Pius VI.* with several courts. With great propriety, they are stated at length by this anonymous author;—they fill the larger part of the second volume; and they will not bear curtailment. Suffice it to say that, in our opinion, they are detailed with judgment; which is so much the more to be praised, as materials of that description, in the hand of an undiscerning writer, become a dead weight on historical compositions, and are generally doomed to oblivion in uncut leaves, or in pages closely adhering as they come out of the bookbinder's hands.

The concussions and gradual subversion of the church-establishment in France are here collaterally discussed. The dignified clergy little expected that the changes would be carried to such extremities. M. *de Loménie*, formerly Bishop of Toulouse, was president of the committee nominated by the clergy for the purpose of reforming the monasteries. One day, he conversed about his scheme with a friar who did not altogether incline to his opinion, and who pleaded, to the best of his ability, the cause of his brethren. The Archbishop, still persisting, said, (somewhat displeased,) "Yes, I am determined; the friars must absolutely be reformed."—"Have a care," replied the monastic; "after the friars, it will come to the priests' turn, and at last, my Lord, to the mitres. *"

If the authenticity of these memoirs can anywhere be questioned, it may perhaps be in the particulars relating to the late conduct of the French in Rome, and the Pope's removal from that seat of government. *Pius VI.*, we are told, was little

* This striking prophecy, which the event has so completely fulfilled, was delivered in the following pun, which it would be difficult to render into English:—'Oui, c'est une chose decidée; il faut absolument réformer cette *moinaille*."—"Prenez-y-garde (lui répliqua le cénobite); après la *moinaille*, on en viendra à la *prêtraille*; et puis enfin, monseigneur, à la *mitraille*."

affected

affected by it; and anecdotes are related to prove that his vanity and his fondness for exquisite repasts had not abated. Though neither our religious principles, nor any other consideration, can be supposed to bias our judgment in favor of the unfortunate subject of these volumes, (who, as the public prints inform us, is now placed beyond the reach of human praise or censure,) we cannot but feel as men; and we could have wished that the author of this performance had shewn, in the latter part of it, more indulgence to a prince whose situation was a very intricate and delicate one; and who, notwithstanding his failings, will ever be entitled to considerable respect from the unbiased inquirer.

Hutt.

ART. XVII. *Recherches sur les Origines Celtiques*, &c. *i. e.* Celtic Researches, relative particularly to the Antiquities of the Bugey, considered as the Nursery of the Celtic Delta. By PETER J. J. BACON-TACON. 8vo. 2 Vols. Paris. 1799. London, imported by De Boffe.

THE local antiquities of any particular spot or division of country, however interesting to the natives, seldom excite general attention; unless the place or tract, to which they refer, has been the scene of memorable events, or the abode of very distinguished men. This observation applies particularly to the present publication. It not unfrequently happens, however, that what has been long disregarded, as of small moment, may turn out, under particular circumstances, to be of inestimable value in the opinion of the historian, the philosopher, or the general antiquary. Hence we are far from approving the rash and fastidious judgment of those, who, viewing every pursuit only as it falls within their own circumscribed sphere, attempt to traduce and ridicule every profound and laborious inquiry into antiquity.

M. BACON-TACON, as may be imagined, is a native of the *Bugey*; which, according to the former division of France, was a province of that kingdom. It is included between Savoy, Bresse, Dauphiny, Gex, and Franche-Comté. Before the time of Brennus, the Bugey, the tract of land denominated Gex, and part of Bresse, formed a distinct country, which is termed the *Celtic Delta* by Polybius, in allusion to its triangular form.

The author traces the primitive history of the Bugey to the first ages of the world, and thinks that its mountains retain their original form; being a continuation of Mount *Jura*, which is itself closely connected with the Alps. It is well ascertained, however, that the name of the *Pyrenees* was, in the

earlier ages, common both to the Pyrenees and the Alps. 'As for the denomination of Pyrenees, it is derived from πυρ fire, which is also pronounced *fir*, *feur*, *fire*, *vier*, or even simply *ur*, according to the diversity of the Celtic idioms. Hence the Latin words *pyra* and *urere*. The origin of this appellation is to be sought in that ever-memorable event, mentioned by Diodorus Siculus, Book VI. the conflagration of the primeval forest which covered the whole ridge of mountains since termed the Pyrenees.'

The writer endeavours to prove that the worship of *Isis* was, from time immemorial, established in the Bugey; and that the topographical nomenclature of the country is still in a manner entirely *Isiac*. He countenances the observation of Jamblichus, that all names of the first ages of the world are mystic, emphatic, and including (agreeably to the different resolution of each word) various meanings or versatile explanations; the aggregate of which presents the historical picture of facts, of which the artificial name, whether attributed to a place or a person, is only the abridged and symbolic *contexture*. Thus the author is of opinion that the name of Mount *Jura* is a mystic appellation, relative to the first conflagration above-mentioned; and that Cæsar, in accommodation to the Latin idiom, formed it from the original, *Ur-A*, a term evidently importing: *here the first fire*.

M. Bacon-Tacon inclines to suppose that the Bugistes, or inhabitants of the Bugey, 600 years before our æra, accompanied *Bellovesus* on his memorable expedition to Italy, where he founded the cities of Cremona, Vicenza, Aquileja, Pavia, Mantua, &c. (See Lib. V.)

'It seems that the Celtic prince, whose name the historians have translated *Bellovesus*, was called *Bel-vez* or *Pelviz*, a family name, which is still extant. Of this mixed appellation, the first part may have given the name to *Belley*, the capital town of the Bugey, in the same manner as the second has done to the borough of *Veysia*. It was notoriously the usage of antient conquerors, or chiefs of expeditions, to leave on their route some trace of their name. Thus all critics are agreed, that, three centuries after Bellovesus, Brennus gave his name in Italy to the city of *Brennona*; a denomination which the lapse of time has corrupted into that of *Verona*.'

From various concurring circumstances, the author concludes that the Rhodians, about 300 years before Christ, founded a colony on the Bugey; and, taking it for granted, on the authority of Pliny and Eusebius, that they gave their name to the river Rhone, he endeavours to ascertain its original appellation. There is much ingenuity in this dissertation; and those who delight in etymological investigations will be pleased with

with it. Without entering into the discussion, we only observe that M. *de Saussure*, in his travels *, mentions an etymology of the river Rhone, which has the recommendation of great simplicity; and which would, if admissible in other respects, exclude the necessity of the present author's disquisition.

In the country of Gex, is a river called *London*; and in the Bugey, half a mile from Ambroney, we find a lordship of *Douvres*, as also an antient seignory of *Mont-Bretton*. These names seem to indicate some intercourse between England and the Bugey: but it will not perhaps ever be determined, with any degree of precision, at what period of time a connection between the two countries subsisted; of what nature it was; whether (as we are disposed to think) those appellations point to English settlements in France; or whether it ought to be inferred from them that the Gauls peopled our island, and founded the cities of *London* and *Dover*. The author is decidedly of the latter opinion.—If he be right, what becomes of poor King Lud?

The writer justly observes (II. 127) that some primitive language must have existed, from which, if it were known, all the western languages at least might be derived. On this subject, Sir *William Jones* has given some admirable hints in his remarks on the Sanscrit language, which he seems to have considered as the most antient idiom of the world.

In his preface, the present author ascribes to our globe a date far transcending that which has been affixed to it by Moses; whose authority he rather depreciates. This does not surprise us,—considering the present state of *opinion* in his country. He is much deceived when he supposes (*Avant-propos*, p. 28) that, in the antient Hindu writings, no mention is made of the deluge. It is ascertained beyond a doubt that the *first Purana* contains an account of the flood. (See Asiatic Researches, IV. p. 10, et seq. Calcutta edit.) Sir *W. Jones* has also (Asiat. Res. I. p. 230) translated from the Bhagavat a very curious and memorable passage concerning *Vaivaswata* and his *Ark*. Hutt.

Art. XVIII. *Rélation d'une insigne Imposture Littéraire; i. e.* Account of a singular Literary Imposture, discovered in Sicily in 1794. By Dr. Hager. Translated from the German. 4to. pp. 87. Erlang. 1799. London, White.

The author of this pamphlet, who is known in the literary world by his Disseration on the Affinity between the Hungarians and the Laplanders, was employed by his Sicilian

* See M. Rev. App. to vols. xxii. and xxiii. N. S.

Majesty to decide on the authenticity of some Arabic MSS. deposited in the Abbey of St. Martin, near Palermo. From these MSS. six volumes 4to. entitled "The Diplomatic Code of Sicily under the Government of the Arabs," and one in folio, "On the Council of Egypt," or the Norman Code, had been presented to the public; and these works were held in the highest esteem, as supplying a vacancy in the history of Sicily when under the Moorish yoke.

In the year 1782, *Mohammed Ben Osman*, ambassador from Morocco to Naples, visited the monastery of St. Martin to inspect the Arabic MSS. which they possessed; and was accompanied by *Joseph Vella*, a Maltese priest. *Don Luis Moncada* had been long desirous of completing the history of his country; and *Vella*, thinking to make his fortune, gave out that the Morocco ambassador had discovered, among the MSS. at St. Martin, the correspondence between the Saracen Governor of Sicily and his African masters, for more than two centuries. On this report, Monsignor *Airoldi*, Archbishop of Heraclea, zealous for the literary honour of Sicily, became the patron of *Vella*, who was afterward Abbé *de St. Pancrace*, in Sicily; and the above-mentioned work was announced in 1786, and six volumes were printed in 1792, with a promise of two more. Dr. HAGER, from his inspection of it, pronounces the MS. of St. Martin to be a gross forgery; and he details his reasons in a very satisfactory manner:—manifesting, in this investigation, much Oriental erudition and critical acumen. It appears that this literary forgery has spred very widely, having been translated into several languages, and been incorporated into the general history of Sicily, as genuine matter.

A curiosity, however, more interesting to literati of all nations, was one of the lost books of Livy, in Arabic, which this same *Vella* pretended to have received from the Grand Master of Malta. This MS. is likewise declared by Dr. HAGER to be an imposture. His Sicilian Majesty's librarian, Don *Pasquala Bassi*, considered this discovery as authentic; and the Countess-Dowager Spencer, then at Naples, wished to have become a purchaser of this precious manuscript. It was pretended, there, that the Chevalier *Favray* had found it on the cornice of Santa Sophia at Constantinople, and presented it to the Grand Master of Malta. Such a story was ridiculously incredible, as those who have visited the Musulman capital will readily allow.

ART. XIX. *Voyage dans la Haute et Basse Egypte*, &c. *i. e.* Travels through Upper and Lower Egypt, undertaken by Order of the Antient Government, and containing a Variety of Miscellaneous Observations. By C. S. SONNINI, formerly an Officer of Engineers in the French Navy, and a Member of several Scientific and Literary Societies. With a Collection of 40 Plates, from Designs taken on the Spot, under the Inspection of the Author. 8vo. 3 Vols. and 4to. Vol. of Plates. Paris. 1799. Imported by De Boffe, London.

THOUGH the French expedition into Egypt appears now to be totally defeated, yet important consequences may be expected from that attempt. The residence of an European army in that country, for so long a time, among which were a number of men eminent for polished manners and extensive learning; and who were powerfully impelled by the spirit of liberty, or the love of innovation, to effect as great a change as their opportunities would admit in the habits and principles of the people; must have been operative on a nation, of which the civilization was but just sufficient to create a susceptibility of improvement. We may expect, therefore, in every succeeding year, to witness the fruit of those seeds which have been sown by France in the plains of Egypt; and there cannot be much doubt that this once conspicuous country, so long forgotten or despised, will rise again into the notice of the world. Whether the effects resulting from this source will be extensive or contracted, permanent or temporary, advantageous or prejudicial, time only can determine. Under these circumstances, however, such a work as that which is now before us cannot fail to be interesting; particularly when we are given to understand, that the reports of M. SONNINI had a considerable influence in forming the romantic expedition of the enterprizing *Bonaparte*. Philosophic and even *political* curiosity seeks, with avidity, for every point of information respecting a country, which has so lately been, and perhaps at present is, the theatre of very important transactions; and which, in future, may probably occupy a more elevated place in the scale of nations. He who can throw light on the natural or moral history of a people so circumstanced may be assured of fixing public attention, even though his talents should be moderate, and his information scanty.

The author of these volumes, impressed with this truth, has brought forwards at a juncture thus favorable his quota of information, and added it to the common stock. We have not here indeed the fruit of very recent labours; for the travels of M. SONNINI were performed in 1778: but we have the observations of an ingenious and cultivated mind, on a country

at all times interesting, from the high rank which it once held in the history of the world: a country too, which has been precluded, by the habits and recluseness of its people, from the possibility of frequent or rapid changes in morals or in manners; and on which, therefore, observations of even twenty years' date cannot be obsolete.

M. SONNINI undertook this journey beneath the auspices of the old French government.—He held, under the monarchy, the office of Engineer in the French Navy, an office which required a scientific head and a cultivated understanding. From such a man, we should have wished to see an accurate map of the country through which he travelled. He, however, has not given one, but has annexed to his work the common map of Egypt by D'Anville; though he himself seems not to be well satisfied with this, and accounts for his not having given a more correct one by his *want of time.*

Though M. SONNINI was employed under the old government, he seems to retain no very strong attachment to the cause of monarchy. His principles and sentiments, as far as they appear in this work, are perfectly and enthusiastically republican: but they are not often obtruded on the reader: for they occur only in cases in which the train of thought naturally led to political observation. His reprehension of the abuses which existed under the old system is indeed, when it does occur, severe and pointed; and in some cases it seems to result rather from the feeling of *personal experience*, than cool and disinterested observation. He is also as free from superstitious adherence to any theological creed, as from attachment to a throne.—Were we to declare an opinion on the subject, we should class him among those "*strong spirits*" of the present day, who look with equal indifference on ALL systems of religious faith.—Yet, whatever may be the political or religious opinions of the writer, we are convinced that the reader of these volumes will find him a cheerful and entertaining companion, if not a very profound and philosophic instructor.

M. SONNINI does not abruptly hurry his readers, as he did not hurry himself, from the gay scenes of the south of France, to the dreary deserts of Egypt. His first volume brings the reader and him acquainted in an easy and agreeable tour through Genoa, Sicily, Malta, &c. which he visited in his way from Toulon to Alexandria.

It was a favorite opinion of Buffon, the particular friend of our author, that the Mediterranean was originally but a small lake, which was increased to its present extent by the influx of the waters of the Euxine through the Bosphorus; and by that of the ocean, when it made an irruption through a por-

tion of land which once joined Gibraltar to the coast of Africa. As a corollary from this hypothesis, he believed that all the islands which are now found in the Mediterranean were, previously to this increase of the embryo lake, attached to the continent. At the instance of his friend, M. SONNINI sounded the Streight between Sicily and Malta in a variety of places as he passed; and, in the shallowness of the water between those islands, he conceives that he found a corroboration of Buffon's hypothesis.

In his account of Malta, the author charges our countryman Brydone with misrepresentation or mistake:*

'Brydone,' says he, 'has amused himself with telling tales, respecting the knights of Malta, somewhat similar to those of which poor Madame Montagne, at Palermo, is the subject. On my arrival I found the public mind violently exasperated against him, and there was but too much ground for it. The truth is, he describes the manner of life of the chevaliers, without having been in intimacy with a single one, during the whole time of his residence in the island: his picture, and this is not the only occasion on which the same reproach may be addressed to him, is far from being a likeness; and when he speaks of the mode of duelling between the knights, of the crosses painted on the wall opposite to the spot where one of them has been killed, of the punishments incurred by such as refuse a challenge †, they are so many errors escaped from his pen, deceived, undoubtedly, by lying reports, and too inconsiderately adopted. For my own part, I found the utmost politeness of behaviour, and the kindest attentions in the society of the members of the order with whom I had any connection, and I recollect with gratitude the warm reception and the cordial civilities which I met with from several of them, and particularly from citizen Dolomieux, whom the sciences have ranked in the number of their most respected and most illustrious partisans.

He is not more indulgent to M. *Savary*, whom he scruples not to charge with having written his letters on Upper Egypt without having set foot in the country. To those parts of that elegant work which relate to *Lower* Egypt, however, he pays the well-deserved tribute of applause.

From Malta, the writer passed to the isle of Candia, and thence to Alexandria. His observations on the former he reserves for his Travels through Greece, with which he promises shortly to oblige the public.

After having described the dangers of navigation on the coast of Egypt, and particularly in approaching Alexandria, the author gives an account of that city in its modern state. The

* A translation of M. SONNINI's work, executed by Henry Hunter, D. D. in 3 Vols. 8vo. price 1l. 7s. (sold by Stockdale) has just appeared. From this version, we shall copy our extracts.

† Tour through Sicily and Malta, vol. i. p. 363, &c.

following extracts contain the most interesting of the particulars:

'The new city, or rather the town of Alexandria, is built, the greatest part of it at least, on the brink of the sea. Its houses, like all those of the Levant, have flat terrace roofs: they have no windows, and the apertures which supply their place are almost entirely obstructed by a wooden lattice projecting, of various forms, and so close, that the light can hardly force a passage. In those countries, more than any where else, such inventions, which transform a mansion into a prison, are real *jalousies* (jealousies, window-blinds). It is through this grate of iron or wood, sometimes of elegant construction, that beauty is permitted to see what is passing without, but eternally deprived of the privilege of being seen; it is in this state of hopeless seclusion that, far from receiving the homage which nature demands to be paid to it by every being possessed of sensibility, it meets only contempt and outrage; it is there, in a word, that one part of the human race, abusing the odious right of the more powerful, retains in degrading servitude the other part, whose charms alone ought to have had the power to soften both the ruggedness of the soil and the ferocity of their tyrants.

'Narrow and awkwardly disposed streets are without pavement as without police; no public edifice, no private building arrests the eye of the traveller, and, on the supposition that the fragments of the old city had not attracted his attention, he would find no object in the present one that could supply matter for a moment's thought. Turks, Arabians, Barbaresques, Cophts, Christians of Syria, Jews, constituted a population which may be estimated at five thousand, as far as an estimation can be made in a country where there is no register kept of any thing. Commerce attracts thither besides, from all the countries of the east, strangers whose residence is extremely transient. This motley assemblage of the men of different nations, jealous of, and almost always hostile to each other, would present to the eye of the observer a singular mixture of customs, manners, and dress, if a resort of thieves and robbers could repay the trouble of observation.'—

'If there be altars dedicated to the demon of Revenge, in Egypt undoubtedly are the temples which contain them: there she is the goddess, or rather the tyrant of the human heart. Not only the generality of the men, whose combination constituted the mass of the inhabitants, never forgive, but, however signal the reparation made, they never rest satisfied till they have themselves dipped their hands in the blood of the person whom they have declared to be their enemy. Though they smother resentment long, and dissemble till they find a favourable opportunity to glut it, the effects are not the less terrible: they are not for that more conformable to the principles of reason. If a European, or, to use their term, a *Franc*, has provoked their animosity, they let it fall without discrimination on the head of a European, without troubling themselves to enquire whether the party were the relation, the friend, or even the compatriot of the person from whom they received the offence: thus they purge their resentment of the only pretext which could plead its excuse, and their vengeance is downright atrocity.'—

'The Arabic is the language generally spoken at Alexandria, as well as all over Egypt. But most of the Alexandrians, those in particular whom commercial intercourse brings into contact with the merchants of Europe, speak likewise the Italian, adopted in the ports of the Levant. The *morenco* or *lingua franca* is likewise spoken there; it is a compound of bad Italian, Spanish, and Arabic. A stranger could, more easily there than any where else, provide himself with domestics, who, if they were not of approved fidelity, had at least the facility of making themselves understood by persons not well versed in the Arabic. A *Serdar*, an officer of no great consideration, had the command there, and his power did not always extend so far as to overawe an ungovernable populace.

'A wide extent of sand and dust, an accumulation of rubbish, was an abode worthy of the colony of Alexandria, and every day they were labouring hard to increase the horror of it. Columns subverted and scattered about; a few other still upright, but isolated; mutilated statues, capitals, entablatures, fragments of every species overspread the ground with which it is surrounded. It is impossible to advance a step, without kicking, if I may use the expression, against some of those wrecks. It is the hideous theatre of destruction the most horrible. The soul is saddened, on contemplating those remains of grandeur and magnificence, and is roused into indignation against the barbarians who dared to apply a sacrilegious hand to monuments which time, the most pitiless of devourers, would have respected.'

Of the antiquities of the neighbourhood of this city, the Needles of Cleopatra, Pompey's Pillar, &c. the reader will here find a description; and he will perhaps be diverted with the sanguine hope of the Frenchman, that Pompey's Pillar, since distinguished by having been the head-quarters of *Bonaparte*, and by having the French who fell in the attack on Alexandria buried round its base, will be called by posterity THE COLUMN OF THE FRENCH! He even suggests the practicability of transporting the pillar itself to the *Place de la Revolution* in Paris; where, with a colossal statue of liberty on its capital, it could not fail to produce a most majestic effect*.

The vaulted cisterns of Alexandria, so immense as to have supported the whole extent of the antient town, and which are acknowleged to have been among the proudest monuments of former greatness, our author was not so fortunate as to see. We find, however, a description of the canal which receives the waters of the Nile at Fouah, and conveys them about forty miles to Alexandria;—and which the indolence of the Alexandrines is suffering daily to fall to ruin, though the existence of their city depends on its preservation. The Catacombs furnish another interesting topic; as do also the Cameleon, and

* Dr. Hunter, in a note in his translation, properly censures the injustice of this appropriating, self-aggrandizing principle.

the Jackall, which ventures to seeks its prey even in the streets of Alexandria.

From Alexandria to Rosetta, the traveller passes, if not a desert, at least a tract which differs from a desert only by a few houses built at great distances, and a small village seen from the road. Near Rosetta, the scene changes as if by enchantment; and almost instantly, instead of miserable ruins, and plains of hideous sterility, the delighted passenger is charmed by a view of nature cloathed in her richest dress, and wantoning in gay profusion. Rosetta itself, compared with Alexandria, is as delightful as its charming environs. In depicting this scene, the author seems to have deeply felt its beauty; and his description will be read with pleasure: but we conceive that our readers will be still more gratified by the account which he gives of the customs and manners of the inhabitants of Rosetta.

'The most ordinary pastime here, as well as all over Turkey, is to smoke, and drink coffee. The pipe is never from the mouth from morning to night: at home, in the houses of others, in the streets, on horseback, the lighted pipe is still in hand, and the tobacco-pouch hangs always at the girdle. These constitute two great objects of luxury; the purses which serve to contain the provision, are of silken stuffs richly embroidered, and the tubes of the pipes, of an excessive length, are of the rarest, and, for the most part, of the sweetest scented wood. I brought home one made of the jasmine-tree, which is more than six feet long: it may convey an idea of the beauty of the jasmines of those countries, seeing they push out branches of that length, straight, and sufficiently large to admit of being bored. The pipes of more common wood are covered with a robe of silk tied with threads of gold. The poor, with whom the smoke of tobacco is a necessary of first rate importance, make use of simple tubes of reed. The top of the pipe is garnished with a species of mock alabaster, and white as milk: it is frequently enriched with precious stones. Among persons less opulent, the place of this is supplied by faucets. What goes into the mouth is a morsel of yellow amber, the mild and sweet savour of which, when it is heated or lightly pressed, contributes toward correcting the pungent flavour of the tobacco. To the other extremity of those tubes are adapted very handsome cups of baked clay, and which are commonly denominated the *nuts of the pipes*. Some of them are marbled with various colours, and plated over with gold-leaf. You find them of various sizes: those in most general use through Egypt are more capacious; they are, at the same time, of greater distention. Almost all of them are imported from Turkey, and the reddish clay of which they are formed is found in the environs of Constantinople.

'It is difficult for Frenchmen, especially for those who are not in the habit of scorching their mouth with our short pipes and strong tobacco, to conceive the possibility of smoking all day long. First, the Turkish tobacco is the best and the mildest in the world; it has nothing of that sharpness which, in European countries, provokes a continual

continual disposition to spit; next, the length of the tube into which the smoke ascends, the odoriferous quality of the wood of which it is made, the amber tip which goes into the mouth, the wood of aloës with which the tobacco is perfumed, contribute more towards its mildness, and to render the smoke of it totally inoffensive in their apartments. The beautiful women, accordingly, take pleasure in amusing their vacant time, by pressing the amber with their rosy lips, and in gently respiring the fumes of the tobacco of Syria, embalmed with those of aloës. It is not necessary, besides, to draw up the smoke with a strong suction; it ascends almost spontaneously. They put the pipe aside, they chat, they look about, from time to time they apply it to the lips, and gently inhale the smoke, which immediately makes its escape from the half-opened mouth. Sometimes they amuse themselves by sending it through the nose: at other times they take a full mouthful, and artfully blow it out on the extended palm, where it forms a spiral column, which it takes a few instants to evaporate. The glands are not pricked, and the throat and breast are not parched by an incessant discharge of saliva, with which the floors of our smokers are inundated. They feel no inclination to spit, and that affection, so customary with us, is, in the East, considered as a piece of indecency in the presence of persons entitled to superior respect: it is, in like manner, looked upon as highly unpolite to wipe the nose while they are by.

'The Orientalists, who are not under the necessity of labouring, remain almost always in a sitting posture, with their legs crossed under them; they never walk, unless they are obliged to do so; and do not stir from one place to another, without a particular object to put them in motion. If they have an inclination to enjoy the coolness of an orchard, or the purling of a stream, the moment they reach their mark they sit down. They have no idea of taking a walk, except on horseback, for they are very fond of this exercise. It is a great curiosity to observe their looks, as they contemplate an European walking backward and forward, in his chamber, or in the open air, re-treading continually the self-same steps which he had trodden before. It is impossible for them to comprehend the meaning of that going and coming, without any apparent object, and which they consider as an act of folly. The more sensible among them conceive it to be a prescription of our physicians that sets us a-walking about in this manner, in order to take an exercise necessary to the cure of some disorder. The negroes, in Africa, have a similar idea of this practice, and I have seen the savages of South America laugh at it heartily among themselves. It is peculiar to thinking men; and this agitation of the body participates of that of the mind, as a kind of relief to its extreme tension. Hence it comes to pass that all those nations, whose head is empty, whose ideas are contracted, whose mind is neither employed, nor susceptible of meditation, have no need of such a relaxation, of such a diversion of thought; with them, immobility of body is a symptom of the inert state of the brain*.

* Being ourselves fond of an easy chair and an indolent posture, we cannot subscribe to this observation: but we admit that it comes with a sufficiently good grace from an *indefatigable traveller*. Rev.

'Those who are oppressed by want of employment, and this is the heritage of the rich, retire to the gardens, of which I have presented a sketch, and, evermore seated, delight themselves with breathing a cool and balsamic air, or in listening to wretched music. If they do not choose to go out of town, they repair to one of the coffee-houses, of which we should form a very erroneous idea, in judging of them by our own. It is a mere tobacco-smoking rendezvous, totally destitute of decoration, and in which nothing absolutely is to be found, except coffee and a live coal to light the pipes. Mats are spread for the company, and these places of resort are frequented by the men of all nations who reside in Egypt. There is nothing that deserves the name of conversation: a few words only drop occasionally. The Turk is cold and taciturn; he looks down on every other nation with disdain. The African is less disposed to silence, but likes to follow the example of the Turk, and those who are not Mussulmans, take no pains to shun the appearance of a servile subjection to the taste of their tyrants. With the pipe in one hand, a cup of coffee in the other, they slowly wash down every four or five whiffs of tobacco, with a gulp of coffee. Dancing girls, buffoons, extempore declaimers, come to tender their services, and to earn a bit of money. There is scarcely one of those haunts but what attracts to it some story-teller by profession, who is never tired with talking, nor his auditors of listening to him. The narrations of those indefatigable orators are, for the most part, very insipid and tiresome. The Arabian writers, however, from whom their stories are borrowed, sometimes furnish them with some that are excellent.'

In the remaining part of this first volume, the reader will find much curious matter relative to the views of the male sex in Egypt, and the sufferings, the seclusion, the amours, and the cosmetics, of the females. For this detail, which is in parts disgusting and indelicate, though conveyed in language as decent as could be employed; for an account of Aboukir, (celebrated by the splendid victory of NELSON,) and the ruins of Canope; and for various particulars in natural history; we must refer to the work.

[*To be continued in the Review for October.*] Wall

ART. XX. *L'Abeille Française*, i. e. The French Bee. 8vo. pp. 320. Paris. 1799. London, imported by De Boffe. Price 5s. sewed.

THIS is a collection of short moral tracts and narrations, formed for the purpose of general education: such a plan excludes the pretension of novelty; and we have only to remark that the selection appears to be judicious, and that the precepts and examples are conveyed in a pleasing and correct style. Subjoined is an interesting account of a public meeting at the *Lyceum* of the French Youth; in which we observe, among

among the classes of pupils, that the deaf and dumb children (*Les Sourds-Muets*) recited by signs a poetical piece; and the blind children, instructed in labours suited to their condition, assisted at this exhibition. The mind, sickened and disgusted with the daily recitals of carnage and destruction, reposes with momentary tranquillity on details like these: but how little interest do they excite with the greater part of the world, compared with the charms of an *Extraordinary Gazette!*

The name of the compiler is EDMUND CORDIER. Fer.r

ART. XXI. *Restes d'Architecture Egyptienne*, &c. *i. e.* Remains of Egyptian Architecture. By JOHN GODFREY GROHMANN, Professor of Philosophy. 4to. pp. 4. and 10 Plates. Leipsic. 1799.

IN consequence of late events, which have made Egypt a more frequent topic of conversation, we are presented with this collection of plates, relative to the architecture of that antient people. It consists of ten, which are neatly engraved. Among them, we have specimens of different modes of building and embellishment, from the obelisk charged with hieroglyphics, to the modern Egyptian dwelling house. The style of these edifices sets all Grecian beauty and propriety at defiance, and is much too void of proportion and grace to be imitated by the more polished nations of Europe, who have applied the classic models with success. These engravings, therefore, are merely curious; and we must observe that they would have worn a better appearance of verisimilitude, if the places where these specimens exist, or the accounts of Egypt from which they were taken, had been duly pointed out. Dall?

ART. XXII. *Briefe*, &c. *i. e.* Letters of a Physician, written at Paris, and with the French Armies, between May 1796, and November 1797: designed for Physicians and Statesmen. By G. WARDENBURG. Numbers I and II. Small 8vo. pp. 592. 1798, 1799.

THESE two numbers contain twenty-three Letters respecting the character of the French, and its influence on surgery and medicine;—general objects of French surgery and medicine;—the history of Brunonianism in Paris;—the constituted authorities, and administrative powers of the Republic;—the history of medical instruction before, during, and since the revolution;—the present *Ecole de Santé*;—and the Salpetriere, before, during, and since the revolution.

Many of the observations are highly curious and characteristic; and they shew that the author has well availed himself of his opportunities. The state of medicine and surgery, in the

the capital and in the armies, is strikingly pourtrayed. Among other things, the seeming contradiction between the versatility of the French character, and the blind adherence of the medical student to the doctrines of his professor, is ably illustrated and explained.

From among other anecdotes, we select the following:

'The French (says the author) very properly learn their anatomy from the human subject; not, as the Germans often do, from plates. An excellent custom, too, has been introduced, for every one to demonstrate the muscles and nerves which they prepare; hence each instructs the other. This serves always as an occasion for the exercise of eloquence, and the talent is crowned with much applause—*Mark*, it is said, *how he describes his muscle!* As soon as a student has finished the preparation, *ah!* he exclaims, *what a beautiful muscle!* At this signal, the rest flock round him, and he now begins the demonstration. If any student disregards the summons, and remains by his own subject, he is called away;—*Why don't you come to see this great pectoral?—Come and hear the demonstration—It is T— who is going to give it.*—During the exhibition, tokens of applause are commonly manifested; and, at the end, a general acclamation (if the orator has acquitted himself ably) breaks out;—*ah, quelle description! il décrit son muscle comme Cicéron.*'

Of the grossly barbarous and mechanical ideas, and absurd practice, of the French in one important department of surgery, the following will serve as a sufficient indication:

'To every swelling, they attach the idea of hardness, with which that of the necessity of softening naturally associates itself. In a fracture of the fore-arm, attended with violent contusion, extravasation, and swelling, I once saw one of *Desault*'s most reputable scholars apply a poultice so hot as to raise a blister, which appeared next day under the dressing. The patient complained terribly of the burning, when the poultice was laid on:—"*Tranquillise toi, mon camerade*, (said the surgeon,) *il faut que ça soit chaud; il faut que ça s'amollit.*"'

The author, however, foretells a vast alteration for the better in medical surgery and medicine, from the *Ecole de Santé*, which he describes at length.

Be

Art. XXIII. *Voyage Pittoresque de la Syrie*, &c. *i. e.* A Picturesque Tour through Syria, Palestine, Phœnicia, and the Lower Egypt, &c. Folio. Paris. 1799.

We announced this splendid work in our last Appendix, p. 567. and since then Mr. Taylor, bookseller, in Holborn, has received five additional numbers of it. No letter-press accompanies these numbers, but each contains six plates, as before; and they continue to be very beautifully engraved, and to represent interesting and picturesque objects.

G.

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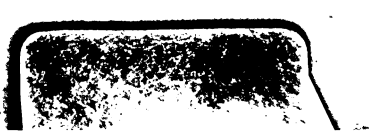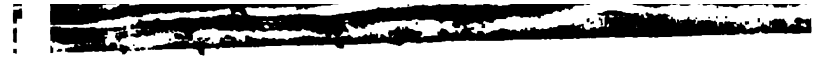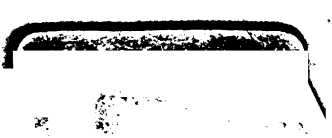
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